



# LINGUISTIC SURVEY OF INDIA.

---

VOL. IV.

## MUNDĀ AND DRAVIDIAN LANGUAGES.

COMPILED AND EDITED BY

G. A. GRIERSON, C.I.E., PH.D., D.LITT., I.C.S. (Retd.),

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# LINGUISTIC SURVEY OF INDIA.

## SYSTEM OF TRANSLITERATION ADOPTED.

A.—For the Dēva-nāgarī alphabet, and others related to it—

अ a,	आ ā,	इ i,	ई ī,	उ u,	ऊ ū,	ऋ ṛi,	ॠ ṛe,	ए ē,	ओ ō,	औ au.
क ka	ख kha	ग ga	घ gha	ङ ṅa	च cha	छ chha	ज ja	झ jha	ञ ña	
ट ṭa	ठ ṭha	ड ḍa	ढ ḍha	ण ṇa	त ta	थ tha	द da	ध dha	न na	
प pa	फ pha	ब ba	भ bha	म ma	य ya	र ra	ल la	व va or wa		
श ṣa	ष ṣha	स sa	ह ha	ड़ ṛa	ढ़ ṛha	ळ ḷa	ळ्ह ḷha.			

Visarga (:) is represented by *h*, thus क्रमः *kramaṣaḥ*. Anuswāra (◌̣) is represented by *m*, thus सिंह *siṁh*, वंश *vaṁś*. In Bengali and some other languages it is pronounced *ng*, and is then written *ng*; thus बंग *baṅga*. Anunāsika or Ohandra-bindu is represented by the sign ◌̣ over the letter nasalized, thus में *mẹ̄*.

B.—For the Arabic alphabet, as adapted to Hindōstānī—

ا a, etc.	ح h	ج j	د d	ر r	س s	ع 'e
ب b	ځ ch	ڄ ch	ڌ ḍ	ڙ ṛ	ش sh	غ gh
پ p	ح h	ڙ z	ز z	ص s	ف f	
ت t	ڳ kh	ڙ zh	ڙ zh	ض z	ق q	
ٺ ṭ				ط ṭ	ک k	
ٺ s				ظ ẓ	گ g	
					ل l	
					م m	
					ن n	
					و when representing <i>anunāsika</i> in Dēva-nāgarī, by ◌̣ over nasalized vowel.	
					و w or v	
					ه h	
					ی y, etc.	

Tanwin is represented by *n*, thus فاون *fauan*. Alif-i maqṣūra is represented by *ā*;— thus, دا'وآ *da'wā*.

In the Arabic character, a final silent *h* is not transliterated,—thus باندا *banda*. When pronounced, it is written,—thus, گناہ *gunāh*.

Vowels when not pronounced at the end of a word, are not written in transliteration. Thus, वन *ban*, not *bana*. When not pronounced in the middle of a word or only slightly pronounced in the middle or at the end of a word, they are written in small characters above the line. Thus (Hindi) देखता *dēkh'tā*, pronounced *dēkhtā*; (Kāśmīrī) चह *ch<sup>h</sup>*; कर् *kar<sup>h</sup>*, pronounced *kor*; (Bihārī) देखिय *dēkhal<sup>h</sup>*.



C.—Special letters peculiar to special languages will be dealt with under the head of the languages concerned. In the meantime the following more important instances may be noted :—

- (a) The *ts* sound found in Marāṭhī (𑂔), Puṣṭō (𑂔), Kāśmīrī (𑂔, 𑂔); Tibetan (𑂔), and elsewhere, is represented by ts. So, the aspirate of that sound is represented by tsʰ.
- (b) The *dz* sound found in Marāṭhī (𑂔), Puṣṭō (𑂔), and Tibetan (𑂔) is represented by dz, and its aspirate by dzʰ.
- (c) Kāśmīrī 𑂔 (𑂔) is represented by ñ.
- (d) Sindhī 𑂔, Western Panjābī (and elsewhere on the N.-W. Frontier) 𑂔, and Puṣṭō 𑂔 or 𑂔 are represented by ŋ.
- (e) The following are letters peculiar to Puṣṭō :—  
𑂔 *t*; 𑂔 *ts* or dz, according to pronunciation; 𑂔 *d*; 𑂔 *r*; 𑂔 *zʰ* or *g*, according to pronunciation; 𑂔 *ʃʰ* or *ʃʰ*, according to pronunciation; 𑂔 or 𑂔 *ŋ*.
- (f) The following are letters peculiar to Sindhī :—  
𑂔 *bb*; 𑂔 *bh*; 𑂔 *th*; 𑂔 *t*; 𑂔 *ʃh*; 𑂔 *ph*; 𑂔 *jj*; 𑂔 *jh*; 𑂔 *chh*;  
𑂔 *ñ*; 𑂔 *dh*; 𑂔 *d*; 𑂔 *d̄d̄*; 𑂔 *d̄h*; 𑂔 *k*; 𑂔 *kh*; 𑂔 *gg*; 𑂔 *gh*;  
𑂔 *ñ*; 𑂔 *ŋ*.

D.—Certain sounds, which are not provided for above, occur in transcribing languages which have no alphabet, or in writing phonetically (as distinct from transliterating) languages (such as Bengali) whose spelling does not represent the spoken sounds. The principal of these are the following :—

<u>ā</u> ,	represents	the sound of the <i>a</i>	in <i>all</i> .
<u>ā̇</u> ,	”	”	” <i>a</i> in <i>hat</i> .
<u>ē</u> ,	”	”	” <i>e</i> in <i>met</i> .
<u>ō</u> ,	”	”	” <i>o</i> in <i>hot</i> .
<u>e</u> ,	”	”	” <i>é</i> in the French <i>était</i> .
<u>o</u> ,	”	”	” <i>o</i> in the first <i>o</i> in <i>promote</i> .
<u>ō</u> ,	”	”	” <i>ō</i> in the German <i>schön</i> .
<u>ū</u> ,	”	”	” <i>ū</i> in the ” <i>mühe</i> .
<u>th</u> ,	”	”	” <i>th</i> in <i>think</i> .
<u>dh</u> ,	”	”	” <i>th</i> in <i>this</i> .

The semi-consonants peculiar to the Muṇḍā languages are indicated by an apostrophe. Thus *k'*, *t'*, *p'*, and so on.

E.—When it is necessary to mark an accented syllable, the acute accent is used. Thus in (K)hōwār) *ássiṭai*, he was, the acute accent shows that the accent falls on the first, and not, as might be expected, on the second syllable.

## INTRODUCTORY NOTE.

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I am indebted to Dr. Sten Konow of Christiania, Norway, for the preparation of this volume. The proofs of the Dravidian section have been kindly examined by Mr. V. Venkayya, Government Epigraphist, Madras. As Editor of the series of volumes of the Linguistic Survey of India, I am responsible for all statements contained in it.

GEORGE A. GRIERSON.



## INTRODUCTION.

About one-fifth of the total population of India speak languages belonging to the Muṇḍā and Dravidian families. These forms of speech have been called by anthropologists the languages of the Draviḍa race.

If we exclude the north-eastern districts from consideration, the population of the Indian peninsula can be said to represent two distinct anthropological types—the Aryan and the Dravidian. The latter has been described as follows by Mr. Risley :—

Draviḍa race.

‘ In the Dravidian type the form of the head usually inclines to be dolichocephalic, but all other characters present a marked contrast to the Aryan. The nose is thick and broad, and the formula expressing its proportionate dimensions is higher than in any known race, except the Negro. The facial angle is comparatively low ; the lips are thick ; the face wide and fleshy ; the features coarse and irregular. The average stature ranges in a long series of tribes from 156·2 to 162·1 centimetres ; the figure is squat, and the limbs sturdy. The colour of the skin varies from very dark brown to a shade closely approaching black . . . The typical Dravidian . . . has a nose as broad in proportion to its length as the Negro.’

The hair is curly, and in this respect the Dravidians differ from the Australians, with whom they agree in several other characteristics.

The Dravidian race is not found outside India. It has already been remarked that the Australians share many of the characteristics of the Dravidians. Anthropologists, nevertheless, consider them to be a distinct race. The various Mōn-Khmēr tribes and the Sakeis of Malacca agree with the Dravidians in having a dolichocephalic head, a dark colour of the skin, and curly hair. They are not, however, considered to be identical with them.

Distribution of the race.

Archæologists are of opinion that the various stone implements which are found from Chota Nagpur on the west to the Malayan peninsula on the east are often so similar in kind that they appear to be the work of one and the same race. Attention has also been drawn to analogous customs found all over the same area, and to other coincidences. It will be mentioned later on that philological reasons can likewise be adduced to support the supposition of a common substratum in the population of parts of Nearer India, Farther India, and elsewhere. We cannot decide whether the Dravidian race is directly descended from that old substratum. At all events, the race is commonly considered to be that of the aborigines of India, or, at least, of Southern India.

The various groups into which anthropology divides men are nowhere pure and unmixed. There are also within the Dravidian race great fluctuations in the shape of the skull, the form of the nose, the darkness of the skin, and so forth. It seems therefore necessary to conclude that, in the course of time, numerous racial crossings have taken place.

The probability of such a conclusion is enhanced by a consideration of the languages spoken by the Dravidian race. According to the eminent German philologist and ethnologist Friedrich Müller, they are the Muṅḍā dialects, Singhalese, and the Dravidian languages proper. Müller's classification of the languages of the world is based on principles which differ widely from those adopted by former writers on the subject, and it will be necessary to give a short explanation of his methods in order to ascertain how much importance he himself would attach to the fact that several languages of different origin are, in his system, classed together within one and the same group.

According to Müller, man can only have developed a real language after having split up into races, and the various languages in actual use must therefore be derived from different racial bases. Nay, it seems even necessary to assume that the individual race had often split up into further sub-divisions before developing a language of its own. All the languages of one race are not, therefore, necessarily derived from the same original.

Among the languages of the Draviḍa race Singhalese occupies a position of its own and does not appear to have anything to do with the rest. It is an Aryan dialect and has been brought to Ceylon from India at a very early period. There seem to be traces of a non-Aryan substratum, under the Aryan superstructure, but we are not as yet in a position to judge with certainty as to the nature of this substratum.

With regard to the remaining languages of the race, opinion has been divided, some scholars thinking it possible to derive the Muṅḍā and Dravidian forms of speech from the same original, and others holding that they have nothing to do with each other. The latter opinion seems to be commonly held by scholars in Europe.

The Rev. F. Hahn, on the other hand, in his *Kuruḷh Grammar*, Calcutta, 1900, pp. 98 and ff., maintains that there is a strong Dravidian element in Muṅḍāri grammar. Muṅḍāri is a typical Muṅḍā language, and the view advocated by Mr. Hahn accordingly leads up to the suggestion of a connexion between the Muṅḍā and Dravidian forms of speech, *i.e.*, among all the principal languages of the Dravidian race. This theory is *a priori* very probable. An examination of Mr. Hahn's arguments will, however, show that it cannot be upheld.<sup>1</sup>

He commences by giving a list of words which are common to the Muṅḍā Muṅḍāri and to the Dravidian Kuruḷh. He does not attach much importance to such cases of coincidence in vocabulary, and rightly so. In the first place, Kuruḷh has largely borrowed from Muṅḍāri, and in the second place, it is only to be expected that many words should be common to the two families. Even if we assume that the Dravidian race of the present day consists of two originally different elements, the Muṅḍās and the Draviḍas, it must have been formed or rather must have developed in such a way that the two original races were mixed together. The result of such a mixture must inevitably be that the languages of both races influenced each other in vocabulary. Moreover, the list published

<sup>1</sup> My non-acceptance of Mr. Hahn's conclusions must not be taken as suggesting that I have anything but the greatest respect for the modesty and learning displayed in his *Kuruḷh Grammar*. Indeed, it is the fact that these conclusions are supported by his authority that has compelled me to enter into details in giving my reasons for differing from him. Otherwise the question could have been dismissed in a few words.

by Mr. Hahn contains several Aryan loan-words and also some words where the analogy is only apparent. Compare Muṇḍāri *eṅgā*, mother, but Kurukh *iṅg-yō*, my-mother, in which the word *iṅg* means 'my.'

I therefore pass by the asserted correspondence in vocabulary. It seems to me that a thorough comparison of Muṇḍā and Dravidian vocabulary will show that the common element is unimportant.

Mr. Hahn further mentions some points where he finds a correspondence between Muṇḍā and Dravidian grammar. It will be necessary to extend the investigation to other features also, in order to show the true relationship existing between the two families. Mr. Hahn's arguments can then be referred to in their proper place.

**Phonology.**—The most striking feature of Muṇḍā phonology is the existence of the so-called semi-consonants. There is nothing corresponding to these in Dravidian languages. On the other hand, the interchange between soft and hard consonants in Dravidian is not a feature of the Muṇḍā forms of speech.

**Formation of words.**—The Muṇḍā languages like the Dravidian ones make use of suffixes. The same is, however, the case in all Indian, and in many other, languages, and it is, moreover, possible or even probable that the use of suffixes in Muṇḍā is largely due to the influence of Dravidian or Aryan forms of speech. The Dravidian languages have nothing corresponding to the Muṇḍā infixes.

**Nouns.**—Dravidian nouns are of two kinds, *viz.*, those that denote rational beings, and those that denote irrational beings, respectively. The two classes differ in the formation of the plural, and also in other respects. The state of affairs in Muṇḍā is quite different. Here we find the difference to be between animate and inanimate nouns: quite another principle of classification, pervading the whole grammatical system. Both classes, moreover, denote their plural in the same way. Further, Dravidian languages often have different forms for the masculine and feminine singular of nouns denoting rational beings, while the Muṇḍās make no difference whatever.

Dravidian languages have two numbers, the singular and the plural. The Muṇḍā dialects have three.

The formation of cases is quite different in the two families. The Dravidian languages have a regular dative and an accusative, while the cases of the direct and indirect object are incorporated in the verb in Muṇḍā. The suffix *kē*, which is used to denote the direct and the indirect object in some mixed dialects of Muṇḍāri, is a foreign element. In the face of such facts the comparison of the Kurukh ablative suffix *tī* with Muṇḍāri *tē*, which is not a real ablative suffix, is of no avail, even if the Kurukh *tī*, *ntī*, should prove to be different in its origin from Tamil *iṅru*, Kanarese *inda*, Tulu *edd*.

In this connexion it should also be noted that the Muṇḍā languages do not possess anything corresponding to the Dravidian oblique base.

**Adjectives.**—Adjectives are of the same kind in both families. The same is, however, the case in almost all agglutinative languages.

**Numerals.**—No connexion whatever can be traced between the Muṇḍā and Dravidian numerals. Moreover, the principles prevailing in the formation of higher

<sup>1</sup> *Yō* 'mother' is a very common word in many languages. It also occurs in Santālī under the form of *ayō*. Like so many other terms of relationship it is a nursery word and cannot be adduced as a proof of relationship between such languages as possess it.

numbers are different in the two families. The Draviḍas count in tens, the Muṅḍās in twenties.

**Pronouns.**—The pronoun *iñ*, *iig*, *I*, in Muṅḍā dialects has been compared by Mr. Hahn with the Kurukh *ēn*, oblique *eṅ*. It will, however, be shown in the introduction to the Dravidian family that the base of the Dravidian word for 'I' is probably *ē*, while the essential part of the Muṅḍā pronoun is *ñ* or *n̄*.

Mr. Hahn further remarks that both families have different forms for the plural of the personal pronoun of the first person according to whether the party addressed is included or not. It will be pointed out in the introduction to the Dravidian family that it is very questionable whether this is originally a feature of the Dravidian forms of speech. Moreover, the use of two different forms for 'we' occurs in other families which have nothing to do with the Muṅḍās and Draviḍas, *e.g.*, in the Nuba languages, the Algonquin languages, etc.

Mr. Hahn further compares Kurukh *ēkā*, who? with Muṅḍārī *oko*. But the base of *ē-kā* is *ē* or *ī*, as is clearly shown by other Dravidian forms of speech.

No conclusion whatever can be drawn from the absence of a relative pronoun in both families. The same is, as is well known, the case in numerous languages all over the world.

**Verbs.**—Every trace of analogy between the Muṅḍā and Dravidian families disappears when we proceed to deal with the verbs. Mr. Hahn compares some suffixes in Kurukh and Muṅḍārī. It is not necessary to show in detail that his comparisons will not stand a close examination. I shall only take one typical instance. He compares the Muṅḍārī suffix of the simple past tense passive *jan*, which corresponds to Santālī *en*, with Kurukh *jan*, which is the termination of the first person singular feminine of such verbs as end in *n*. The *j* of the Kurukh tense is softened from *ch*, as is clearly shown by connected dialects. The *j* of Muṅḍārī *jan*, on the other hand, is derived from *y* in *yan* = Santālī *en*. The final *n* of Kurukh *jan* is the personal termination of the first person singular, and is dropped in other persons; the *n* of Muṅḍārī *jan* is the sign of the passive and runs through all persons.

The rest of Mr. Hahn's comparisons are of the same kind and can safely be left out of consideration.

On the other hand, the whole conjugational system is quite different in the Dravidian and in Muṅḍā languages. The Dravidian system is very simple, only comprising two or three tenses; in Muṅḍā we find an almost bewildering maze of conjugational forms. The Dravidian verb can be characterized as a noun of agency; the Muṅḍā verb is an indefinite form which may be used at will as a noun, an adjective, or as a verb. The most characteristic features of the Muṅḍā verb, the categorical *a* and the incorporation of the direct and the indirect object in the verb, are in absolute discord with Dravidian principles. The Muṅḍā languages, on the other hand, do not possess anything corresponding to the Dravidian negative conjugation.

It is not necessary to go further into detail. The two families only agree in such points as are common to most agglutinative languages, and there is no philological reason for deriving them from the same original.

On the other hand, the Muṇḍās and the Draviḍas belong to the same ethnic stock.

History.

It has, however, already been remarked that the physical type is not uniform throughout. If we are allowed to infer from this fact that the Dravidian race is a mixed one and consists of more than one element, the philological facts just drawn attention to seem to show that the chief components of the actual race are the Muṇḍās on the one hand and the Draviḍas on the other. The Muṇḍās are everywhere found in the hills and jungles, *i.e.* in surroundings in which we might reasonably expect to find the remnants of aboriginal races. We cannot, however, now decide if the dialects spoken by them at the present day are derived from the language of those aborigines, and there are, moreover, no traces of their having at any time been settled in the south. With regard to the Draviḍas, some authorities believe that they arrived in India from the south, while others suppose them to have entered it from the north-west where a Dravidian language is still spoken by the Brāhūis of Baluchistan. The Brāhūis do not belong to the Dravidian race, but are anthropologically Eranians, *i.e.* they have merged into the race of their neighbours. It is possible that the same is the case with the Dravidian tribes of the south wherever they came from, but anthropology only tells us that the Dravidian race comprises Muṇḍās and Draviḍas, and we have no information to show that the Draviḍas are not the aboriginal inhabitants of the south.

Philology does not tell us much about the question. It will be shown later on that the Muṇḍā languages agree in so many points with various forms of speech in Farther India, the Malay peninsula, and the Nicobars, that there must be some connexion between them all. The Dravidian languages, on the contrary, form an isolated group. There are no traces of connected forms of speech in the surrounding countries. Comparative philologists agree that the Muṇḍā languages, Khassi, Mōn-Khmēr, Nancowry, and the speech of the aboriginal races of the Malay peninsula contain a common substratum, which cannot be anything else than the language of an old race which was once settled in all those countries. No traces of that common stock can be shown to exist in the Dravidian forms of speech, and from a philological point of view, it therefore seems probable that the Dravidian *languages* are derived from the speech of an aboriginal Dravidian population of Southern India, while the Dravidian *race* at some remote period has received an admixture of tribes belonging to the same stock as the Mōn-Khmērs of Farther India.

The question of the origin and the old distribution of the Dravidian race cannot, however, be solved by the philologist. It is a subject which properly belongs to the domain of anthropology, and of anthropology alone. The denomination of the race is that given by anthropologists, and from the point of view of the philologist it is just as unsuitable as, if not more unsuitable than, the name Aryan which is used by some to denote the old people whose language is the origin of the various Indo-European tongues. For our present purpose it is sufficient to state that the languages of the Muṇḍās and the Draviḍas are not connected but form two quite independent families. They will accordingly be described as such, and I now proceed to give a more detailed account of the Muṇḍā family.





## PART I.

### MUNḌĀ FAMILY.

#### INTRODUCTION.

The Munḍā family is the least numerous of the four linguistic families which divide among themselves the bulk of the population of India. The number of speakers is only about three millions.

The Munḍā family has been known under various names. Hodgson classed the languages in question under the head of Tamulian. Hō, Santāli, Bhumij, Kurukh, and Munḍāri are, according to him, 'dialects of the great Kōl language.' The word Kol or Kolh is a title applied by Hindūs to the Hōs, Munḍāris, and Orāḍs, and sometimes also to other tribes of the Munḍā stock. Among the Santāls the corresponding word *kālhā* is used to denote a tribe of iron smelters in the Southal Parganas and neighbourhood. It is probably connected with caste names such as Kōḷi, but we do not know anything really certain about the original meaning of the word. *Kōla* occurs as the name of a warrior caste in the Harivaṃśa. The word *kōla* in Sanskrit also means 'pig,' and some authorities hold that this word has been used by the Aryans as a term of abuse in order to denote the aboriginal tribes. According to others 'Kol' is the same word as the Santāli *hār*, a man. This word is used under various forms such as *hār*, *hārā*, *hō*, and *kōrō* by most Munḍā tribes in order to denote themselves. The change of *r* to *l* is familiar and does not give rise to any difficulty. It is even possible that the Aryans who heard the word *hār* or *kōr* confounded it with their own word *kōla*, a pig. The Santāli form *kālhā* must in that case have been borrowed back again from the Aryans.

The name Kol has the disadvantage that it is not used in India to denote all the various tribes of the Munḍā family. On the other hand, it is also applied to the Orāḍs who speak a Dravidian dialect. It is therefore apt to be misunderstood. As has already been remarked, Hodgson used the name to denote Hō, Santāli, Bhumij, Kurukh, and Munḍāri. He was followed by Logan, who, however, excluded Kurukh. Logan also followed Hodgson in considering the Munḍā languages as a Dravidian group, which he called North Dravidian. Both he and Hodgson, accordingly, laboured under the illusion that the languages of Munḍās and the Draviḍas were derived from the same original.

The late Professor Max Müller was the first to distinguish between the Munḍā and Dravidian families. He says:—

'I can see indeed many coincidences between Uraon, Rajmahali, and Gondī on one side, and Sinhhum (i.e. Hō), Sontal, Bhumij, and Mundala words on the other, but none whatever between these two classes. I, therefore, suppose that in the dialects of the last four tribes, we have traces of a language spoken in India before the Tamulian conquest . . . The race by which these dialects are used may have merged into the Tamulic in places where both have been living together for some time. Both are, therefore,

promiscuously called Koles. But historically as well as physiologically there is sufficient evidence to show that two different races, the Tamulic and an earlier race, came in contact in these regions, whither both fled before the approach of a new civilisation . . . These people called themselves "Munda," which, as an old ethnic name, I have adopted for the common appellation of the aboriginal Koles.'

The designation of the family as the 'Muṅḍā family' is thus due to Max Müller, and it has been retained in this Survey because it is that originally given by the scholar who first clearly distinguished the family from the Dravidian forms of speech, and because other names which have been proposed are objectionable for other reasons. It is not, however, a very appropriate denomination. The word Muṅḍā is used by foreigners to designate the Muṅḍās of the Ranchi district, i.e. only a section of the whole race. In Muṅḍāri it denotes the village chief and is also used as an honorific designation of landed proprietors, much in the same way as Māñjhi in Santāli. Muṅḍā therefore properly only applies to that section of the tribe who speak the Muṅḍāri language, and its use as a common designation of the whole family is only a conventional one.

The denomination Muṅḍā was not long allowed to stand unchallenged. Sir George Campbell in 1866 proposed to call the family Kolarian. He was of opinion that Kol had an older form Kolar which he thought to be identical with Kanarese *kallar*, thieves. There is absolutely no foundation for this supposition. Moreover, the name Kolarian is objectionable as seeming to suggest a connexion with Aryan which does not exist.

The name Kolarian has, however, in spite of such disadvantages become very widely used. Mr. Skrefsrud, and after him Professor Thomsen of Copenhagen, have brought a new name into the field, viz. Kherwarian or Kharwarian. Kherwār or Kharwār is according to Santāli tradition, the name given to the old tribe from which Santāls, Hōs, Muṅḍās, Bhumij, and so forth are descended. So far as I can see it includes the bulk of the family, and has great advantages as compared with other titles. It is not, however, quite free from objection. There are no indications of the southern and western tribes, such as Khariā, Juāṅg, Savara, Gadabā, and Kūrkū, having ever been included in the Kherwār tribe, and there seems to be little reason for replacing one incorrect name by another which is less incorrect, it is true, but is still not quite appropriate. The name Kherwārī will therefore in this Survey be reserved for the principal Muṅḍā language which is known as existing in several slightly varying dialects such as Santāli, Muṅḍāri, Hō, and so forth.

If we were to coin a new term for the family, the analogy of the denomination Dravidian might suggest our adopting a Sanskrit name. In Sanskrit the common name for the Muṅḍā aborigines seems to be Nishāda. The Nishādas are identified with the Bhillas. They are found to the south-east of Madhyadēśa and in the Viudhya range. Their country is said to begin at the place where the river Sarasvati disappears in the sands. In other words, the Nishādas lived in the desert and in the hills to the south and east of the stronghold of the Aryans, i.e. in districts where we now find Muṅḍā tribes of their descendants. Compare Wilson's *Viṣṇu Purāna*, pp. 100 and f.

It would, however, only mean adding to the confusion which already exists if we were to propose a new name for the family, and the denomination introduced by Max Müller when he first showed that the languages in question formed one distinct group, will be adhered to in these pages.

The principal home of the Muṇḍā languages at the present day is the Chota Nagpur Plateau. Speakers are further found in the adjoining districts of Madras and the Central Provinces, and in the Mahadeo Hills. They are almost everywhere found in the hills and jungles, the plains and valleys being inhabited by people speaking some Aryan language.

The Muṇḍā race is much more widely spread than the Muṇḍā languages. It has already been remarked that it is identical with the Dravidian race which forms the bulk of the population of Southern India, and which has also contributed largely to the formation of the actual population of the North. It is now in most cases impossible to decide whether an individual tribe has originally used a Muṇḍā or a Dravidian form of speech. The two racial groups must have merged into each other at a very early period. One dialect, the so-called Nahāli, still preserves traces of a manifold influence. It appears to have originally been a Muṇḍā form of speech, but has come under the influence of Dravidian languages. The result is a mixed dialect which has, in its turn, come under the spell of Aryan tongues, and which will probably ere long become an Aryan language. The same development has probably taken place in many other cases. The numerous Bhil tribes occupy a territory of the same kind as that inhabited by the Muṇḍās. Their various dialects show some traces of Dravidian influence, and it seems allowable to infer that these are the result of the same development the first stage of which lies before us in Nahāli. It is also probable that the tribes who speak various broken dialects in Western India, such as Kōḷī and so forth, have originally used a Muṇḍā form of speech. It is not, however, now possible to decide the question.

There are, on the other hand, several Aryanised tribes in Northern India who have certainly once spoken some Muṇḍā dialect. Such are the Cheros in Bohar and Chota Nagpur, the Kherwārs, the Savaras who have formerly extended so far north as Shahabad, many of the so-called Rājansis, and so forth. Traces of an old Muṇḍā element are apparently also met with in several Tibeto-Burman dialects spoken in the Himalayas. Compare the remarks in Vol. iii, Part i of this Survey. At all events, Muṇḍā languages must once have been spoken over a wide area in Central India, and probably also in the Ganges valley. They were, however, early superseded by Dravidian and Aryan forms of speech, and at the present day, only scanty remnants are found in the hills and jungles of Bengal and the Central Provinces.

It is no longer possible to decide to what extent the Muṇḍā languages can have influenced the other linguistic families of India. Our knowledge of them only dates back to the middle of the last century. Attention will be drawn to a few facts in the introduction to the Dravidian family which apparently point to the existence of a Muṇḍā element in Dravidian grammar. The whole matter is, however, beyond the limit of our observations, as the Muṇḍā influence must have been exercised at a very early period. In the case of Aryan languages, the Muṇḍā influence is apparently unimportant. Professor Thomsen is of opinion that such an influence has probably been at play in fixing the principle regulating the inflexion of nouns in Indo-Aryan vernaculars. It is, however, more probable that it is Dravidian languages which have modified Aryan grammar in such characteristics, and that the Muṇḍā family has thus, at the utmost, exercised only an indirect influence through the Dravidian forms of

speech. There is, however, one instance where Muṇḍā principles appear to have pervaded an Aryan language, *viz.* in the conjugation of the Bihārī verb. Though the different forms used to denote an honorific or non-honorific subject or object and the curious change of the verb when the object is a pronoun of the second person singular can be explained from Aryan forms, the whole principle of indicating the object in the verb is thoroughly un-Aryan, but quite agrees with Muṇḍā grammar. The existence of a similar state of affairs in Kāśmīrī and in Shinā must, of course, be accounted for in a different way.

It has already been remarked that the Muṇḍās and Dravidas are considered by anthropologists to belong to the same race, but that their relationship to other languages. languages are not connected. Within India proper the Muṇḍā dialects form an isolated philological group. In Farther India and on the Nicobar Islands, on the other hand, we find a long series of dialects which in so many important points agree with the Muṇḍā languages that it seems necessary to assume a certain connexion. These languages include the so-called Mōn-Khmēr family, the dialects spoken by the aboriginal inhabitants of the Malayan Peninsula, and Nicobarese.

A short account of the Mōn-Khmēr family has been given above, in Vol. ii, pp. 1 and ff. A list of authorities will be found in the same place. The family comprises several languages and dialects; and some of them differ considerably from the others. This is for instance the case with Anamese, which is even considered by some not to be a member of the family. It must have branched off at a very early period and has later on come under the influence of Chinese. Similarly the Cham dialect of the old Kingdom of Champa has been largely influenced by Malay, and has even borrowed the Malay numerals. In spite of all this, however, there are so many points of analogy between all the dialects that they must be classed together as one family.

The Mōn-Khmēr dialects had long been considered as connected with the Tibeto-Chinese languages. Professor Kuhn has, however, shown that they form a separate family, and that connected forms of speech are found among the polysyllabic languages of Nearer and Farther India. Even anthropologically the speakers of Mōn-Khmēr dialects differ from the Chinese.

The word Mōn has long ago been compared with Muṇḍā, and nobody now doubts that there is a connexion between the Mōn-Khmēr and the Muṇḍā languages. It has already been remarked that 'Muṇḍā' is an Aryan word. It cannot therefore have anything to do with 'Mōn,' but that does not affect the argument. Pater W. Schmidt has been good enough to inform me that an older form of Mōn is *Man*.

The first to draw attention to the connexion between the Muṇḍā languages and the Mōn-Khmēr family was Logan in his series of articles on the *Ethnology of the Indo-Pacific Islands*, in the *Journal of the Indian Archipelago*. 'Kol' is dealt with on pp. 199 and ff. of Vol. vii (1853). He was followed by F. Mason, in a paper on the Talaing language contributed to the fourth volume of the *Journal of the American Oriental Society* (1854). Mason tried to show that many Mōn words corresponded to others in use in Kolh (*i.e.* Muṇḍārī), Gōṇḍī, Kurukh, and Malto. His comparisons are not convincing. His word lists were, however, reprinted in the *British Burma Gazetteer*

and also in the seventeenth volume of the French *Revue de linguistique* (pp. 167 and ff.).

The comparative tables of numerals and pronouns published by Max Müller in his letter on the classification of Turanian languages were made use of by the German Professor W. Schott for a comparison of the numerals and pronouns in Muṅḍārī and Anamese.

Sir A. Phayre followed Dr. Mason, and he also found his theory confirmed by the resemblance between the stone implements, the so-called shoulder-headed celts, found in Pegu and in Chota Nagpur.

Other scholars such as Haswell and Forbes did not believe in the theory of a connexion. Forbes thought that there might have been intercourse, but no racial affinity, between Mōns and Muṅḍās.

A full discussion of the correspondence between Mōn-Khmēr and Muṅḍā vocabulary was given by Professor E. Kuhn in the paper mentioned under authorities below. He sums up his results as follows:—

‘There are unmistakable points of connexion between our monosyllabic Khasi-Mōn-Khmēr family and the Kolh languages, Nancowry, and the dialects of the aborigines of Malacca. It would be rash to infer at once from this fact that it has the same origin as those eminently polysyllabic languages. It seems, however, certain that there is at the bottom of a considerable portion of the population of Further and Nearer India a common substratum, over which there have settled layers of later immigrants, but which, nevertheless, has retained such strength that its traces are still clearly seen over the whole area.’

The relationship existing between the Mōn-Khmēr languages and the dialects spoken by the wild tribes on the Malay Peninsula has lately been separately dealt with by Pater W. Schmidt. The result of his very careful and detailed studies is that the dialects in question, the so-called Sakei and Semang, must be considered as really belonging to the Mōn-Khmēr family.

We shall now turn to the relationship existing between the Muṅḍā and the Mōn-Khmēr languages.

**Phonology.**—The phonetic systems agree in several points. Thus both families possess aspirated hard and soft letters. Both avoid beginning a word with more than one consonant, and so forth. The most characteristic feature of Muṅḍā phonology are the so-called semi-consonants *k'*, *ch'*, *t'*, *p'*. They are formed in the mouth in the same way as the corresponding hard consonants *k*, *ch*, *t*, and *p*, but the sound is checked, and the breath does not touch the organs of speech in passing out. The sound often makes the impression of being slightly nasalised, and we therefore find writings such as *tn* or *dn* instead of *t'*; *pm* or *bm* instead of *p'*, and so forth. Some corresponding sounds exist in Sakei and connected languages. In the Mōn-Khmēr forms of speech final consonants are, as a general rule, shortened in various ways. Similarly in Cham final *k*, *t*, *p*, and *h* are not pronounced, or their enunciation is at least checked so that only a good observer can decide which

sound is intended. As examples from the Mōn-Khmēr languages, we may quote Khmēr *tāk*, Bahnar *tah*, to lay down; Khmēr *tūch*, like; Bahnar *hadoi*, in the same way; Khmēr *tāp*, Bahnar *tām*, to perforate, etc. It is impossible not to compare these sounds with the Munḍā semi-consonants.

**Formation of words.**—It is difficult to compare the formation of words in the Munḍā and Mōn-Khmēr families. Nobody has as yet attempted to give a thorough analysis of the vocabulary of the Munḍā dialects, and I have not had access to sufficient materials for a thorough study of the Mōn-Khmēr languages.<sup>1</sup> We can, however, already point out some characteristics in which both families agree. The most important one is the common use of infixes. Compare Khmēr *kal*, to support; *kh-n-al*, support: Stieng; *sa*, eat; *sū-p-a*, food, and so forth. I may further mention the reduplication of the base or of its first letters, and the use of prefixes, though we are not as yet sufficiently acquainted with the rôle which those later additions play in the formation of Munḍā words.

**Vocabulary.**—The vocabulary of both families often agrees in a very striking manner. Attention has long ago been drawn to the conspicuous similarity of the numerals. The short table which follows will be sufficient to illustrate the matter. Further details will be found in the works by Messrs. Kuhn and Schmidt mentioned under authorities:—

Santālī.	Khafā.	Savara.	Khmēr.
1. mī'	moyod	bo, aboi, mi-	mūy.
2. bar	ubār	bāgu, bār-	ḍr.
3. pā	upā	yāgi, yār-	piy.
4. pon	i'pon	nāji	puon.
5. māṛā	moloī	molloī	prā, Mōn p'sun.
6. turui	tūburu	tūḍru, turru	kroī, Bahnar tōḍrāu, Mōn t'rāu.
7. eae	guī	gul-ji	grul.
8. irəl	thām	tam-ji	kati, Anam tam, Sre thkol.
9. arā	tomsiñ	tim-ji	kausar, Bahnar tōzin, Palaung tim.
10. gāl	gōī	gal-ji	uai, Lemet kel.

It is not necessary to enter into a detailed discussion of the forms given in the table. The striking agreement leaps at once to the eye.

With regard to pronouns we cannot expect to find corresponding forms throughout. The old personal pronouns are so commonly replaced by complimentary nouns in all the languages of Farther India that it would often be useless to make a comparison. Some striking instances, however, are still available which show that the two families have

<sup>1</sup> Peter W. Schmidt's masterly treatment of the phonology of these forms of speech could not be utilized for this introduction.

here also preserved important traces of a common origin, or, at all events, of a common substratum. Compare the table which follows:—

	I	We two		We	
		exclusive.	inclusive.	exclusive.	inclusive.
Santāli	<i>ɪ̃</i>	(a) <i>lĩ</i>	(a) <i>lã</i>	(a) <i>lā</i>	(a) <i>bon</i>
Bahnar	<i>ĩ</i>	<i>ni</i>	<i>ba</i>	<i>non</i>	<i>bōn</i>

There is no difficulty in comparing Santāli *lĩ*, I and he, with Bahnar *ni*. Compare Santāli *nĩl*, Muṇḍārī *lel*, see.

The personal pronouns are often suffixed in both families in order to supply the place of possessive pronouns.

We can further compare the demonstrative bases *ni* and *no* in Santāli with Bahnar *ne*, this; *no*, that, and so on.

There is also a considerable proportion of the vocabulary which is common to both families. It will be sufficient to give a few instances.

### I.—Parts of the body.

*Back*.—Santāli *dea*, Khariā *kuṇḍabu*, Savara *kiṇḍoñ*; Bahnar *kedu*.

*Blood*.—Santāli *māyām*; Stieng *maham*.

*Eye*.—Santāli *māt'*; Bahnar, etc., *mat*.

*Foot*.—Santāli *jaṅga*, Juāng *ijiñ*; Bahnar *jōñ*; Stieng *joñ*.

*Hand*.—Santāli *tī*; Bahnar, etc., *ti*.

*Nose*.—Santāli *mū*, Bahnar, etc., *muh*.

### II.—Animals.

*Bird*.—Santāli *sim*; Bahnar *sem*, Mōn *chē*.

*Crab*.—Santāli *kaḥkām*; Bahnar *kōtam*.

*Dog*.—Savara *kinsor*; Huei, Sue, etc., *sor*.

*Fish*.—Kūrku *kākū*; Bahnar, etc., *ka*.

*Peacock*.—Santāli *marak'*; Mōn *mrāk*.

*Snake*.—Santāli *biñ*; Bahnar *bih*, Stieng *bēh*.

*Tiger*.—Santāli *kul*, Muṇḍārī *kulā*, Mōn, Bahnar *kla*, Kuy *khola*.

### III.—Objects of nature.

*Earth*.—Santāli *át*; Muṇḍārī *ote*; Mōn *ti*.

*Mountain*.—Santāli *buru*; Kuy *brōu*, *brau*.

*Forest*.—Santāli *bir*; Khmēr *bréi*, Bahnar, etc., *brī*.

*Salt*.—Santāli *bu-lu-ñ*; Stieng *bōh*, Bahnar *boh*.

*Sun*.—Santāli *siñ*; Palaung *señei*, Selong *señ*.

*Wood*.—Santāli *bir*; Bahnar, etc., *brī*.

*Water*.—Santāli *dak'*; Bahnar, etc., *dak*.

### IV.—Miscellaneous.

*Die*.—Santāli *gách'*; Khmēr *kh-m-och*, corpse.

*Drunk*.—Santāli *bul*; Bahnar, Khmēr *bul*.



*Eat.*—Santāli *jām, jo* ; Bahnar *śa*, Mōn *cha*, Proons *choñ*.

*Lie down.*—Santāli *gitich'* ; Mōn *stik*.

*Child.*—Santāli *hán*, Kūrku *kōn* ; Mōn, Anam, etc., *kōn*.

*Name.*—Santāli *ñu-tu-m*, Korwā *yum*, Savara *ñim*, Kūrku *jāmū* ; Mōn *ymu*,  
Khmer *jhmōh*.

*Not.*—Santāli *bañ* ; Rengao *bi*.

The preceding remarks will have been sufficient to show that the general frame-work of both families is so analogous that there must be a close connexion. The inflexional system and the structure of sentences, on the other hand, differ in both. I do not think that much importance should be attached to the fact that the modern order of words is different. The same is the case in two so closely connected groups of one and the same family as Tai and Tibeto-Burman. It is more important that the conjugation of verbs is quite different. It should, however, be borne in mind that we do not know much about the history of the Muṅḍā and Mōn-Khmēr languages. We cannot any more consider them as unmixed forms of speech, and the different conjugational system can very well be due to foreign influence.

The Mōn-Khmēr languages are monosyllabic and the Muṅḍā family polysyllabic. That is not, however, a sufficient reason for separating the two families. It is only the bases in Mōn-Khmēr that are monosyllabic. Polysyllabic words are of common occurrence, just as is the case in Sakei and Semang, and it is very probable that further-research will show that the bases of Muṅḍā words are likewise monosyllabic.

The most probable solution of the whole problem seems to be that the Muṅḍā and the Mōn-Khmēr languages are derived from one and the same base. Each group has, however, had an independent history of its own, under the influence of various foreign elements. It seems probable that the Muṅḍā languages have developed the tendencies of the common parent tongue with the greatest fidelity. The tribes speaking them have led a more secluded existence than the Mōn-Khmērs. The old history of both groups is, however, as yet lost in the mist of antiquity.

It has already been remarked that the aboriginal languages of the Malay Peninsula are so closely related to Mōn-Khmēr that Pater Schmidt, the latest and best authority on the subject, does not hesitate to consider them as a branch of that family. They are spoken by the Sakei and Semang-tribes. The Sakeis are also anthropologically connected with the Mōn-Khmēr tribes. The Semangs, on the other hand, are Negritos, and Pater Schmidt is probably right in supposing that they have abandoned their original speech and adopted a foreign one. The oldest population of the Malay Peninsula were probably all Negritos, and the Sakeis are therefore perhaps later immigrants. According to Forbes, 'the earliest Mōn traditions speak of a race, called Beloos (monsters) whom the Mōn and Burman races found occupying the sea-coast.' It is possible that the 'Beloos' were Negritos. We do not, however, know anything certain about them or their history.

It is not necessary to enter into details with regard to the dialects of the Sakeis and Semangs. Most of the remarks already made about the Mōn-Khmērs apply equally to them.

According to Colonel Sir Richard Temple, 'the Nicobarese speak one language in six dialects so different as to be mutually unintelligible to the ear. These six dialects are, from North to South, Car-Nicobar, Chowra, Teressa, Central, Southern and Shom Pen.' The same authority sums up the results of his enquiries into the philological position of Nicobarese as follows:—

Nicobarese. 'The Nicobarese have been on the same ground for at least 2,000 years, and they have a tradition of a migration from the Pegu-Tenasserim Coast. They have been quite isolated from the coast people, except for trade, for all that period. Their language has been affected by outside influences almost entirely only in trade directions, and then not to a great degree. It has been subjected to internal change to a certain degree by the effects of tabu. Yet we find roots in the language of the kind that remain unchanged in all speech, which are apparently beyond question identical with those that have remained unchanged in the dialects of the wild tribes of the Malay Peninsula; these very roots owe their existence among the wild tribes to the effect on them of the influence of the Indo-Chinese languages, civilised and uncivilised. Considering then the long isolation of the Nicobarese, it is a fair inference that these islanders probably preserve a form of the general Indo-Chinese speech that is truer to its original forms than that of any existing people on the Continent.'

When writing the above, Sir R. Temple was unacquainted with Pater Schmidt's studies. We now know that the wild tribes of the Malay Peninsula, the Sakeis and Semangs, speak a language which seems to be radically connected with Mōn-Khmēr. In the case of the Sakeis, it is probably the original language of the tribe, while the Semangs have adopted it from others. The many points of connexion between Nicobarese and those forms of speech therefore point to a similar state of affairs.

Results of this part of the enquiry. We may therefore sum up the preceding remarks as follows:—

The Muṇḍās, the Mōn-Khmēr, the wild tribes of the Malay Peninsula, and the Nicobarese all use forms of speech which can be traced back to a common source, though they mutually differ widely from each other. Each of the tribes has had a development of its own, and each dialect has, in each case, struck out on independent lines. Their development has also been influenced from without, in consequence of race mixture with outsiders. We cannot, however, any more trace the various stages in that development, because the old history of the tribes in question is not known to us. Pater W. Schmidt divides all these languages into three main branches, *viz.*:—

- I. Khassi; Wa angku, Riang, Palaung, and Danaw; Nicobarese;
- II. Semang, Tembe, Senoi and Sakei;
- III. Mōn-Khmēr languages, Anamese, Bersisi, and Muṇḍā.

Professor Vilhelm Thomsen of Copenhagen, in his paper *On the position of the Kherwarian Languages*, has tried to show that there is some connexion between the Muṇḍā dialects and Australian languages. He says:—

'I desire to draw attention to a series of very remarkable coincidences between them (*s.e.* the Muṇḍā languages) and several of the . . . . aboriginal languages in the southern part of the Australian continent, such as Dippil and

Turrubul in Southern Queensland; Kamilaroy, 'Wiradurei, Lake Macquarie, Wodi-Wodi, and others in New South Wales; the languages spoken on the Encounter Bay and about Adelaide, and also the Parnkalla spoken to the west of Spencer's Gulf in South Australia; and lastly several languages of West Australia. These South-Australian languages cannot, notwithstanding the great difference existing between them, be separated from each other, but they must be supposed to have some common origin. The points of analogy which have been supposed to exist between them and the Dravidian languages, must certainly be dismissed. Compare Friedrich Müller, *Grundriss der Sprachwissenschaft*, Vol. ii, Part i, pp. 95 and ff. On the other hand, I think there is unquestionably a certain connexion between the Australian and Kherwarian languages.

It is not only possible to point to similarity in vocabulary, but especial stress should be laid on the fact that the analogy extends to the principles according to which the languages are built up and to the relations and ideas which have found their expression in the grammatical forms. There seems also to be an unmistakable similarity in some details of these forms, if it is permissible to draw any conclusions in this respect so long as we are quite ignorant of the phonetical development of the languages. We cannot, however, expect to find any obvious analogy throughout in grammatical details, the less so when we remember how much the Australian languages themselves differ from each other in this respect.'

Professor Thomsen thinks that these similarities must be explained by the supposition that Indian Munda, or some closely connected tribe, emigrated towards the east and south-east, 'say to New Guinea, where von der Gabelentz thinks that they have left traces in the languages on the Maclay coast, but especially to the south of the Australian continent, where the languages still are of a kind similar to the Kherwarian, though crossings and intermixtures, of which nothing can as yet be known, have no doubt also taken place here.'

A similar theory has been propounded by G. von der Gabelentz in his book *Die Sprachwissenschaft*. Leipzig, 1891, pp. 274 and f. He says:—

'We are probably justified in speaking of a Kolarian-Australian family of languages.'

Von der Gabelentz has not adduced any facts in support of this view. It is possibly based on a comparison of materials which are not accessible to me. Professor Thomsen, on the other hand, gives some details, and it will be necessary to examine them.

His first argument is based on some correspondence in vocabulary, and he here enters into details, as follows:—

'Santāli *ii*, I; Munda *iñ*, *aiñ*. correspond to forms containing an *i* in all Australian languages; thus Dippil, Turrubul, Kamilaroy, Adelaide, Parnkalla *iai*, etc.

Santāli *aiñ*, Munda *aiñ*, we two (i.e. he and I) correspond to Dippil *iu-liñ*, *a-len*; Kamilaroy *iu-le*; Wiradurei *ia-li*; Lake Macquarie (oblique) *ia-lin* (thou and I; *ialin-pon*, he and I); Adelaide, Parnkalla *ia-dli*; West-Australian *ia-li*.

Santāli *alā*, we, =Turrubul *ūn-le*; Adelaide *ia-dli*, etc.

Santāli *uni*, *nui*, he, she, it (animate beings) *oua*, *noa* (inanimate), should be compared with Lake Macquarie *noa*, he, that; *uni*, *unoa*, this; Dippil *unda*, 'Turrubul *unūl*, he, etc.'

Professor Thomsen further compares Santāli *mīl'*, eye, with Kamilaroy, Wiradurei *mil*, Wodi-Wodi *mēr*; Santāli *nu*, nose, with Kamilaroy, Dippil *mārū*, Turrubul *mūro*; Santāli *jaŋga*, foot, with Wiradurei *dinaū*, Kamilaroy *dina*, Dippil *dzhinūn*; Santāli *hār*, man, with Lake Macquarie *kore*, Encounter Bay *korn* (compare Kūrū *kōrō*); Santāli *baū*, not, with Dippil *ba*. We may add Santāli *alūū*, Turrubul *tuluū*, Lake Macquarie, Wodi-Wodi *tulun*, tongue, •

With regard to numerals Professor Thomsen compares Santāli *mit'*, *mit'-fan*, one, with Wodi-Wodi *mituū*, Kamilaroy *māl*; Santāli *bār*, two, with Lake Macquarie *buloāra*, Kamilaroy, Dippil, Wodi-Wodi *balār*.

I now proceed to an examination of these comparisons and begin with the numerals.

The similarity between Muṇḍā and Australian numerals is not very striking. Few Australian languages possess more than the three first numerals. The form for 'one' differs in most of them. Compare Lake Macquarie *wakol*, Wiradurei *ūmbai*, Kingki *piēya*; Turrubul *kunar*, Dippil *kalūm*, Encounter Bay *yamalaitye*, Adelaide *kuma*, West Australian *kaiu*, *gain*, and so forth. Even Kamilaroy *māl* and Wodi-Wodi *mituū* do not exactly correspond to Santāli *mit'*, the initial *m* of which word is an old prefix and at all events there can be no question of comparing the Australian word for 'one' in general with *mit'*.

With regard to 'two', most Australian languages possess forms beginning with a *b*. Thus, Lake Macquarie *buloāra*, Wiradurei *bula*, Kamilaroy, Dippil, and Wodi-Wodi *bālār*, Wailwan *bulugur*, Kingki *būdela*, Turrubul *būdēlū*, Lake Tyers *būlūman*, Lake Hindmarsh *pullet*, River Yarra *bolowin*, Jajowerong *būlaitsh*, Witouro *bullait*, Tongurong *bullarbil*. The base seems to be *bula*, *bulo*, or something like that. The similarity with Muṇḍā *bār* is far from being evident, even if *b* is not an old prefix (compare Lemet *ar*; Khasi *ār*) but belongs to the base.

It cannot, however, be denied that a sort of similarity exists between the two first numerals in Muṇḍā and some Australian languages. It would be very rash to infer anything about their mutual relationship from this fact. A much more striking analogy can be found between the numerals in languages where community of origin is quite out of the question. Compare, for example, *ek*, one, in the language of the Mixteques in America, with the Hindōstāni *ek*. Forms corresponding to Santāli *mit'*, one; *bār*, two, are found in some Negro languages of Africa. Compare Herero *nue*, one; *viri*, two; Maba *bar*, two.

Moreover, every trace of analogy between Muṇḍā and Australian languages ceases when we go beyond two. I therefore think we are forced to the conclusion that the analogy in the case of the two first numerals is only apparent.

The same is, so far as I can see, the case with regard to pronouns.

The pronoun 'I' has forms containing an *ñ* in many languages. Thus in Melanesian *iu*, *ñ*, in Mandé (Africa) *ñ*, Bullom (Africa) *yan*, and so forth. The pronominal suffixes of the first person in Australian languages, on the other hand, show that *ñ* is not

essential to the pronoun. Compare Wiradurei *na-du*, I, to which correspond the suffixed forms *du* and *tu*. Similarly in Encounter Bay, 'I' is *nā-pe* or *nā-te*, and the corresponding suffixes are *ape*, *ap*, *an*, *ate*.

The forms of the dual and plural of the pronoun of the first person unquestionably bear some similarity to the corresponding Muṅḍā forms. In the Muṅḍā languages the bases of these forms are, however, *liñ*, *liñ*, and *le*, while *lin*, *li*, and *le* in the Australian languages appear to be suffixes of number. Compare Lake Macquarie *bu-la*, you two, Encounter Bay *nur-le*, you two, and so forth.

The apparent similarity between the forms for 'we two' and 'we' is more than outweighed by the fact that the Australian languages do not appear to distinguish between forms including and such as exclude the party addressed in the dual and plural of the personal pronoun of the first person. Professor Thomsen, it is true, mentions *nā-lin*, thou and I; *nālin-pon*, he and I, from the dialect spoken at Lake Macquarie. The latter form, however, contains the ordinary dual *nā-lin*, and the pronoun of the third person singular. It will be seen that the principle is quite different.

Moreover, the parallelism between Muṅḍā and Australian languages ceases to exist when we consider the forms for 'thou.' Melanesian, on the other hand, has forms, such as *mu*, *m*, which correspond to the Muṅḍā *am*. Compare also Bullom (Africa) *mun*, *moa*, thou.

Bases corresponding to Santāli *ani*, *nui*, *ona*, *noa*, this, do occur not only in Australian languages, but also in the Melanesian *na*, *n*, he, and in many other languages, including the Aryan dialects of India.

I therefore think that no conclusion whatever can be based on the apparent similarity in pronouns and numerals between the Muṅḍā languages on the one hand and the Australian on the other.

If we turn to the other words compared by Professor Thomsen the result will be the same. The similarity is, in most cases, far from being striking. I omit from consideration the words for 'nose' and 'foot' in which no one will, I think, deny that the analogy is very small indeed.

For 'eye' we find the forms *mil* and *mēr* which Professor Thomsen compares with Santāli *māṭ*. This latter word, however, more closely resembles forms such as *mata*, *mat*, *meta*, *eme*, and so forth, in numerous Oceanic languages. Compare also *mik*, and *mit*, or *mih*, i.e. *miṭ* in several Tibeto-Burman forms of speech.

'Man' is *kore* in Lake Macquarie and *korn* in Encounter Bay. This word of course resembles Santāli *hāṭ*, Kūrū *kōrō*, man. But so does also Fülbe *gorko* which hails from Africa. Moreover, the base of Kūrū *kōrō* is probably *rō*, and *kō* an old prefix. Compare Khassi *brīw*, man, which contains another prefix *b*. Forms such as Kamilaroy *giwir*, Wiradurei *gibir*, Victoria *kāl-īnt*, man, render the probability of a connexion with the Muṅḍā word for 'man' very slight.

Nor can any importance be attached to the similarity between Dippil *ba*, Santāli, *ban*, not, when we consider Lake Macquarie *kora*, Wiradurei *karia*, Kamilaroy *kāmil*, Adelaide *yako*, West Australian *bart*, not, and when we remember that *ba*, not, also occurs in far-off African languages such as Hausa.

An examination of the points in which the vocabularies of the Muṅḍā and the Australian languages have been supposed to agree therefore shows that such analogy

as seems to exist is too questionable to be made the basis of any conclusion. It would be necessary to point out many more cases of unquestionable similarity in order to make the supposition of a connexion probable.

Professor Thomsen's opinion, that there is a connexion between the two families, is, however, less based on a comparison of vocabulary than on the analogy which he finds between the grammatical principles prevailing in both. He has not pointed to any definite facts in support of his view, and we must therefore base the remarks which follow on such materials as are available.

Like the Muṇḍā languages, the Australian forms of speech do not clearly distinguish between noun and verb. The same is, however, the case in so many languages all over the earth that no conclusions can be drawn from such analogy.

Grammatical principles.

**Phonology.**—The phonetical system of Australian languages is extremely simple. There are no aspirates, no sibilants, no *h*, and probably originally no soft mutes such as *g*, *d*, or *b*. There is, more especially, nothing to correspond to the semi-consonants which are so characteristic of Muṇḍā languages. These sounds have, on the other hand, though without just cause, been compared with the so-called 'clicks' of African languages.

**Formation of words.**—The Australian languages use suffixes in order to form new words. So far as we can see, they have nothing corresponding to the Muṇḍā infixes. This point is of some importance as affecting the whole structure of the language.

**Nouns.**—Australian languages do not distinguish between animate and inanimate nouns, as do the Muṇḍā forms of speech and many other linguistic families.

In Muṇḍā, there are three numbers. The same is the case with regard to pronouns in Australia. In the case of nouns, on the other hand, most Australian languages do not distinguish number. In Adelaide and Encounter Bay, however, there are three numbers as in Muṇḍā. The dual suffixes are *ria* or *lla* in Adelaide and *enik* in Encounter Bay, and those of the plural *na* and *ar*, respectively. Compare the suffixes of the pronoun of the third person, dual *enik*, plural *ar* in Encounter Bay. The numbers are, accordingly, indicated in the same way as in Muṇḍā. Compare, however, also Encounter Bay *nīng-enik*, two; *nepald-ar*, *maltāi-ar*, three.

There are no separate suffixes to denote the subject and the object. This is, however, so generally the case in many languages that no conclusion can be based on the fact. The Australian languages, on the other hand, in one important point differ from the Muṇḍā forms of speech, *viz.*, in possessing a separate suffix denoting the agent. Thus, *wākun-to minarīn tatan*, crow-by what eats? what is the crow eating? According to Professor Fr. Müller this is a characteristic feature of all Australian languages. The similarity between this suffix *to* and the Muṇḍā *te* is probably only apparent. The same is the case with the West Australian genitive suffix *ak*, *aŋg*, or, after vowels, *rak*, *raŋg*, as compared with Santālī *ak'*, *aŋ*, *reak'*, *reaŋ*. The corresponding form in most Australian languages is *ku*. Such analogies become insignificant when we compare the genitive suffix *ka*, *ga*, in the language of the Bushmen, and *aŋg*, *nak*, in Maba, both of which belong to Africa.

Some remarks have already been made regarding numerals and pronouns. In this connexion I shall only point out that the Australian numerals do not go further than 'three' and accordingly do not possess anything corresponding to the principle prevailing

in Muṅḍā and several other linguistic families of counting in twenties. There are further, no double sets of the dual and the plural of the pronoun of the first person. I may add that the bases of the interrogative pronouns are quite different. Compare Turrubul *nān-dū*, who? *minā*, what? and similar forms in all other dialects.

**Verbs.**—The Australian languages possess a richly varied system of verbal forms. In this respect they agree with the Muṅḍā dialects, but also with languages of other families such as Turkish. Some of the tense-suffixes apparently resemble those in use in the Muṅḍā family. Thus the present suffix *an* in Lake Macquarie, *in*, *un*, *ēn* in Encounter Bay can apparently be compared with the Santāli suffixes *en*, *an*. The suffix *ē* or *ī* of the past in Wiradurei, Kamilaroy, Turrubul, and Adelaide bears some resemblance to Santāli *et'*; the pluperfect suffixes *ā-kean* in Lake Macquarie and *lain*, *lēn* in Kamilaroy might be connected with Santāli *akan* and *len*, respectively. It would, however, be rash to lay any stress on such analogy in sound.

We find reflexive and reciprocal bases and so forth, but they are formed in a way quite different from that prevailing in Muṅḍā, and the whole structure of the verb is, so far as I can see, quite different.

The passive is formed by adding the pronominal suffixes denoting the object and is not an independent form, as is the case in Muṅḍā.

There is nothing corresponding to the categorical *a*, and participles are, at least in Kamilaroy, formed by adding suffixes to the tense bases.

The subject is indicated by adding pronominal suffixes, which in Encounter Bay are sometimes added to preceding words. Thus, *yāp-ap el-in*, fuel-I go, I go after fuel. A similar construction is, however, also found elsewhere. Compare the African Hottentot *tšī-b ma*, and-he gives. It has already been remarked that there is a separate pronominal suffix denoting the agent, a state of affairs which is quite foreign to the Muṅḍā languages.

The object is often indicated by adding pronominal suffixes. Thus, *nolk-ur-an-el*, bit-me-by-him, he bit me; *memp-ir-an-el*, struck-me-by-him, he struck me, in Encounter Bay. In the Muṅḍā languages, on the other hand, infixes are used instead, while the language of the Hottentots in this respect agrees with Australian; thus, *mu-bi-b*, see-him-he, he sees him; *ma-do-gu-b*, give-you-them-he, he gives them to you. Moreover, there is nothing to correspond to the various infixes denoting the indirect object or the genitive which are so characteristic a feature in Muṅḍā languages.

The various forms corresponding to our verbal tenses are further often based on principles which are not found to prevail in the Muṅḍā family. Thus the Wiradurei possesses five different forms which can be translated as a perfect. Thus, *būm-al-guain*, have struck; *būm-al-āwan*, have just struck; *būm-al-nārin*, have struck to-day; *būm-al-gurāni*, have struck yesterday; *būm-al-gunan*, have struck a long time ago.

The result of the preceding remarks has not been to corroborate the hypothesis of a close connexion between the Australian and the Muṅḍā languages. Such analogy as exists concerns general features which recur in the most different languages all over the world. Our knowledge of the Australian languages is very limited, and I have not been in a position to make use of all that has been written about them. It is therefore possible that Messrs. Thomsen and von der Gabelentz would be able to support their theory with facts which I do not know. So far, however, nothing has been adduced

which proves the existence of a connexion between the two groups of languages, or which even makes it probable.

It is, of course, possible that further researches may adduce new facts which will prove Professor Thomsen to have been right. In that case the explanation will probably be found to be that given by him, that the analogy must be due to the influence of the language of immigrants from India or Australonesia to Australia.<sup>1</sup>

The Muṇḍā family comprises several dialects. The table which follows shows their names and the estimated number of speakers. Revised figures, based on the returns of the last Census, have been added in a third column :—

Name of dialect.	Estimated number of speakers.	Census of 1901.
Santāli . . . . .	1,614,822	1,795,113
Muṇḍārī . . . . .	406,524	460,744
Bhumij . . . . .	79,078	111,304
Birhār . . . . .	1,234	526
Kōḍā . . . . .	8,949	23,373
Hō . . . . .	383,126	371,860
Tūri . . . . .	3,727	3,880
Asurī . . . . .	19,641	4,894
Korwā . . . . .	20,227	16,442
Kūrkū . . . . .	111,684	87,675
Khariā . . . . .	72,172	82,506
Juāng . . . . .	15,697	10,853
Sayara . . . . .	102,039	157,136
Gadabā . . . . .	35,833	37,230
TOTAL . . . . .	2,874,753	3,164,036

Santāli, Muṇḍārī, Bhumij, Birhār, Kōḍā, Hō, Tūri, Asurī, and Korwā are only slightly differing forms of one and the same language. All those tribes are, according to Santāli traditions, descended from the same stock, and were once known as Kherwārs or Kharwārs. The Kherwārs of the present day, a cultivating and landholding tribe of Chota Nagpur and Southern Behar, have probably the same origin. The dialects spoken by the tribes just mentioned will in this Survey be collected under the head of Kherwārī. Kherwārī is the principal Muṇḍā language, its dialects having been returned by full 88 per cent. of all the speakers of Muṇḍā tongues. Kherwārī is also the only Muṇḍā form of speech which has remained comparatively free from the influence of neighbouring languages. The vocabulary is to some extent Aryan, and some of the usual suffixes

<sup>1</sup> I cannot in this place enter into the question of the relationship between our Muṇḍā-Mōn-Khmēr family and the languages of Anstralonesia (Indonesian, Melanesian, Polynesian). I am convinced that Pater W. Schmidt is right in classing all these forms of speech together into one great family, but I am not as yet in a position to prove the connexion.



are apparently taken from the same source. The whole character of the language has, however, been preserved with great fidelity, though Aryan principles have of late begun to influence the grammar also. Kherwārī can therefore be considered as the typical representative of the Muṅḍā family.

The remaining dialects are spoken by comparatively small tribes. They have all been largely influenced by Aryan languages, and, in the case of Savara and Gadabā, also by Dravidian forms of speech.

Kūrkū, Khariā, and Juāng agree in one important point. They often use a *k* where Kherwārī has an *h*. Thus Kherwārī *hān*, Kūrkū *kon*, a child. Savara and Gadabā have *on*. Attention has already been drawn to the fact that the Mōn-Khmēr languages possess the same word in the form *kon*. It therefore seems probable that Kherwārī in this respect represents a later stage of phonetical development.

Savara is most closely related to Khariā. It has, however, been largely influenced by Telugu, and it is now a mixed form of speech. This is also the case with Gadabā, where Aryan and Dravidian elements have to a certain extent overgrown the Muṅḍā forms and grammatical principles.

Some of the most characteristic features of the Muṅḍā languages, or at least of its best known representative, will be mentioned in the introduction to Santālī. It will, however, be of interest in this place to make some short remarks on the general character of the family.

**Phonology.**—The phonetical system of the Muṅḍā languages is very richly developed. It will be shown below under the head of Santālī how that language abounds in vowels. The same is probably the case in other Muṅḍā dialects, though we have not so full and trustworthy information about them as in the case of Santālī. In that language, and in Muṅḍārī, and apparently also in Kūrkū, there are moreover distinct traces of the working of that well-known law of harmonic sequence which affects the vowels of consecutive syllables so as to make them agree with each other in sound. The details will be found under the head of Santālī.

The Muṅḍā languages also possess a richly developed system of consonants. Hard and soft consonants are freely used, and both classes can be aspirated. In Aryan loan-words, however, the aspiration is often dropped.

In addition to the consonants known from Aryan languages, we also find a set of semi-consonants. The details will be found under the head of Santālī. These semi-consonants form a very characteristic feature of the Muṅḍā languages. The materials collected for the purposes of this Survey have not, however, been prepared by scholars with a phonetical training. We cannot, therefore, expect to find these peculiarly difficult sounds noted with accurate correctness in the specimens printed in this volume. It is, on the whole, not possible to form an adequate idea of the phonetical system of the Muṅḍā languages from the materials available. It is only the specimens of Santālī and its dialects forwarded from the Sonthal Parganas which are quite trustworthy in this respect.

The semi-consonants correspond to the so-called abrupt tone of Indo-Chinese languages. Similar sounds appear to exist in Sakei and Semang, and probably also in most Mōn-Khmēr languages.

No Santālī word can begin with more than one consonant. The same rule apparently holds good in other Muṅḍā dialects.

**Formation of words.**—Words are formed from bases or other words by means of reduplication or by adding affixes. The numerous Aryan loan-words are, in this respect, treated as indigenous Muṇḍā words. The whole root or its first elements can be doubled, and in this way the meaning is intensified in various ways. In this connexion I may also mention the very common jingles such as Santāli *chas-bas*, cultivation; *sojhe-mojhe*, straight away (*sojhē* is a Bihārī loan-word).

With regard to affixes, we are very unsatisfactorily informed about the use of prefixes. It is, however, probable that they have played a considerable rôle in the history of Muṇḍā words. Compare Santāli *a-lañ*, Kùrkù *lañ*, tongue; Santāli *a-ñu*, to give to drink; Santāli *mo-cha*, Kùrkù *chū-bū*, mouth; Santāli *a-kriñ*, to give to buy, to sell; *kiriñ*, buy; Savara *kin-sor*, dog; *kim-poñ*, belly; *tim-ji*, nine; Khaṛiā *ro-moñg*, nose, etc!

The most important means of modifying the meaning of a root is, however, the insertion of infixes. Compare the Muṇḍāri *ma-na-rañ*, greatness, from *marañ*, great; *ma-pa-rañ*, very great, and so forth.

Suffixes do not appear to play any prominent rôle in the formation of Muṇḍā words. Such as are in common use are pronominal.

The Muṇḍā languages belong to that class which possesses a richly varied stock of words to denote individual things and ideas, but is extremely poor in general and abstract terms. Thus there are in Santāli at least twelve verbs which can be translated 'to carry.' Compare *dipil*, to carry on the head; *gugu*, to carry on the back; *hāo*, to carry astride the hip; *hūrmāt*<sup>1</sup>, to carry under the arm, and so forth. Such verbs denote the various ways of carrying, and there is no general term simply meaning 'to carry.' In a similar way nouns denoting relationship are seldom conceived in the abstract, but a pronominal suffix restricting the sphere of the idea is usually added. Thus, Santāli *eṅga-ñ*, my mother; *eṅga-t*, his mother; but seldom *eṅga*, in the meaning of mother, alone.

**Classes of words.**—The various classes of words are not clearly distinguished. The same base can often be used as a noun, an adjective, or a verb. Spoken language, of course, is not composed of words but of sentences, and the meaning of each individual word is only apparent from the context. The Muṇḍā words simply denote some being, object, quality, action, or the like, but they do not tell us how they are conceived. It is for instance only after inspection of the context that we can decide whether a word denoting the idea 'to give' means 'giving,' or 'given.'

**Inflexional system.**—The Muṇḍā inflexional system in many respects differs from that prevailing in Aryan and Dravidian languages.

**Nouns.**—Nouns do not differ for gender. The natural gender is distinguished by using different words or by adding words meaning 'male,' 'female,' respectively. There is, however, a feminine termination *i* used in a few words; thus Santāli *kōṛā*, boy; *kūṛi*, girl. Such instances are, however, due to Aryan influence.

Nouns, on the other hand, can be divided into two classes, *viz.*, those that denote animate beings, and those that denote inanimate objects respectively.

<sup>1</sup> The personal pronouns possess suffixed forms of the genitive; thus, *apu-ñ*, my father. According to Pater W. Schmidt a suffixed genitive without any case mark is only used in such languages as form their inflexional forms by means of prefixes. See his paper in *Mitteilungen der Anthropologischen Gesellschaft in Wien*, xxxiii, 1903, p. 391.

There are three numbers, the singular, the dual, and the plural. The suffix of the dual is *kīn* or *kīñ*, and that of the plural *kō* or *kū*, in all dialects of Kherwārī and in Kūrkū. Those suffixes can therefore be considered as the common property of the whole family. In Juāng and Khaṛiā the suffix of the plural is *ki*, to which corresponds Savara *ji*. This *ki* or *ji* is probably the old dual suffix. Khaṛiā has formed a new dual suffix *kijār*, which is clearly derived from *ki* by adding *ār*. This *ār* is probably the numeral *bār*, two. Compare *ambār* and *amār*, you two. Juāng and Savara have apparently no dual suffix. The same is the case with Gadabā.

The Muṅḍā languages do not possess anything corresponding to the cases of the direct and indirect objects. These relations find their expression in the verb. In this respect we may compare Muṅḍā with, for instance, the so-called incorporating languages of America. In the minor dialects, however, Aryan suffixes of the dative and the accusative are gradually being introduced.

The various relations of time and space are indicated by adding postpositions.

The genitive is an adjective. In the most typical Muṅḍā languages it has various forms according to whether it qualifies an animate or an inanimate noun.

**Numerals.**—The first ten numerals in Santālī, Khaṛiā, and Savara have been given in the table on p. 12. The Santālī numerals are typical of all the dialects of the so-called Kherwārī. The table which follows registers the forms in use in the other dialects:—

	Santālī.	Kūrkū.	Khaṛiā.	Juāng.	Savara.	Gadabā.
1	<i>mīś'</i>	<i>mīā</i>	<i>moyod</i>	<i>mīn ; eka</i>	<i>bo</i>	<i>mūi-rō</i>
2	<i>bār-eā</i>	<i>bār-iā</i>	<i>bariā</i>	<i>ban ; dui</i>	<i>bāgu</i>	<i>bār-jū</i>
3	<i>pā-ā</i>	<i>āpi-ā</i>	<i>upe</i>	<i>tin</i>	<i>yāgi</i>	<i>ig-rō</i>
4	<i>pōn-eā</i>	<i>upūn-iā</i>	<i>i'pon</i>	<i>chāri</i>	<i>uñji</i>	<i>uun-rō</i>
5	<i>mā,ā</i>	<i>monoiyā</i>	<i>moloi</i>	<i>pāñch</i>	<i>molloi</i>	<i>manlēi</i>
6	<i>turūi</i>	<i>turūiyā</i>	<i>tīburu</i>	<i>chhao</i>	<i>tuḍru</i>	<i>tīr</i>
7	<i>ēāe</i>	<i>yēya</i>	<i>gul</i>	<i>sāta</i>	<i>gul-ji</i>	<i>sāt</i>
8	<i>irāl</i>	<i>īlār-iyā</i>	<i>tām</i>	<i>āṭha</i>	<i>tam-ji</i>	<i>āṭh</i>
9	<i>ārā</i>	<i>ārē-ya</i>	<i>tomsīñ</i>	<i>nao</i>	<i>tim-ji</i>	<i>nou</i>
10	<i>gāl</i>	<i>gel-ya</i>	<i>gol</i>	<i>daeo</i>	<i>gal-ji</i>	<i>das</i>
20	<i>isi</i>	<i>iśā</i>	<i>bīs ; kori</i>	<i>koḍi</i>	<i>koḍi</i>	<i>bīs</i>

It will be seen that Juāṅg and Gadabā have adopted Aryan forms. The same is, to a great extent, also the case in other dialects. Thus the Aryan forms are commonly used in all business transactions. Khariā and Savara differ from the rest in the numerals seven, eight, and nine. A comparison of the table on p. 12 will show that in this respect they agree with Mōn-Khmēr.

Higher numbers are counted in twenties.

**Pronouns.**—The materials available do not allow us to give a full list of the personal pronouns in all Muṅḍā languages. The details will be found under the head of the various dialects. It has already been remarked that Juāṅg, Savara, and Gadabā have apparently abandoned the use of the dual.

The dual and plural of the personal pronoun of the first person have two forms, one excluding, and one including, the party addressed. Khariā has here, as in the case of nouns, partly adopted new forms. With regard to Juāṅg, Savara, and Gadabā, our information is insufficient.

Kherwārī has a long series of pronominal suffixes and infixes. The details will be found under the head of Santālī. Other dialects have only preserved traces of these affixes.

**Verb.**—The nature of the typical Muṅḍā verb will be discussed in some detail under the head of Santālī. In this place I shall only mention that Aryan principles have largely influenced the verbs of the minor dialects.

For further details the student is referred to the remarks in the introduction to Santālī and under the head of the various dialects.

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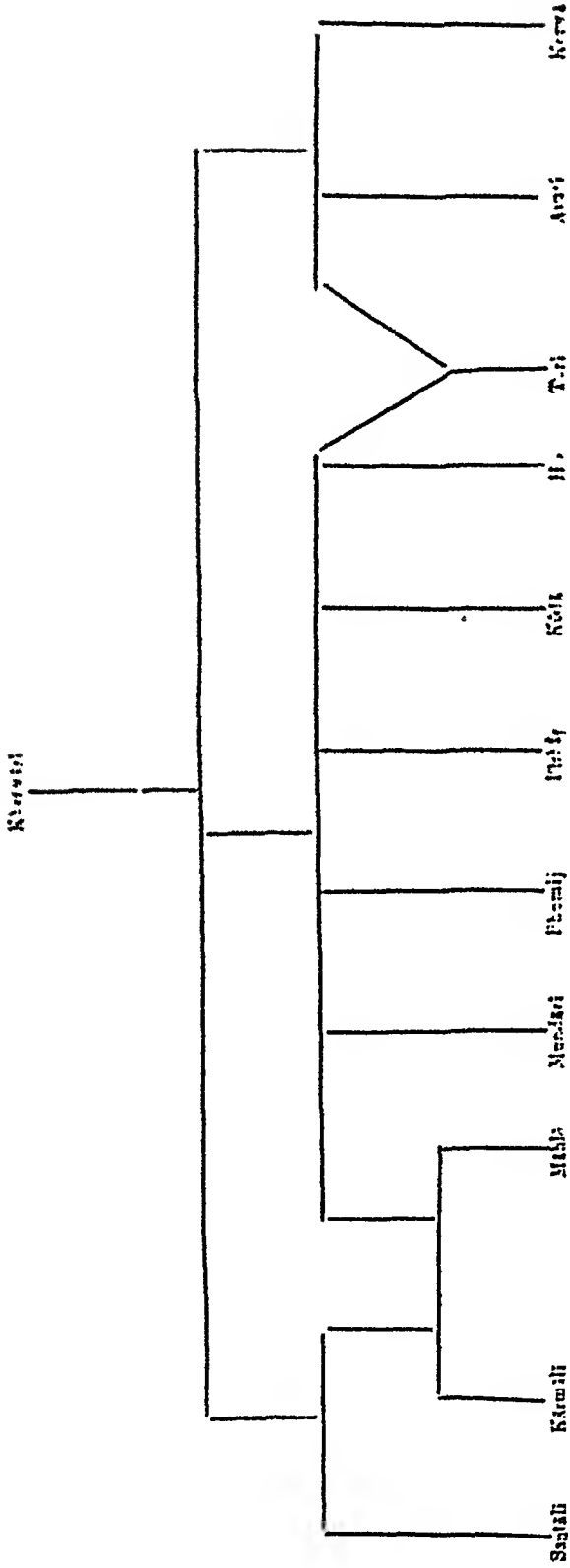


Table indicating the relationship of the different Kherwari dialects.

## KHERWĀRĪ.

About eleven-twelfths of all Muṅḍās, in the wider sense of the term, speak slightly varying dialects of one language, which I have called Kherwāri, *i.e.* the language of the Kherwārs. The Kherwārs or Kharwārs are now a cultivating and landholding tribe of Chota Nagpur and Southern Behar who are quite Aryanized. In the traditions of the Santāl people, however, the denomination Kherwār or Kharwār is used to denote the common stock from which the Santāls, the Muṅḍāris, the Hōs, etc., have sprung. It has already been mentioned in the general introduction to the Muṅḍā Family that some scholars have therefore proposed to call the whole family Kherwarian. It has also been pointed out that the Linguistic Survey has not adopted this use of the word Kherwarian because we have no right to infer that all Muṅḍā tribes have ever been called Kherwārs and because the family has already become known under other names.

The name Kherwāri will, in this Survey, be used to denote those Muṅḍā dialects which used the word *hūr* or some similar word for 'man.' It might also be called the Eastern Muṅḍā language. The name Kol has also been applied to it, but this denomination is apt to give rise to ambiguity. In the first place, it is often used to denote all Muṅḍā dialects, in the second place it often occurs as a denomination of a group of dialects which does not include Santālī, the most important dialect of the language in question. The name Kherwāri has been adopted in deference to the Santālī traditions and to those eminent scholars who have proposed to call the whole family Kherwarian. The name has the great advantage of being new so that it cannot easily be misunderstood. The close relation between all dialects which are comprised under the name Kherwāri has long been recognized, but, so far as I am aware, they are now for the first time classed together as one distinct form of Muṅḍā language.

The Kherwāri language is spoken by more than 2½ million of people from Bhagalpur and the Sonthal Parganas in the north to the Orissa Tributary States in the south, and from Morbhanj in the east to Sambalpur in the west. The details will be found below under the various dialects. According to local estimates made for the purposes of this Survey and the more accurate figures returned at the last Census, the number of speakers may be put down, respectively, as follows:—

Name of dialect.	Estimated number of speakers.	Census of 1901.
Santālī . . . . .	1,614,822	1,795,113
Muṅḍāri . . . . .	406,524	460,744
Bhamij . . . . .	79,078	111,304
Birhār . . . . .	1,234	526
Koḍā . . . . .	8,949	23,873
Hō . . . . .	383,126	371,860
Tūri . . . . .	3,727	3,880
Asuri . . . . .	19,641	4,894
Korwā . . . . .	20,227	16,442
TOTAL . . . . .	2,537,328	2,768,636

The most important form of Kherwāri is Santāli, and the principal features of the language will be described under the head of that dialect. It has two slightly different sub-dialects, Kārāñli and Māhlē, which connect Santāli with the Kol dialects proper, Mundāri, Bhūmij, Birhār, Kōñli, and Hō. The remaining dialects, Tūri, Asurī, and Korwā, are more closely related to Mundāri than to Santāli. In some characteristics, however, they agree with the latter dialect as against the former. The Santāls, the Asurs, and the Korwās use the word Māñjhi as an honorific title to denote themselves. The name Māñjhi has been returned as denoting a dialect in Raigarh. It is a form of speech between Asuri and Korwā, and the figures will be shown under Asuri. Tūri is more closely related to Mundāri than are Asuri and Korwā. Korwā, on the other hand, may be considered as the link connecting Kherwāri with Kharīā and the western and southern Mundāri dialects.



## SANTĀLĪ.

Santālī is the most important of all the Muṅḍā languages. About 57 per cent. of all Muṅḍās have been returned under that form of speech. The total number of speakers is about 1 $\frac{3}{4}$  million of people.

Santālī literally means 'the language of the Santāls.' 'Santāl' is the name applied by foreigners to the tribe which has given its name to the Sonthal Parganas. Santāl is, according to Mr. Skrefsrud, a corruption of Sāotāl or Sāotār, the common name of the tribe used by Bengalis. The forms Santāl and Sontāl are only used by natives who have come into contact with Europeans. He derives the name from Sāot in Midnapore where the tribe is supposed to have been settled for several generations. The 'Soontarrs' are mentioned as a wild and unlettered tribe as early as 1798.<sup>1</sup>

Santāls call themselves *hār-kō*, men, or *hār hāpān*, man child. When asked about their name and caste they usually apply the title *Māñjhi*, headman, to themselves. Their language has therefore sometimes been reported under various names such as *Hār, Bār, rār*, i.e. the speech of the Hārs, *Māñjhi*, and so forth. Outsiders often also use *Pharsi* or *Parsi*<sup>2</sup> as a denomination of this form of speech. In Murshidabad the language is locally known as *Janḡalī*, forest language, or *Pahāriā*, mountain-language. In Bankura and Morbhanj it has been reported as *Ṭhār*, i.e. language (that is 'the foreign language'), and in Bankura some speakers were returned in the Survey estimates under the head of *Khērā Kaṛā*. It is, however, now reported that no such dialect exists in the district. The so-called *khārā khārās* of the Sonthal Parganas are related to the Jādopāṭias. They are semi-Hinduized aboriginals.

All these secondary names are based on misunderstandings or on considerations which have nothing to do with language. They will, therefore, be discarded in the following pages, and the language will be styled Santālī throughout.

According to Santālī traditions, the tribe was once united with what are now the Muṅḍāris, the Hōs, and other small tribes. They assert that in those old times they were called Kherwārs or Kharwārs. Their traditional tales contain allusions to old wanderings from the west. These wanderings have probably taken place in relatively modern time. According to Mr. Risley, it is clear that a large and important Santāl colony was once settled in parganas Chai and Champa in Hazaribagh. The same authority further remarks :

'A tradition is noticed by Colonel Dalton of an old fort in Chai occupied by one Jaura, a Santāl Raja, who destroyed himself and his family on hearing of the approach of a Muhammadan army under Sayyid Ibrāhīm Alī *alias* Malik Bayā, a general of Muhammad Tughlak's, who died in 1353. This tradition, so far as it refers to the existence of a Santāl fort in Chai Champa, is to some extent corroborated by the following passage from the legends of the Southern Santāls collected by the Rev. J. Phillips, and published in Appendix G. to *Annals of Rural Bengal*, ed. 1868 :—" Dwelling there (in Chai Champa) they greatly multiplied. There were two gates, the Ahin gate and the Bāhini gate, to the fort of Chai Champa." If, moreover, the date of the taking of this fort by Ibrāhīm Alī were assumed to be about 1340 A.D., the subsequent migrations of which the tribal legends speak would fill up the time intervening between the departure of the Santāls from Chai Champa and their settlement in the present Santāl Parganas. Speaking generally, these recent migrations

<sup>1</sup> See the references given in Mr. Crooke's edition of Yule and Burnell's *Hobson-Jobson*.

<sup>2</sup> This word, which literally means 'Persian,' is used by speakers of Aryan languages all over Northern India to indicate a tongue which they do not understand. For instance, it is frequently applied to the secret argots of criminal tribes, much as we in England talk of 'Thieves' Latin.'

have been to the east, which is the direction they might *prima facie* have been expected to follow. The earliest settlements which Santāl tradition speaks of, those in Ahiri Pipri and Ohai Champa, lie on the north-western frontier of the table-land of Hazaribagh and in the direct line of advance of the numerous Hindu immigrants from Behar. That the influx of Hindus has in fact driven the Santāls eastward is beyond doubt, and the line which they are known to have followed in their retreat corresponds on the whole with that attributed to them in their tribal legends.

From Hazaribagh the Santāls are stated to have wandered into Manbhum, and, further, into the Sonthal Parganas.

This explanation of the traditional legends agrees well with the fact that scattered settlements of Santāls are still found all over Hazaribagh.<sup>1</sup> Mr. Skrefsrud, it is true, thinks that the traditionary wanderings have taken place in a very remote past. According to him they imply an old immigration into India from the north-west while Colonel Dalton explains them as referring to an ancient wandering from Assam. A good deal of the traditionary accounts are concerned with the time previous to the stay at Chae Champa. All places in which they are supposed to have lived, from Hihīri Pipīri to their present home, are mentioned, and also some names from the most remote antiquity; compare p. 64 below. They are always repeated at the *Chāchō chhāṭiār*, the ceremony performed when a person is admitted as a member of grown up society.

It seems to me that Mr. Risley is right in refusing to attach high antiquity to the Santāl traditions. They are apparently influenced from various sources.<sup>2</sup>

Some remarks about the position of the Muṇḍā race will be found in the general introduction to this volume. See above, p. 5. In this place we are only concerned with the actual habitat of the Santāls.

Santālī is spoken over a strip of country extending for about 300 miles from the Ganges in the north to the Baitarani in the south. It comprises the south of Bhagalpur and Monghyr; the west of Birbhum and Burdwan; almost the whole of Bankura; the western corner of Midnapore; the greater portion of Morbhanj and Nilgiri; the north-west of Balasore; the north-east of Kēbnjhar; Dalbhum; Sarai Kala; Kharsawan; Manbhum; the Sonthal Parganas, and the east of Hazaribagh. There are further scattered settlements in the south-west of Murshidabad, in the central parts of the 24-Parganas, in the jungles in the south of Dinajpur and the adjoining tracts of Maḷda, Rajshahi, and Bogra, and in the south-west of Rangpur. Non-resident immigrants have further brought the language to Jalpaiguri and to Assam, where the Santāls are occupied as coolies in the tea-gardens.

Santālī is nowhere the only language, and only in the Sonthal Parganas is it the principal one. Minor Muṇḍā dialects are found side by side with Santālī, and Aryan

<sup>1</sup> According to local tradition Kherwārs ruled in comparatively modern times so far north as the district of Gayā. In the south of that district there are several old forte still attributed to the 'Kol Rājās.' See also the Rev. F. Hahn, on Dravidian and Kolarian Place names, in the Journal of the Asiatic Society of Bengal, Vol. lxxii (1903), Pt. III., pp. 91 and ff.

<sup>2</sup> Mr. Risley has drawn attention to the fact that the eupreme god *Ṭhakur* of the Santāl traditions bears a Hindī name. The Aryan origin of the word *Ṭhakur* has been doubted, but no other possible derivation has been proposed. The word occurs in late Sanskrit in the form *ṣhakkura*. The form *ṣhakkura* shows that the word has been borrowed from Prākṛit. It has almost the same signification as *sthavira*, and is used as a respectful title. It should be derived from the base *sthā*, which in Prākṛit sometimes forms the present *ṣhakkāṭi*. The cerebral *ṣh* does not make this explanation improbable. Marāṭhī *ṣhākṣ* shows that a Prākṛit present *ṣhakkāṭi* must have existed. Similarly, a form *ṣhēra* exists in addition to *ṣhēra*, the Prākṛit equivalent of *sthavira*.

tribes have, generally speaking, occupied the plains, just as the Santāls themselves have formerly ousted the Malto tribe from the lowlands and valleys and have confined them to the higher lands and the hills.

Santāli is a remarkably uniform language. There are only two dialects, and even these do not differ much from the standard form of speech.

*Dialects.*

They are the so-called Kārmāli, spoken by the Kālhā tribe in the Sonthal Parganas, Manbhum and Hazaribagh, and the dialect of the Māhlēs in the central and southern portion of the Sonthal Parganas and the adjoining parts of Birbhum and Manbhum. Both will be separately dealt with below.

Santāli has, to some extent, been influenced by the neighbouring Aryan languages. This influence is, however, mainly confined to the vocabulary, though we can also see how Aryan suffixes and Aryan syntax are beginning to make themselves felt, and some of the most usual postpositions are perhaps Aryan. Broadly speaking, however, the structure and the general character of the language has remained unchanged.

Bihārī is the Aryan language which has most largely influenced Santāli. In the east the language has now begun to come under the spell of Bengali, and in the south the influence of Oriyā is traceable. The different sources from which words have been borrowed influence to some extent the form in which they are adopted. Thus the short *a* is retained in words borrowed from Bihārī, but is pronounced as an *ā* in cases where the loan has been made from Bengali. In this way a slight difference is produced in the Santāli of the Bengali districts and that spoken in places where Bihārī is the principal Aryan language. The influence of Bengali is of a relatively modern date. On the other hand, it has of late years been gradually spreading.

This difference between Bengali-Santāli and Bihārī-Santāli, which only exists in a limited part of the vocabulary, cannot be seen from the specimens which follow. It would be necessary to have far more materials for comparison in order to account for it. The loss is not, however, great, the real language being the same in both cases.

The purest Santāli is spoken in the north, especially in the Sonthal Parganas and in Manbhum. The dialect spoken in Midnapore, Balasore, Singbhum, and the Orissa Tributary States is more mixed and shows signs of gradually yielding to Aryan influence.

The number of speakers in those districts where Santāli is spoken as a vernacular has been estimated as follows for the purposes of this

Number of speakers.

Survey :—

Burdwan . . . . .	21,368
Birbhum . . . . .	41,700
Bankura . . . . .	96,911
Midnapore . . . . .	118,062
Murshidabad . . . . .	7,795
Monghyr . . . . .	7,000
Bhagalpur . . . . .	50,063
Sonthal Parganas . . . . .	626,254
Balasore . . . . .	898
Hazaribagh . . . . .	72,535
Manbhum . . . . .	144,820
Singbhum . . . . .	59,212

Carried over . . . . . 1,246,613

	Brought forward	1,246,613
Keonjhar . . . . .		11,730
Morbhanj . . . . .		154,806
Nilgiri . . . . .		1,865
Sarai Kāla . . . . .		17,815
Kharsawan . . . . .		2,957
Bonai . . . . .		39
	TOTAL	<u>1,435,825</u>

According to local estimates Santālī was further spoken abroad in the following districts:—

## Bengal Presidency—

24-Parganas . . . . .	18,868
Rajshahi . . . . .	5,652
Dinajpur . . . . .	28,148
Jalpaiguri . . . . .	3,275
Rangpur . . . . .	905
Bogra . . . . .	4,910
Malda . . . . .	25,000
Sarguja . . . . .	16
	<u>86,774</u>

## Assam—

Cachar Plains . . . . .	2,162
Sylhet . . . . .	3,950
Goalpara . . . . .	1,000
Kamrup . . . . .	140
Darrang . . . . .	1,900
Nowgong . . . . .	1,100
Sibsagar . . . . .	4,250
Lakhimpur . . . . .	4,700
	<u>19,202</u>

TOTAL 105,976

By adding these figures we arrive at the following grand total for the language:—

Santālī spoken at home . . . . .	1,435,825
Santālī spoken abroad . . . . .	105,976
	<u>1,541,801</u>

The speakers in the 24-Parganas are immigrant settlers, mainly from Hazaribagh. Those in Rajshahi are immigrant settlers in the north, and those in Dinajpur immigrant settlers in the south. In Bogra the Santāls are found as immigrant settlers in the west. In Malda, where they have settled in the east, they have only been in the district for about 20 years. The speakers in the other district are stated to be non-resident immigrants.

The above figures include the speakers of the so-called Khērā Karā in Bankura (429), of the so-called Māñjhī in Keonjhar (26) and Morbhanj (1,551), of the so-called Ṭhār in Bankura (123) and Morbhanj (1,306), and 39 speakers from the Bonai State who were reported to speak Ṭhār, but regarding whom no further information has been available. Regarding the so-called Māñjhī of the Raigarh State see below pp. 145 and ff.

The revised figures for the two Santālī dialects Kārmāli and Māhlē will be given in detail later on. The total number of speakers has been put down at 44,060 for Kārmāli and 28,961 for Māhlē. The grand total for Santālī is accordingly as follows:—

Santālī proper	1,541,801
Kārmāli	44,060
Māhlē	28,961
<b>TOTAL</b>	<b>1,614,822</b>

At the last Census, of 1901, Santālī was returned from the following districts:—

**A. SANTĀLĪ PROPER.**

**Bengal Presidency—**

Burdwan	89,428
Birbhum	47,455
Bankura	98,521
Midnapore	146,018
Hooghly	9,061
Howrah	205
24-Parganas	3,655
Calcutta	4
Nadia	81
Murshidabad	12,508
Jessore	69
Khulna	83
Rajshahi	2,003
Dinajpur	64,767
Jalpaiguri	12,164
Darjeeling	1,608
Rangpur	5,025
Bogra	2,357
Pabna	252
Dacca	2
Faridpur	8
Chittagong	409
Chittagong Hill Tracts	74
Darbhanga	19
Monghyr	12,461
Bhagalpur	17,396
Purnea	5,315
Malda	37,398
Sonthal Parganas	648,847
Cuttack	1
Balasore	8,257
Puri	3
Hazaribagh	78,358
Ranchi	425
Palamau	362
Manbhum	181,687
Singbhum	74,595
Kuch Bihar	21
Orissa Tributary States	192,294
Chota Nagpur Tributary States	20,884
Hill Tippera	157

**TOTAL BENGAL PRESIDENCY**

**1,724,227**

	Brought forward	. 1,724,227
Assam—		
Cachar Plains . . . . .		2,147
Sylhet . . . . .		4,241
Goalpara . . . . .		1,950
Kamrup . . . . .		426
Darrang . . . . .		2,890
Nowgong . . . . .		668
Sibsagar . . . . .		3,579
Lakhimpur . . . . .		7,968
Lushai Hills . . . . .		190
North Cachar . . . . .		52
Naga Hills . . . . .		12
Khasi and Jaintia Hills . . . . .		5
Manipur . . . . .		1
	TOTAL ASSAM	. 30,129
B. KĀNPĀLI . . . . .		17,342
C. MĀHĀLI . . . . .		18,801
	TOTAL	. 1,790,499

To this total must probably be added 4,614 speakers of Jangli who were returned from Assam. This would bring the total up to 1,795,113.

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- MARTIN, W.—*English-Santali Vocabulary, Benares, 1898.*
- CAMPBELL, A.—*A Santali-English Dictionary, Pokhuria, 1899.*
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Santali does not possess a written literature, but traditional legends are current among the people. Mr. Skrefsrud has collected many of them from the mouth of Kolean, an old Santal sage. This collection, the so-called *hapram-ko-reak' katha*, the Tales of the Ancestors, has been published in 1887. See authorities above.

Santali has been reduced to writing by European missionaries, and the Roman character has commonly been used in writing it. There are two Santali translations of the New Testament. The Old Testament has lately been translated by the Rev. P. O. Bodding.

Santali is a comparatively well known language. Mr. Skrefsrud's grammar, published in 1873, is still the leading authority, and unsurpassed in correctness and consistent orthography. It is arranged after the pattern of Indo-European grammars, and some parts of it, *e.g.* the conjugation of verbs, has become unnecessarily long and complicated. Mr. Heuman's grammatical sketch is entirely based on Mr. Skrefsrud's grammar, but is much simpler.

I shall in the following pages make a few remarks on Santali. For further details the student is referred to the authorities mentioned above, and especially to the grammars of Messrs. Skrefsrud and Heuman.

**Pronunciation.**—Santali has a richly developed system of vowels. All the vowels can be short as well as long. Long vowels are not marked in the best specimens, which follow the system of spelling agreed upon by the missionaries on the field. I have not therefore, made any attempt at introducing separate signs for them. Some specimens distinguish between short and long vowels, but in a very arbitrary way. Santali has, in such specimens, usually been seen through Bengali spectacles. Thus the long *ā*, the sound of *a* in 'all', is written *a*, the short *a* of the German 'mann' occurs as *ā*, and so forth.

No fixed rules can be given with regard to the quantity of vowels. Short vowels are frequently lengthened when the meaning is emphasized; thus, *gāch'-en-ā-e*, he died, becomes *gāch'-en-ā-e* with a very much lengthened *ā*, if the loss and grief is emphasized. The vowels of monosyllabic words are usually long if the word does not end in a semi-consonant, in which case it is usually short. Thus *nāl*, see; *hār*, man; *nūm*, name; and likewise also *āp'*, to alight; *āt'*, to lose; but *mit'*, one; *rak'*, call, and so forth. The long vowel of monosyllables is shortened when an accented syllable is added; thus, *nāl*, see, passive base *nāldāk'*; *dāl*, strike, reciprocal base *dapāl*.

The vowels are pronounced as on the continent of Europe.

*ā* is the sound of *a* in father and the corresponding short sound. *I* and *u* have the sounds of *i* in 'pin,' 'police,' and of *u* in 'full,' 'prune,' respectively.

*E* and *o* have two sounds each. *E* is the sound of either of the *es* in the German 'Segen'; *ä* that of *ä* in the German 'Nähe.' *O* has the sound of either of the *os* in 'promote,' and *á* that of *a* in 'all.' *E* and *ä*, *o* and *á*, respectively, are only distinguished in the specimens received from Messrs. Skrefsrud and Bodding. I have distinguished them throughout in accordance with the decisions of a conference of Santāl missionaries held some four years ago in order to decide upon the printing of Mr. Bodding's translation of the Old Testament. With regard to orthography it was agreed upon to distinguish between the open (*ä* and *á*) and closed (*e* and *o*) vowel sounds in the bases of words, but not in suffixes and personal pronouns. This practice has been followed in the translations of the Bible issued by the Scandinavian Mission.

All the vowels can be nasalised and are then marked in the usual way, *ã*, *ẽ*, *ĩ*, and so forth.

There is still another set of vowels which Mr. Skrefsrud calls neutral and marks by putting a dot under the vowel, thus *ɑ̣*, *ɛ̣*, *ɨ̣*, *ɔ̣*, *ʉ̣*. They may be compared with the short indistinct vowel sound which English *r* assumes in words such as 'here,' with the final *e* in German 'Ruhc,' and with the short *e* in French 'quatre-vingt.' The most common of these sounds, which partly play a prominent rôle in the language, is the neutral *ɑ̣*. It is the only one which is regularly expressed in writing. It has a deep guttural sound. The neutral *ɨ̣* and *ʉ̣* are only used as the second component of diphthongs beginning with *ɑ̣*. The neutral vowels are apparently always due to the influence of an *i* or *u* in the preceding or following syllable. The influence of those sounds is even felt if they have themselves disappeared; compare *kɔ̣l*, old *kõil*, from Hindi *kõel*, cuckoo.

The diphthongs are numerous, viz., *ae*, *ao*, *ɑ̣i*, *ɑ̣u*, *äo*, *ia*, *io*, *iu*, *áe*, *oa*, *oe*, *uɑ̣*, *vi*.

*Harmonic Sequence.*—There is a distinct tendency in Santālī to approach the sound of vowels in consecutive syllables to each other. The vowel affected by this tendency is sometimes the preceding and sometimes the following one. This tendency is known under the name of *harmonic sequence*, and it is familiar as occurring also in other languages. For instance it is a very characteristic feature of the Ural-Altai forms of speech. Compare above, p. 22.

In Santālī the facts are as follows:—

*I* and *u* neutralize all vowels which come under their influence, but instead of the short or long *ɑ̣*, *ɛ̣*, *ɔ̣*, thus produced, we often find short or long *e*, *i*, *u*, respectively. Thus, *hũā hukạ̄* and *hũē hukẹ̄*, jackal's cry; *kõrā*, boy; *kũrĩ*, instead of *kõrĩ*, girl: *parh-ao*, read, but *bujh-ɑ̣u*, understand: *kala*, deaf; fem. *kali*: *ach'-ak'*, his; *iñ-ak'*, my: *ba-ko*, not they; *ba-ñ*, from *ba-iñ*, not I, and so forth. If an *a*, *e*, or *o* must be retained in the neighbourhood of an *i* or *u*, those latter sounds must be changed; thus, *dāl-ẽñ-kan-ā-e* instead of *dāl-iñ-kan-ā-e*, he is striking me.

When followed by *a* or *o*, *e* is generally substituted for *ä* and *o* for *á* in the demonstrative bases *ãn*, this; *án*, that. Compare *ãn-tā*, just there; but *en-ka*, just so; *en-ko*, these: *ãn-tā*, there; but *on-ka*, thus. The pronominal bases *ãn*, *án* accordingly become *en*, *on*, respectively, and they are further replaced by *in*, *un*, respectively, in words such as *in-i*, this very; *un-i*, this. Compare the preceding rule. In a similar way *ẽ* is substituted for the *ä* in the suffix *rã*, in the genitive suffix *rãk*, etc.



The vowels of dissyllabic words will, accordingly, usually be found to agree with each other. If one of the syllables contains an *i* or *u*, the other usually contains a neutral or closed (*e* or *o*) vowel, and *vice versâ*. If one of the syllables contains an *ā* or *â*, the other syllable cannot as a rule contain an *e* or *o*, and *vice versâ*. Thus the passive suffix *ok'* becomes *âk'* after *ā* and *â*. Compare *dal-ok'*, to be struck; but *sân-âk'*, to go. In some isolated cases this *ok'* becomes *uk'* after *i* and *u*; thus, *hij-uk'*, come; *guj-uk'*, die. In a similar way, the pronominal suffix *â*, he, she, becomes *e* after *a* or *o*, and *i* (originally *e* or *i*) after *a* or *u*; thus, *dal-a-e*, he strikes; *haṇḍuq-i utu-let'-a*, bamboo-shoots-she curried, she has made curry of bamboo shoots. There are many exceptions to these rules, especially when the vowels of both syllables are long, and in words recently borrowed from Bengali or Bihâri; thus, *ârâ*, nine; *sâdâm*, horse; *sirû sârû*, bruised, bloody; *nârkhâi*, cocoa, etc. It should further be remarked that no hiatus and no diphthong in closed syllables is allowed to stand. Euphonic consonants are inserted between concurrent vowels, and diphthongs in closed syllables are contracted into one vowel or transformed into two syllables. Thus the English word 'mile' is pronounced *mâl* and *mayel*. Compare further *un-ge-y-â mân-et'-a*, he-he says, etc. A euphonic *w* is very commonly inserted by women before suffixes; thus, *lai-w-ad-e-a*, said to him.

*Consonants*.—Santâli possesses the same sets of consonants as Hindî, *viz.*, four gutturals, four palatals, four cerebrals, four dentals, and four labials, with the corresponding nasals. They are written and pronounced as in Hindî. Two consecutive syllables cannot begin with an aspirated letter. From *jich'*, open, we must therefore form *jhi-jich'-ich'*, one who opens. There is further a *y*, an *r*, a cerebral *ṛ*, an *l*, a *v*, a *w*, an *s*, an *h*, and four sounds which have been called semi-consonants, and are written *k'*, *ch'*, *t'*, and *p'*, respectively. They are pronounced by sharply inhaling the breath and putting the tongue in the position occupied when pronouncing *k*, *ch*, *t*, and *p*, respectively. So far their formation is, each to each, like that of an ordinary *k*, *ch*, *t*, *p*. While, however, the final pronunciation of these latter sounds is effected in such a way that the breath in passing out strikes against the points of contact, the contact is, in the case of the semi-consonants, released before the breath passes out, and in this way an abrupt sound is produced. It apparently closely resembles the so-called abrupt tone of many Indo-Chinese languages, which has sometimes been described as the formation of a consonant in the mouth without finally pronouncing it. Phonetically the semi-consonants can be described as checked consonants, without the off-glide.

Instead of passing out through the mouth the breath is sometimes emitted through the nose, and the semi-consonants then assume something of the sound of nasals. We therefore often find them written *ñ*, *ṅ*, *n*, and *m*, respectively.

The semi-consonant *k'* is pronounced farther back in the throat than the consonant *k*.

The semi-consonants are a characteristic feature of all Muṅḍâ languages. They have been marked in various ways. Thus we very often find *a'* and *ah* for *ak'*; *ai* and *ae*, *a:*, and *ai:* for *ach'*, and so forth. I have followed Mr. Skrefsrud in writing *k'*, *ch'*, *t'*, *p'*, respectively.

The final semi-consonants of verbal bases are changed to the corresponding soft consonants according to certain laws. A semi-consonant at the end of a base is thus changed in the future and in the imperative if the verb is used in a transitive sense and if there is no object infix; further before the infixes *iñ*, *tiñ* and *e*, *tae*, and the passive

suffix *ok'*. The *k'* of the inanimate suffix *ak'* is never changed; the *k'* of the passive suffix *ok'* only in the intensive form *og-ok'*. The final *t'* of verbal suffixes becomes *d* before animate infixes beginning with a vowel. There is further now a tendency, especially in the language of men, to substitute *d* for *t'* before the categorical *a*. Thus, *mok'*, cut, *māg-ā-e*, he will cut; *māg-e-ā-e*, he cuts him; *māg-tiñ-mē*, cut mine; *jāmāñ-ā māg*, that he may cut; *mak'-kū-m*, cut them; *muk'-ak'-mē*, cut at it; *muk'-āe-mē*, cut for him; *mak'-et'-ā-e* or *mak'-ed-ā-e*, he cuts; *gitich'*, lay down; *gitij-e-pā*, lay him down: *ekel'*, learn, imperative *reked-mā*, *duṛup'*, place, *duṛub-iñ-mā*, place me.

In such verbs as are both transitive and intransitive, the semi-consonant is always left unchanged when the verb is used in an intransitive sense. Thus *beret'-me*, stand up; but *bered-me*, raise up; *beret'-ñ-ñ*, I shall arise; *bered-ñ-ñ*, I shall raise.

*Accent.*—In words of two syllables the accent usually rests on the first. Thus *s'rama*, year. The final syllable is, however, accented when it ends in a semi-consonant, when the last syllable is long and the first short, when the word ends in *ñ*, and when it is a reduplicated or reflexive monosyllabic base. Thus, *sāndk'*, go: *qññ*, bring; *teheñ*, to-day; *da-dāl* and *da-pāl*, the intensive and reciprocal bases of *dāl*, strike. There are many exceptions to the general rule, but we have no detailed information about the matter.

*Affixes.*—Santālī makes use of numerous affixes of various kinds, prefixes, infixes, and suffixes. Most of them play a rôle in what corresponds to the inflexional system of Indo-European languages, and many such affixes will be mentioned in what follows. In this place I shall only mention a few affixes which are used in the formation of words.

A prefix *a* is sometimes used to form a kind of causative; thus, *a-sān*, to lead about from *sān*, go; *a-ññ*, to give to drink, from *ññ*, drink; *a-jā*, to give to eat, from *jām*, eat. Compare the *a* of pronominal suffixes denoting the indirect object.

There are several infixes in use.

A *k'* is inserted after the first vowel of a word. The vowel is, in monosyllabic words, repeated after the *k'*. It is usually also perceptible, though very faintly sounded, in other words, especially such as begin with a vowel. In this way intensives are formed from verbs beginning with vowels and from some which begin with a consonant; thus, *āl*, write, intensive *āk'āl*; *qññ*, bring, intensive *qk'gññ*; *benuo*, mako, intensive *bek'nao*. Distributives are similarly formed from some numerals beginning with vowels; thus, *ek'āe*, seven each, from *ēāe*, seven; *ik'rāl*, eight each, from *irāl*, eight. Finally, *k'* is often inserted in demonstrative pronouns, beginning with an *n* in order to intensify their meaning. The vowel of the base is then always nasalized. Thus, *nuī*, this man here, *nūk'ñi*, just this man here.

An infix *p* is used to form collective nouns and reciprocal verbs. Thus, *māñjhi*, headman; *mapañjhi*, a collection of village headmen; *dal*, striko; *dapal*, striko oadh other. In a few cases it is difficult to define the exact meaning of this infix. Compare *hān* and *hápān*, child. The latter form is properly collective.

An *n* is often infixed after the first vowel of a word, the vowel being also repeated after *n*. In this way collective numerals and some nouns are formed. Thus, *bar*, two; *bu-na-r*, both; *pā*, three; *pā-nū*, all the three; *pon*, four; *po-no-n*, all four; *dapal*, to cover; *da-na-pal*, a cover; *muchal'* and *mu-nu-chal'*, ond, termination.

Another infix *l* is inserted in the same way as *n* in order to form nouns from verbs; thus, *ñu-tu-m*, name, from *ñum*, to name; *ā-lā-háp'*, beginning, from *āháp'*, begin.

Such infixes play a great rôle in the formation of Santālī words, and their importance has apparently been still greater in earlier stages of the language. Compare *hāpāl* and *hārāl*, man; *Asurī sodor*, arrive, approach, Santālī *sor*, near, come near. Santālī and the Muṅḍā family generally, in this respect, agree with the Môn-Khmér languages, Sakej, Semang, etc.

**Inflexional system.**—The vocabulary of Santālī and connected forms of speech cannot be sub-divided into the same classes of words as in the case of Indo-European languages. Every word can perform the function of a verb, and every verbal form can, according to circumstances, be considered as a noun, an adjective or a verb. The relation of one word to the others in a sentence is indicated by means of particles, the original meaning of which can no more be ascertained. Such particles can be compared with the suffixes, postpositions, and terminations of other languages. It would therefore be necessary to introduce new terms in order to correctly describe the grammatical system of Santālī. The Linguistic Survey, however, has a double aim. It collects the philological facts and classes them for further research, and it also serves the practical purpose of furnishing introductions to the various languages of India. It has therefore been found convenient to adhere to the grammatical terminology customary for other languages. This practice will also be followed in dealing with the Muṅḍā dialects. It must, however, be clearly understood that this method of dealing with these forms of speech is purely conventional and does not exactly correspond to the true state of affairs. It is really correct to say only that a certain word *performs the function* of a noun, of an adjective, or of a verb, instead of saying that it *is* a noun, an adjective, or a verb. The grammatical remarks which follow will, nevertheless, for the sake of convenience, be arranged under the well-known headings of noun, adjective, verb, and so forth.

There is only one declension, and this is effected by means of postpositions.

Nouns.

These postpositions were perhaps originally independent words, but are now no more used as such.

**Gender.**—There are two genders, one denoting all animate nouns, the other comprising all inanimate objects. The natural gender, on the other hand, does not play any rôle in the inflexion of nouns. It is indicated by using different words or by prefixing some word meaning 'male,' 'female,' respectively. Thus, *hārāl*, man; *māejīu*, woman; *āṇḍīā kūl*, a male tiger; *ēngā kūl*, a female tiger.

Some few bases ending in *a* have a corresponding feminine form ending in *i*. Thus, *kōrā*, boy; *kūrī*, girl; *kārā*, blind; fem. *kārī*. Such couplets are, however, clearly borrowed from Aryan languages.

**Number.**—There are three numbers, the singular, the dual, and the plural. The suffix of the dual is *kīn*, and that of the plural *kō*. Thus, *hār-kīn*, two men; *hār-kō*, men. The suffix of the plural is, however, often dispensed with, and the mere base is used as a collective singular. On the other hand, the plural suffix is sometimes used in an indefinite sense; thus, *hār-kō raput-akat-ā*, men, *i.e.* somebody has broken in; *un-tē*, by that time; *un-kō-tē*, by about that time.

**Case.**—Real cases, such as denote the relation of the noun to a verb, do not exist in Santālī. The direct and indirect object are indicated in the verb, and there is accordingly no such case as a dative or an accusative.

Local and causal relations are indicated by means of postpositions. Such are *tā'*, to, in, into, by means of; *rā'*, in, within; *lagil'*, *lagal'*, for, for the sake of; *khān*, *khāch'*, from; *khān*, *khāch'*, near, and so forth.

The genitive is formed by adding *rān*, when the governing noun is of the animate gender, and *ak'*, *ān*, *rāk'* or *rān* (or, seldom, *rēnak'*, *rēnān*), if it is an inanimate noun. Thus, *ōpā'*-*rān* *kī*ṣ, the master of the house; *pā'* *māhā-rāk'* *kamī*, three days' work.

The genitive is, in fact, an adjective, and it is derived from the base, by adding *rā-n*, i.e. *rā* + *n*, or else *ak'*, or *ān*, with or without the postposition *rā'*, in. *Rā'* is sometimes also used alone as a genitive suffix. On the other hand, the forms *rēnak'* and *rēnān* mentioned above show that *rān* has formerly also been used before inanimate nouns.<sup>1</sup>

**Secondary nouns.**—It has already been remarked that some nouns are formed by means of infixes. Several secondary nouns are also formed by adding suffixes. Thus a suffix *ich'*, dual *kin*, plural *ko*, is used to form animate nouns, nouns of agency, and the like, while inanimate nouns are formed by the addition of *ak'*, dual *ak'kin*, plural *ak'-ko*. Thus, *hāṣṣī-ich'*, the small one; *Paṇḍu-rān-ko*, those of Paṇḍu, the sons of Paṇḍu; *Paṇḍu-ak'*, that of Paṇḍu, *Paṇḍu-ak'-rāk'-ko*, those things of that of Paṇḍu.

A very common suffix is *tāl'* which is used as a kind of definite article, but also in order to form abstract nouns; thus, *dare-tāl'*, the tree; *chatak'-tāl'*, the going; *marān-tāl'*, greatness.

Adjectives do not change for gender, number, or case. They are, however, often defined by the suffixes *ich'*, and *ak'* just mentioned. It is often simply a matter of convenience which word is considered as a noun, and which as an adjective. Thus we may say *Paṇḍu-rān* *hāpān-kin*, and *Paṇḍu-rān-kin* *hāpān*, Paṇḍu's two sons. In the first case the genitive *Paṇḍu-rān* is an adjective, in the second a noun is formed from it and the collective singular *hāpān*, child, young, is added as an adjective.

Adjectives of possession are often formed by adding *an*; thus, *dare-an*, possessing strength; *kārāl-an*, possessing a husband. An *n* can, similarly, be added to almost all words ending in a single vowel. In this way a kind of verbal adjective is formed; thus, *cto-n* *daṅgra*, a bullock fit to be broken in, from *cto*, to break in. It is perhaps the same *n* which occurs in *āo-n*, we; *ka-n*, is, and in rare forms such as *alā-n*, we; *apā-n*, you; *ako-n*, they, etc.

**Comparison.**—Comparison is effected in the usual way by putting a postposition meaning 'from' after the compared noun. Thus, *iñ-khān* *am-em* *marān-a*, me-from thou big-art; *jātā* *kōṣa-ko-khān* *marān-ich'-dā* *nvi* *kan-ge-a-e*, all boys-from big-the this is, this is the biggest boy. *Arhā*, *artāl'*, more; *barti*, more; *uṭar*, most, can also be added in order to indicate the higher or highest degree. Thus, *uni* *arhā-ā* *marān-a*, he is greater; *uni-dā* *marān* *uṭar*, he is greatest.

The numerals are given in the list of words. The higher numbers are counted in twenties; thus *pon* *isi*, eighty; *māṣā* *isi* or *mit'* *sae*, hundred. Of late years, however, the Santāli have apparently begun to count in tens. Thus Mr. Henman gives *pā* *gāl* or *mit'* *isi* *gāl*, thirty; *turu* *gāl* or *pā* *isi*, sixty, and so on. This tendency is due to the influence of the schools. Numerals between the tens are often formed by adding *khān*, more, and *kām*, less; thus, *gāl* *khān* *ponca*, ten more four, fourteen; *barca* *kām* *bar-isi*, two less two-scores,

<sup>1</sup> Long vowels will not be separately marked in what follows. They have been distinguished in the list of Standard Words and Phrases on pp. 210 and ff.

thirty-eight. Numerals such as *isi*, twenty; *sae*, hundred; *hajar*, thousand, are, of course, borrowed.

Pronouns are, generally speaking, inflected like nouns in number and case.

**Pronouns.**

**Personal pronouns.**—The personal pronouns have separate forms for the dual and the plural. The pronoun of the first person has, moreover, two forms each in the dual and in the plural, one excluding and one including the person addressed. Demonstrative pronouns are used as personal pronouns of the third person. There is also a pronoun meaning 'self,' which can be considered as a personal pronoun of the third person.

The full forms of these pronouns will be seen from the table which follows:—

	Singular.	Dual.		Plural.	
		Inclusive.	Exclusive.	Inclusive.	Exclusive.
I . . . . .	<i>iñ</i>	<i>alan</i>	<i>qliñ</i>	<i>abo, abon</i>	<i>alā (alān)</i>
Thou . . . . .	<i>am</i>	<i>abān</i>		<i>apā (apān)</i>	
Self . . . . .	<i>ach'</i>		<i>a-kin</i>		<i>ako</i>

*Abon* and *abo*, we, are both used when the person addressed is included. *Abō* is, however, the more intimate form.

The forms given in the table are the full accented forms and correspond to the French *moi, toi, lui*, in phrases like *c'est moi*, it is I. When the pronoun is used as subject without any stress on it, it is suffixed to the word immediately preceding the verb, or to the verb itself, if the latter stands alone. The suffixed forms are like the full forms without the initial *a*. The suffixed form for 'I' is *iñ*, or after vowels *ñ*; that for 'thou' *ām, em*, imperative *mā*, after vowels *m*, and that for 'he,' 'she' is *ā* or *e*.

If the pronoun stands in case-relation to a verb, it is infixed in the verb itself. There are three sets of such infixes, one denoting the direct and one the indirect object, and a third denoting the genitive relation. The infixes of the direct object are like the pronominal suffixes; the dative infixes are formed from them by prefixing an *a*, and the genitive infixes by prefixing *ta*. Further details are shown in the following table:—

	Direct object.	Indirect object.	Genitive.
1st person . . . . .	( <i>i</i> )ñ; <i>lan, liñ; bo, bon, lā</i>	<i>qñ; alan, qliñ; abon, alā</i>	<i>tiñ; talan, talīñ, ta-<i>bo</i>, ta-<i>bon</i>, ta-<i>lā</i></i>
2nd person . . . . .	<i>mā; bān; pā</i>	<i>am; abān; apā</i>	<i>tam; ta-bān; ta-pā</i>
3rd person . . . . .	<i>ā; kin; ko</i>	<i>ae; qkin; ako</i>	<i>tae; ta-kin; ta-ko</i>

Forms such as *mā, ā, bān, lā*, etc., are, of course, changed to *me e*, etc., before or after an *a*.

There is, in addition to the above, also a dative infix *ak'* used with reference to inanimate nouns.

The following are instances of the use of these suffixes and infixes :—*Hala bayaa gāi-g-ā kirīñ-kel'-kin-a*; yesterday two cows-he bought-them-two, yesterday he bought two cows; *gārā-aru-g-ā*, help-thee-shall-I, I shall help you; *ti sab-tih-ād*, hand take-my-thou, take my hand, and so forth.

The genitive affixes are frequently used after ordinary nouns; thus, *apuk'-līū*, my house. It is, however, just as common to use the genitive or else the *raars* base of the personal pronoun as a possessive. Thus, *iñ-rān hāpān*, *tū hāpān*, or *hāpān-lū*, my son.

Many words denoting relationship are always combined with personal suffixes, *ā*, *ā* for the first, *ā* for the second and *l* for the third person. Thus, *apwū*, my father; *ap-ā*, thy father; *ap-l*, his, or her father; *ēgā-g-ā hāch'-akan-talañ-a*, the mother of you two has come. The last instance shows that these suffixes do not change for number, the number being expressed in the verb.

		Remote.		Near.		Nearest.	
		Animate.	Inanimate.	Animate.	Inanimate.	Animate.	Inanimate.
Base <i>ān, in</i>	Sing.	<i>huni</i>	<i>hona</i>	<i>uni</i>	<i>ona</i>	<i>ui</i>	<i>na</i>
	Dual	<i>hun-kin</i>	<i>hona-kin</i>	<i>un-kin</i>	<i>on-kin</i>	<i>u-kin</i>	<i>na-kin</i>
	Plural	<i>hon-ko</i>	<i>hona-ko</i>	<i>on-ko</i>	<i>ona-ko</i>	<i>u-ko</i>	<i>na-ko</i>
Base <i>an</i>	Sing.	<i>hani, hāi</i>	<i>hana</i>				
	Dual	<i>han-kin</i>	<i>hana-kin</i>				
	Plural	<i>han-ko</i>	<i>hana-ko</i>				

Forms such as *ani, nqi*, etc., do not occur in Santāli, but are used in connected forms of speech.

There is besides a set of lateral demonstratives, referring to something on the side. They are formed from the third group in the table by inserting an *h* after the initial *n*. Thus :—

	Base <i>ān, in</i> .	Base <i>an, un</i> .	Base <i>an</i> .
Animate . . .	<i>nhī, nhī-kin, nhe-ko</i>	<i>nhui, nhu-kin, nhe-ko</i>	<i>nhī, nhī-kin, nhe-ko</i>
Inanimate . . .	<i>nhig, -kin, -ko</i>	<i>nhoa, -kin, -ko</i>	<i>nhā, -kin, -ko</i>

The form *nhāi*, that there far off to the side, is derived from a non-existing *nqi*; see above. Mr. Campbell gives *nāi*, this, which contains the same nasalization as *nhāi*.

All these pronouns are inflected like nouns. By means of the infix *k'* and nasalization of the vowel we may further form intensive demonstratives, which cannot be inflected in case. Compare the table which follows :—

	Base <i>ān, in</i> .		Base <i>an, un</i> .		Base <i>an</i> .	
	Ordinary.	Lateral.	Ordinary.	Lateral.	Ordinary.	Lateral.
Animate . . .	<i>nīk'i</i>	<i>nhīk'i</i>	<i>nūk'ūi</i>	<i>nhūk'ūi</i>	Wanting	<i>nhīk'āi</i>
Inanimate . . .	<i>nāk'ā, -kin, -ko</i>	<i>nhāk'ā</i>	<i>nāk'āe, -kin, ko</i>	<i>nhāk'āe</i>	Wanting	<i>nhāk'āe</i>

There are still two sets of pronouns referring to something which is seen or heard, respectively. They are not inflected in case, but the suffixes of number can be added. They all refer to inanimate nouns, those referring to what is heard are also, in the dual and plural, used to denote animate beings. Compare the table which follows :—

	Base <i>ān, in</i> .		Base <i>an, un</i> .		Base <i>an</i> .	
	Near.	Remote.	Near.	Remote.	Near.	Remote.
Things seen . . .	<i>ānā</i>	<i>hānā</i>	<i>ānā</i>	<i>hānā</i>	<i>anā</i>	<i>hanā, hāe</i>
Things heard . . .	<i>ātā</i>	<i>hātā</i>	<i>ātā</i>	<i>hātā</i>	<i>atā</i>	<i>hatā</i>

From these bases are formed secondary pronouns by adding *anañ*, *anak'*, *anäch'*, etc. for inanimate objects, and *anich'* for animate nouns. Thus, *ánä-anäch'*, that thing you see there close at hand, just that; *átä-anich'*, that person you hear there close at hand.

The pronominal bases are also used alone in adverbs and compounds; thus, *ná-tä*, here; *án-tä*, there; *án-parám*, on that side, and so on.

**Interrogative pronouns.**—*Ákde*, who? *chele*, of what kind? Both refer to animate nouns. Inanimate are *oka*, which? *chet'*, what?

**Relative pronouns.**—There are no relative pronouns. Verbal adjectives are used instead. The pronoun *ánä* is often used as a kind of relative. Another demonstrative pronoun must, however, be added in case the relative refers to an animate being, and the verbal adjective is used instead of a finite tense. Thus, *ánä uni hola-m galmarao-ad-e mañjhi uni-rän hápán teheñ-ä gách'-en-a*, that yesterday-thou talked-to-him headman his son to-day-he died, the son of the headman you talked to yesterday has died to-day. The interrogative pronouns *ákde* and *oka*, with or without a prefixed *ánä*, are also frequently used as a substitute for the relative.

The verb is the most characteristic feature of Santālī grammar. Strictly speaking, there is no real verb as distinct from the other classes of words. Every independent word can perform the function of a verb, and every verbal form can, in its turn, be used as a noun or an adjective. Thus *hār* is 'a man,' and *marañ* is 'big.' 'The man is big' can be translated *hār-ā marañ-a*. *Hā* is 'yes,' and *ket'* is a suffix of the past time; *hā-ket'-a* means 'said yes.' Compare *hār-ked-e-a-e*, he made a man of him; *in-rän-ked-e-a-e*, he made him mine, and so on. On the other hand, *dal-ket'* is the base of the past tense of the verb *dal*, strike. It can also be used as a noun or as an adjective; thus, *dal-ket'-ko*, those who struck; *dal-ket' hār*, the struck having man, the man who struck. In dealing with words performing the functions of verbs it will therefore be necessary to consider the base of each of the various tenses as an indifferent word which can, according to circumstances, be used as a noun, an adjective, or a verb, but which is in reality none of any of them. Each denotes simply the root meaning as modified by time. We shall hereafter speak of such bases as *inflexional bases*.

**The categorical *a*.**—When used as verbs these inflexional bases correspond to the tenses of other languages. They are formed by agglutination, *i.e.* by suffixing certain elements to the unchanged root. Such a compound consisting of the root and a tense-suffix cannot as such be used in the function of a verb in an independent sentence, because it only gives the idea of an action in such and such time without adding whether this action really takes place. It is therefore necessary to assert the reality of the action and this is done by means of a suffixed *a* which at once changes the inflexional base to a finite tense. Thus, *dal-ket'-a*, somebody struck. This *a* has been called by Mr. Boxwell 'the categorical' *a*, and it is of the greatest importance in Santālī grammar. By simply adding this *a* any word can be turned into a verb.

The use of the categorical *a* is not regulated according to the principles of Indo-European languages, though it corresponds, to a certain extent, to the indicative mood of Latin, etc. It is not used in subjunctive and relative clauses, and on the whole its use is restricted to those sentences in which the action indicated by the verb has



independent reality. Compare *jāhānak'-ā met-apā*, whatever he may tell you; *chalak'-pā*, go ye; *jāhā-leka-tā bairi alo-ko har-ko*, in order that the enemies may not oust them; *khajuk alo-e dag*, if only he does not rain; *dar-keṭ'-ko-e mān-et'-a*, fled-having-they-he says, he says that they have fled. In all such cases the action of the verb has a reality which is only conditional or which is connected with other actions, and the categorical *a* is, accordingly, not added. On the other hand in a sentence such as *añjām-keṭ'-a-ñ jātā-ko sān-akan-a mān-tā*, heard-I, 'all-they gone-are,' saying, *i.e.* I have heard that they are all gone, the sentence *jātā-ko sān-akan-a*, all are gone, has been turned into an independent one by its introduction as a direct statement by way of quotation. The categorical *a* cannot, therefore, be omitted.

**Auxiliaries and pronominal infixes.**—A verbal form in Santālī thus consists of an inflexional base and the categorical *a*. In compound tenses the auxiliary verbal form is inserted between the two. Thus the copula or verb substantive is *kan*, past *tahā-kan*. If we add those forms to *dal-et'*, striking, we can form a present definite and an imperfect; thus *dal-et'-kan-a*, is striking; *dal-et'-tahā-kan-a*, was striking. Such forms are complete according to our grammatical ideas. In Santālī, however, this is often not the case. If the action of the verb has an indirect or direct object, this must be indicated in the verb by means of the pronominal infixes, which must be inserted between the inflexional base and the categorical *a*, or, if an auxiliary verb is added, between it and the inflexional base. The same is the case if the object of an action belongs to somebody. The genitive infix follows the infix of the direct or indirect object. Thus, *dal-keḍ-e-tae-a*, (he) struck-him-his, he struck him who belonged to him. The genitive infix can also refer to the subject, and in this way we occasionally find a double genitive suffix; thus, *gāch'-en-tiñ-a-e*, died mine he, he who belongs to me died; *hāpān-iñ-e dal-keṭ'-ta-ko-tiñ-a*, son-my-he struck-theirs-mine, my son who belongs to me struck theirs. Such constructions are however very rare. Similarly if we want to say 'he struck the boy' we must first call to mind the ideas of 'he' 'boy' and 'a beating in the past.' We must next add the infix of the object to the inflexional base. Lastly, the categorical *a* is added and shows that the picture thus drawn up has real existence. Thus *ini kora-e dal-keḍ-e-a*, he boy-he struck him. Compare *ini hāpān-ā met-ad-e-a*, that very son-he said-to-him, he said to the son.

**Voices.**—The Santālī verb further has separate forms for the active voice, the passive or direct middle voice, and the indirect middle voice. It is therefore to be expected that it presents a somewhat complicated aspect. It is, however, quite regular throughout, and once the mind becomes accustomed to these peculiarities, they will not present any difficulty to the understanding.

**Conjugational bases.**—The root of the verb remains unchanged through all tenses. It can, however, also be modified in various ways, and the modified root is made the base of a separate conjugation, the usual tense-suffixes being added. There are two such modifications in common use. The root can, in the first place, be simply repeated, and the resulting double-base denotes repeated or intensified action. Thus, *dal*, strike; *dal-dal*, strike repeatedly or hard. These forms are conjugated throughout all the tenses.

If only the two first letters are repeated, the resulting reduplicated base becomes a kind of intensive or rather conative; thus *da-dal*, to strike much; *ba-ñ ñā-ñāl-a*, not-I see, I cannot see at all, I am blind, compared with *ba-ñ ñāl-a*, I don't see (this particular-

thing). If the verb begins with a vowel the infix *k'* is used instead of the reduplication. Thus, *a'k'gu*, from *agu*, carry. The infix *k'* is also used in polysyllabic verbs beginning with a consonant; thus, *bel'nao* from *benao*, to make; *hil'rick'*, from *hirich'*, to spill. In many verbs both forms can be used, in others only one of them. The reduplicated base is sometimes intensified by means of the infix *k'*; thus, *dak'dal* from *dadal*. The base *dadal* is only used before the verb substantive. Nouns of agency denoting habit and occupation are usually formed from this reduplicated base by means of the common suffix *ich'*. Thus, *ra-ran-ich'*, a drng-man, a physician; *bel'nao-ich'*, a maker.

Reciprocal verbs are formed from these bases by inserting the infix *p*. Thus, *dapal* and *dapal-dapal*, to strike one another. There is no regular reciprocal form corresponding to *da-dal*. The double reciprocal *dapapal* is sometimes, but very seldom, used as such.

It has already been mentioned that there are separate forms for the active, passive, and middle. With regard to most tenses we shall have to return to this question later on when dealing with the formation of the inflexional bases. In this place we shall only mention that the passive, which also has the meaning of a direct middle, is formed by adding a suffix *ok'*, which usually drops its *o* after vowels, and the indirect middle by *jāñ*; thus, *dal-ok'*, to be struck, to strike oneself; *dal-jāñ*, to strike for oneself. The intensive base, which is devoid of a middle, forms its passive by adding *ogok'* to the simple base; thus, *dal-ogok'*, to be much struck. These suffixes are not used before the tense suffixes. On the other hand, the passive suffix is common in intransitive verbs, and it seems, on the whole, to have the meaning of an intransitive participle. Thus, *sān* and *sānāk'*, go; *hāch'* and *hijuk'*, come, and so on. The reduplicated base is treated exactly like the simple one. Thus, passive *dal-dal-ok'*, indirect middle *dal-dal-jāñ*.

Causatives are formed from both simple and reduplicated bases by adding *ochō*; thus, *dal-ochō* and *dal-dal-ochō*, to cause to strike. The causative has a double meaning. In the first place it means 'to cause somebody to do something,' and then it also has the meaning 'to allow somebody to do something.' Thus *agu-ochō-ke't'-ko-a-e*, he (-e) caused (*ochō-ke't'*) them (*ko*) to be brought (*agu*); *ba-e sor-ochō-qñ-kan-a*, not-he to-approach-allowing-to-me-is, he does not allow me to approach.<sup>1</sup> It will be seen from the instances just given that the object infix (*ko*) is used in the former and the dative infix (*qñ*) in the latter sense. The causative of the intensive base is formed by inserting the infix *k'* in the suffix *ochō*. The various forms of *dal* and *da-pal*, strike, will be seen from the table which follows:—

Base.	Passive.	Indirect middle.	Causative.	Reciprocal.
<i>dal</i> , strike.	<i>dal-ok'</i> , be struck, strike oneself.	<i>dal-jāñ</i> , strike for oneself.	<i>dal-ochō</i> , cause or allow to strike.	<i>dapal</i> , strike each other.
<i>da-dal</i> , strike much.	<i>dal-ogok'</i> , be much struck, strike oneself much.	not used.	<i>dal-ok'-cho</i> , cause or allow to strike much.	<i>dapapal</i> , strike each other much.

The causative and reciprocal bases further have each their passive, middle and so forth. Thus, *dal-ochok'*, be caused, or allowed, to strike; *dal-ochō-jāñ*, cause, or allow,

<sup>1</sup> Compare the similar use of the German verb *lassen*.

to strike for oneself ; *dapal-ok'*, be mutually struck ; *dapal-ochok'*, be caused, or allowed, to mutually strike. It will be seen how infinitely the root meaning can be modified, and how it is possible to give expression to the finest shades of verbal action.

**Reservative.**—In addition to all these bases there is still another conjugation which Mr. Skrefsrud calls the reservative form. He describes its meaning as follows :—

‘This form denotes an action by which the object is brought into a certain state, in which it is allowed to continue, so as to be available (reserved) for any ulterior purpose. It is used where in German they would use *an, auf, hin,* etc., as *añjám-kak'-mã*, listen to it (*höre es an,*) (that you may give evidence in case it should be necessary).’

The reservative form, which is conjugated throughout, has also separate causative and reciprocal bases. It usually means that the action is completed in itself. Compare *adã-ã ñãl-hape-kat'-ge-a*, so-he saw-kept-quiet, he saw it and kept quiet (and did not say any more), in the second specimen below.

The reservative is formed by adding a *ka* to the base. The final *a* coalesces with the initial vowel of tense-suffixes. Thus, *dal-ka*, passive and indirect middle *dal-kol'* reciprocal *da-pal-ka*, causative *dal-ochok-ka*, *dapal-ochok-ka*, and so forth. In the reservative form the passive suffix *ok'* is also used in the indirect middle, and it does not possess all the tenses of the simple base. In other respects, however, the ordinary and the reservative conjugations are quite parallel.

**Person.**—Verbs do not change for person. The person of the subject is, however, in the case of animate beings indicated by means of pronominal suffixes. Compare pronouns above. The suffixes are added to the word immediately preceding the verb. Thus, *hãpãn-ã met-ad-e-a*, the-son-he said-to-him. If the sentence only consists of a verb the suffix is added after the categorical *a*. Thus, *met-ad-e-a-ñ*, I said to him. It should be noted that several verbs which in English are impersonal have a personal subject in Santãli. This is the case with such verbs as indicate natural phenomena such as rain, hail, sunshine, etc. Compare *dak'-et'-a-e*, he waters, it rains ; *qãt'-y-ã rabañ-a*, much-he cold-is, it is very cold. The same expressions are well known from other languages, and it is not necessary to assume that they have anything to do with the idea of an Omnipotent Deity, as has sometimes been supposed.

On the other hand there are several impersonal verbs in Santãli which in English are combined with a personal subject. They are such as denote various sensations such as hunger, thirst, sleepiness, and so on. The Santãls like the Germans say, ‘hungers me,’ ‘makes me cold,’ and so forth. In the same way they say *menak'-ko-a*, there are, they exist ; compare the German *es giebt*.

**Inflexional bases.**—We shall now proceed to a short examination of the inflexional bases which correspond to the tenses of other languages. It is not intended to give a complete survey of all the various forms. We shall confine ourselves to the usual ones.

The mere base, without any addition, gives the idea of the action generally, without being confined to any special time present or past. In verbs ending in a vowel an *e* is added to the base if no pronominal infix is required. This *e* coalesces with a preceding *e* or *i* into the corresponding long vowel. This base is used in general statements, in vivid narratives, in order to denote custom or habit, and, most commonly, as a future. Thus, *dal-añ*, I strike, or, shall strike. The pronominal infixes are added immediately

to the base. Thus, *dal-e-qñ*, I strike him; *dal-qñ-a-e*, he strikes for me. Compare further *dal-ok'-a-e*, he is struck, or, he strikes himself; *dal-jñ'-a-e*, he strikes for himself; *dal-ka-k'-a-e*, he strikes it (and has done with it); *dal-ka-e-a-e*, he strikes him; *dapal-a-ko*, they will strike each other, and so forth.

The suffixes of the direct and indirect middle are not used in other tenses, or rather inflexional bases. They are replaced by separate terminations. The various suffixes of time have two forms, one denoting the active, and another the passive and middle. The former ends in *t'*, the latter in *n*. Thus, *dal-let'-a-e*, he struck; *dal-len-a-e*, he was struck. The indirect middle is distinguished from the direct middle and passive in the same way as that in which the pronominal suffix of the indirect object is distinguished from that of the direct object, *i.e.* an *a* precedes the *n* in the indirect middle.

There are several more or less complete sets of such suffixes. In the first place we have a set *et'*, *at'*, *en*, *an*. The form ending in *et'* is an incomplete present, the other forms denote an action performed in the past. Thus, *dal-et'-a-e*, he strikes; *met-ad-e-a-e*, he addressed him; *dal-en-a-e*, he was struck; *dal-an-a-e*, he struck for himself. The corresponding reservative forms are *dal-ka'-a-e*, he struck; *dal-kan-a-e*, he was struck; *dal-ken-a-e*, he struck for himself.

It will be seen that the *a* of the reservative suffix *ka* supersedes a following *e*. The form *dal-ken-a-e* has a different origin. It corresponds to the active *dal-ke'-a-e*, and does not contain the reservative suffix.

The form *dal-ka'-a-e*, he struck, is derived from a *dal-ka-et'-a-e* and *dal-ka-at'-a-e*. It shows that the termination *et'* cannot originally have been confined to the present time.

The suffix *at'* contains the *a* of the pronominal infix of the indirect object. The remaining portion of the infix is added after the final *t'*. Thus, *dal-at'-ko-qñ*, I struck for them, or, at them; *met-ad-e-qñ*, I said to him.

There are two infixes which denote an action in the past, *viz.*, *ke* and *le*. *Ke* is only used in the active voice with a direct object. Thus, *dal-ke'-e-a-e*, he struck him. The corresponding forms for the indirect object, the direct and indirect middle, are supplied from the set just mentioned; thus, *met-ad-e-a-e*, he said to him; *dal-en-a-e*, he was struck; *dal-an-a-e*, he struck for himself.

The infix *le* denotes something which was done in a more remote past, or the effect of which has been superseded by some later action. It can therefore often be translated as a pluperfect. It is used in the active voice with a direct object and in the passive. Thus, *dal-let'-a-e*, he struck, he had struck; *dal-len-a-e*, he was struck, he struck himself. Instead of *dal-let'*, *dal-lak'* is used with an inanimate object; thus, *dal-lak'-a-e*, he struck it. The suffix *ak'* is well known from the inflexion of nouns and pronouns as a suffix denoting inanimate things. Compare also the reservative future *dal-ka-k'-a-e*, he will strike it.

It will be seen that the infixes *ke* and *le* are prefixed to the suffixes *et'*, *en*, which we have already dealt with. They are, however, also used alone.

*Ke* is used as a suffix in order to form an inflexional base with the meaning of an optative or hypothetical tense. It is used in polite queries, it denotes wishes, and also what might possibly happen. Thus, *rakap'-ke-a-m*, would you mind bringing up earth? *am-üm met-qñ-khan-iñ rakap'-ke-a*, if you tell me so I would do it; *niq-ge khusi-tā tela-ke-am*, may you accept this with favour.

In a similar way a tense is formed by adding *le*. It is used in conditional sentences in connexion with the negative *āhā*. Thus, *uni-ṭhān-dā gārā āhā-m nām-le-a*, him-from assistance in-no-wise-you will-get; *am-ām mān-le-khan*, thou-thou sayest-if.

There is further a form which is usually called a perfect. It is formed by adding the suffixes *akat'*, *aka-w-at'* (indirect object), *akan* (passive and direct middle), and *aka-w-an* (indirect middle). Thus, *dal-akat'-a-e*, he has struck; *dal-akan-a-e*, he has been struck, and so on.

The base of the suffix of the perfect is *aka*, to which the usual set *et'*, *at'*, *en*, *an*, has been added.

The suffix *aka* is also used in a base which is commonly called a continuative. It is always combined with the auxiliary *tahān*, to be, to remain. It is also added to the causative base, and it is used with a direct and an indirect object, in the direct and indirect middle. Before the *a* of the infix of the indirect object and the suffix of the indirect middle a *w* or *o* is inserted to avoid the hiatus, and if no object infix is required an *e* is added as in verbs ending in vowels. Thus, *dal-aka-ko-tahān-a-e*, he will continue to strike them; *dal-akan-tahān-a-e*, he will continue to strike himself; *dal-aka-w-ak'-tahān-a-e*, he will continue to strike at it; *dal-aka-w-ako-tahān-a-e*, he will continue to strike for them; *jagoar-akae-tahān-pā*, wake-ye.

It is evident that the continuative force is imparted to such forms as those just quoted by the addition *tahān*, and not by the suffix *aka*. This latter must be identical with the *aka* of the perfect, though it is difficult to account for its use in all cases.

The inflexional bases mentioned above become real tenses by adding the categorical *a*. It has already been stated that auxiliaries are inserted between the inflexional base and this *a*. By means of such auxiliaries compound tenses can be formed. The most usual auxiliary verbs are the copula *kan* and its past *tahān-kan*. Thus, *dal-ed-e-kan-a-e*, or *dal-e-kan-a-e*, he is striking him; *dal-led-e-tahān-kan-a-e*, struck-having-him-was-he, he had struck him; *dal-aka-w-an-tahān-kan-a-e*, he had struck for himself, and so forth.

The table which follows will shew the usual inflexional bases of the verb *dal*, strike:—

	Direct object.	Indirect object.	Passive.	Indirect middle.
Future . . . .	<i>dal</i>	<i>dal-a</i>	<i>dal-ok'</i>	<i>dal-jān</i>
Reservative . . . .	<i>dal-ka</i>		<i>dal-ko'</i>	<i>dal-ko'</i>
Present . . . .	<i>dal-et'</i>			
Simple past . . . .	<i>dal-ke'</i>	<i>dal-at'</i>	<i>dal-en</i>	<i>dal-an</i>
Past reservative . . . .	<i>dal-ka'</i>		<i>dal-kan</i>	<i>dal-ken</i>
Anterior past . . . .	<i>dal-le'</i> <i>dal-lak'</i>		<i>dal-len</i>	
Perfect . . . .	<i>dal-akat'</i>	<i>dal-akawat'</i>	<i>dal-akan</i>	<i>dal-akwan</i>

The suffixes *ket'*, *at'*, *en*, *an*; *kat'*, *kan*, *ken*; *le* or *len* are often combined with a particle *ge* in order to form a kind of semi-tenses which denote what might perhaps take place or what will take place after the performance of some act. Thus, *mit' bar mat'-lan mak'-ket'-ge*, one two bamboos-we-two cut-may, we may perhaps cut a couple of bamboos. Such forms are used like the English idioms 'will do,' 'may do,' to denote a custom or an action which will probably take place. Thus, *ona nām-ka-tā-ko*

*johar-barao-a-ko-a*, *adā mārām-ko tiak-idi-ked-e-ge*, that got-having-they greet-to-them, then goat-they take-away-it, when they have got it they greet them, and then they will carry off the goat; *hapā, kichrich'-iñ agu-le-ge*, wait, I will first fetch my clothes; *oṛak'-te-ñ sän-len-ge*, I may first go home, I will first go home. Such forms are not, however, real tenses.

Some of the examples given in the preceding pages will show that imperatives are formed by adding the pronominal suffixes to the inflexional bases; thus, *hijuk'-mä*, come; *häch'-len-mä*, come first (before you do something else), come at once. The simple imperative is formed in this way from the simple, the intensive, the reciprocal, and the reservative bases. If an action should be performed at once, before something else, the pronominal suffixes are added to the suffixes *le* (active), *len* (passive), and *an* (indirect middle). Thus, *paṛ-hao-le-m*, read first; *häch'-len-mä*, come first; *jirau-an-pä*, first rest yourselves.

It has already been mentioned how the inflexional bases are used as verbs and adjectives. In this way are formed verbal nouns, adverbial and relative participles, infinitives of purpose, and so forth. Thus, *Rampur-te-ñ chala-k'-kan-tahä'-kan-khän pä serma hoe-akan-a*, Rampur-to-I going-been-having-from three years become-have, three years have passed since I used to go to Rampur; *ato-rän här-ko jarao-lagid-ok'-kan-tahä'-kan-ṭhäch' mañjhi-hä-e häch'-en-a*, village-of men assembling-for-being-where headman-also-he came, the headman came also to the place where the villagers were about to assemble; *alä-dä bir-rä-lä durup'-akan-tahä'-kan-rä*, we-as-for forest-in-we sat-having-being-in, while we were sitting down in the forest; *bichar-bichar-tä-ko aṅga-keṭ'-a*, judging-judging-they dawned, they sat in council till dawn; *gäch' här*, the dead man; *gäch'-ich'*, the dead one; *boge jā bañ jāk' mit'-kä-mit' dare*, every tree that does not bear good fruit; *on-ko-e dohmotlet'-ko ḍan-qimai*, those-he accused-had-them witches, the witches he had accused, and so forth.

Most particles in Santālī are independent words. Thus, *män-khan*, but, *lit.* if you say; *än-rä-hä*, still, *lit.* that-in-also; *ona-tä*, therefore, *lit.* that-with, that-in, and so on. In this place we shall only mention the very common particles *dä* and *ge*, and the negative. *Dä* can often be translated 'as to,' 'in his turn,' and it is often added to the subject, but also to the object. Thus, *alä-dä bir-ko-rä ar buru-ko-rä-lä tahä'-kan-a*, *ar deko-ko-dä ṭandī-ko-rä*, we on our side were living in the jungles and hills; and as to the Hindus, they were living in the plains.

*Ge* emphasises the word to which it is suffixed; thus, *chalak'-ge-a-ñ*, I shall certainly go.

The usual negative is a prefixed *bañ*. The final *ñ* is dropped before pronominal suffixes. Thus, *ba-ko dal-let'-a*, not-they struck, they did not strike. The suffixes *keṭ'*, *kat'* are never used after *bañ*. There is also a negative impersonal verb *bañuk'-a*, it is not; thus, *bañug-iñ-a*, I am not; *bañuk'-le-a*, we are not, etc.

*Alo* is used in wishes, with the future as an imperative, and in final clauses; thus, *alo-m hijuk'-ma*, may you not come; *alo-m dal-ko-a*, don't strike them. The emphatic negative *āhā* has already been mentioned.

For further details the student is referred to the works mentioned under Authorities. The principal features of the language will be seen from the Skeleton Grammar which follows.

## SANTĀLĪ SKELETON GRAMMAR.

I.—Nouns:—*Hār*, man; dual *hār-kin*; plural *hār-ko*. Genitive *hār-rān*; *hār-ak'*, *hār-añ*, *hār-real'*, *hār-reañ*; *hār-kin-rān*, etc. Postpositions, *tā*, in, into, by means of; *rā*, in; *ḥān*, *ḥāek'*, with, to; *sān*, *sāch'*, towards; *khān*, *khāch'* from, etc.

II.—Pronouns.—*Iñ*, I; *am*, thou; *ach'*, he.

	Full form.	Suffix.	Infix, direct object.	Infix, indirect object.	Infix, genitive.
I . . . . .	<i>iñ</i>	<i>iñ, ñ</i>	<i>iñ, ñ</i>	<i>añ</i>	<i>tiñ</i>
Thou and I . . . . .	<i>a-lañ</i>	<i>lañ</i>	<i>lañ</i>	<i>a-lañ</i>	<i>ta-lañ</i>
He and I . . . . .	<i>a-liñ</i>	<i>liñ</i>	<i>liñ</i>	<i>a-liñ</i>	<i>ta-liñ</i>
We, inclus. . . . .	<i>a-bo, a-bon</i>	<i>bo, bou</i>	<i>bo, bou</i>	<i>a-bo, a-bon</i>	<i>ta-bo, ta-bon</i>
We, exclus. . . . .	<i>a-lā</i>	<i>lā</i>	<i>lā, le</i>	<i>a-lā, a-le</i>	<i>ta-lā, ta-le</i>
Thou . . . . .	<i>am</i>	<i>ām, m, mā</i>	<i>mā, me</i>	<i>am</i>	<i>tam</i>
You two . . . . .	<i>a-bān</i>	<i>bān</i>	<i>bān, ben</i>	<i>a-bān, a-ben</i>	<i>ta-bān, ta-ben</i>
You . . . . .	<i>a-pā</i>	<i>pā</i>	<i>pā, pe</i>	<i>a-pā, a-pe</i>	<i>ta-pā, ta-pe</i>
Self, he . . . . .	<i>ach'</i>	<i>ā</i>	<i>ā, e</i>	<i>ac; ak' (in-animato).</i>	<i>tae</i>
They two . . . . .	<i>a-kin</i>	<i>kin</i>	<i>ki</i>	<i>a-kin</i>	<i>ta-kin</i>
They . . . . .	<i>a-ko</i>	<i>ko</i>	<i>ko</i>	<i>a-ko</i>	<i>ta-ko</i>

Demonstrative pronouns.—*ñi*, this very; *nui*, this; *hāni*, that.

Remote.		Nearer.		Nearest.		Intensive.	
Animate.	Inanimate.	Animate.	Inanimate.	Animate.	Inanimate.	Animate.	Inanimate.
<i>hīni</i> , ( <i>hin-kin, hen-ko</i> ).	<i>hīnā</i> , ( <i>hi-ñā-kin, hīnā-ko</i> ).	<i>īni</i> ( <i>in-kin, en-ko</i> ).	<i>inā</i> , ( <i>-kin, -ko</i> )	<i>nī</i> , ( <i>nī-kin, ne-ko</i> ).	<i>nīā</i> , ( <i>-kin, -ko</i> )	<i>nīk'ī</i>	<i>nāk'ā</i> , ( <i>-kin, -ko</i> ).
<i>hūni</i> , ( <i>hun-kin, hon-ko</i> ).	<i>hona</i> , etc.	<i>ūni</i> , ( <i>un-kin, on-ko</i> ).	<i>ona</i> , etc.	<i>nūi</i> ( <i>nu-kin, no-ko</i> ).	<i>noa</i> , etc.	<i>nūk'ūi</i>	<i>uāk'āe</i> , etc.
<i>hāni</i> , <i>hāi</i> , ( <i>hān-kin, hān-ko</i> ).	<i>hana</i> , etc.						

Other demonstratives are *nhi*, *nhiā*; *nhui*, *nhoā*, *nkḥi*, *nḥā*, this, that, on the side; *ānā*, *hānā*; *ānā*, *hānā*; *anā*, *hanā*, this, or that, thing which you see; *ātā*, *hātā*; *ātā*, *hātā*; *atā* *hatā*, this, or that, thing or being which you hear. Pronouns ending in *ā*, and sometimes those ending in *tā*, denote animate beings, the rest refer to inanimate nouns. Those beginning with *h* refer to what is remote; those beginning with a vowel to what is nearer; those beginning with *n* to what is close at hand.

Interrogative Pronouns.—*Ákée*, who? *chéte*, what sort of animate being? *oka*, which? *ché?*, what?

III.—Verbs.

A. Conjugational bases.—*Dal*, strike.

	Principal form.			Reciprocal form.		
	Active.	Passive.	Middle.	Active.	Passive.	Middle.
Simple base	<i>dal</i>	<i>dalok'</i>	<i>dal-ján</i>	<i>dapal</i>	<i>dapal-ok'</i>	<i>dapal-ján</i>
„ Causative	<i>dal-ochó</i>	<i>dalochok'</i>	<i>dal-ochó-jún</i>	<i>dapal-ochó</i>	<i>dapal-ochok'</i>	<i>dapal-ochó-jún</i>
Intensive	<i>dadal</i>	<i>dal-ogok'</i>		<i>dak'pal, dapapal</i>	<i>dapapal-ok'</i>	<i>dapapal-ján</i>
„ Causative	<i>dal-ok'cho</i>			<i>dak'pal-ok'cho</i>	<i>dapapal-ochok'</i>	
Reservative	<i>dal-ka</i>	<i>dal-kok'</i>	<i>dal-kok'</i>	<i>dapapal-ochó</i>		<i>dapal-kok'</i>
„ Causative	<i>dal-ochó-ka</i>	<i>dal-ochó-kok'</i>	<i>dal-ochó-kok'</i>	<i>dapal-ochó-ka</i>	<i>dapal-ok'ho-kok'</i>	

The double base *dal-dal*, to strike repeatedly, is inflected like the simple base; thus, passive *dal-da-ok'*; reciprocal *dapal-dapal*, etc.

B. Inflectional bases.—

	Future.		Present.	Simple past.		Perfect.	Anterior past.
	Simple.	Reservative.	Simple.	Simple.	Reservative.		
Direct object	<i>dal</i>	<i>dal-ka</i>	<i>dal-et'</i>	<i>dal-let'</i>	<i>dal-kat'</i>	<i>dal-let', dal-lak'</i>	<i>dal-akut'</i>
Indirect object	<i>dal-a</i>	„		<i>dal-at'</i>			<i>dal-akurat'</i>
Passive	<i>dal-ok'</i>	<i>dal-kok'</i>		<i>dal-en</i>	<i>dal-kan</i>	<i>dal-len</i>	<i>dal-akan</i>
Indirect middle	<i>dal-ján</i>	„		<i>dal-an</i>	<i>dal-ken</i>		<i>dal-akauran</i>

The future base is often used as a present base, and always so in the reservative form.

Pronominal infixes are added to the inflectional bases; thus, *dal-ke-d-e*, struck him.

Finite tenses are formed by adding the categorical *a*; thus, *dal-ke-d-e-gh*, I struck him.

The inflectional bases are used as participles and verbal nouns. Thus, *dal-ke-d-e háf*, the man who was struck; *dal-ks-té*, having struck.

Compound tenses are formed by means of the auxiliaries *kan*, is; *talá-kan*, was; thus, *dal-kan-gh* or *dal-et'-ka-gh*, I am striking; *dal-et'-talá-kan-a*, was striking; *dal-let'-talá-kan-a*, had struck, etc.

Negative Particles.—*ban*, not. The *n* is dropped before pronominal suffixes; thus, *gh-n dal-let-e-a*, I did not strike him. *Álo*, don't; *ÁÁé*, used in conditions or as an emphatic negative.



The language spoken by most Santāls closely agrees with the grammatical sketch given in the preceding pages. Locality to some extent causes differences in vocabulary, and it has already been remarked that this fact has in recent times given rise to a slight difference in dialect between the east, where most loan-words come from Bengali, and the west which chiefly borrows from Bihāri, and the south where the influence of Oṛiyā is felt. On the whole, however, there is scarcely any difference in dialect from Bhagalpur in the north, down to Manbhum and Burdwan in the south.

Five specimens will be given of this Standard form of Santāli. The three first ones have come from the Sonthal Parganas, the fourth from Manbhum, and the fifth from Monghyr. The first is a version of the Parable of the Prodigal Son by the Rev. L. Skrefsrud; the second is a popular tale, and the third two Santāli songs, for which I am indebted to the Rev. P. O. Bodding. The fourth is a short traditional tale, prepared by the Rev. A. Campbell, and the fifth is the account of a famine year in Monghyr.

The specimens are excellent. I have introduced the distinction between *á* and *o*, *ā* and *e*, respectively, in the fourth and fifth specimens, and made some slight corrections in the fifth. On the whole, however, I have printed the specimens as I got them.

A list of Standard Words and Phrases will be found below on pp. 240 and ff. I owe it to the kindness of the Rev. P. O. Bodding, who has also been good enough to read the proofs of the MuṅḌā section. I am indebted to him for a long series of highly valuable notes and corrections.

[ No. I.]

## MUNḌĀ FAMILY.

KHERWĀRĪ.

SANTĀLĪ.

## SPECIMEN I.

(BENAGARIA, RAMPUR HAT, SONTHAL PARGANAS.)

*(Rev. L. O. Skrefsrud, 1897.)*

Mit' hāp-rān bar-ea koṛa hāpān-kin tabhā-kan-tae-a. Ar un-kin  
*One man-of two boy children-they-two were-his. And them-two*  
 mātā-rā huḍiñich'-dā apat-ā metad-e-a, 'ā baba, iñ-rā paṛaok' menak'-  
*among the-little-one his-father-he said-to-him, 'O father, me-to falling existing-*  
 ak'-reak' bakhra dān-ām-ka-tiñ-mā.' Adā aḍari-tāt'-ā haṭiñ-at'-  
*thing-of portion bestow-give-outright-mine-thou.' So the-property-he divided-to-*  
 kin-a. Khan-ge thoṛa din tayām uni huḍiñ hāpān-dā sanam-ak'-ko samṭao-  
*them-two. Then a-few days after that little son all-things collected-*  
 ka-tā mit'tāch' saṅgiñ disom-tā-y-ā chalaḍ-en-a, ar āṇḍā-dā luḥa-lamāt' din  
*having one far country-to-he went, and there riotously days*  
 ṭalao-tā tabhā-kan-tae-ak'-ā talas-nahas-keṭ'-a. Ar sanam-ak'-ko-e ubla-dubla-  
*spending-in being-his-what-he wasted. And all-things-he squandered-*  
 keṭ'-tae-khan ona disom-rā mit-tāch' āṭ akal hoy-en-a, ar uni-dā rāṅgāj-  
*had-his-when that country-in one mighty famine became, and he to-hunger-*  
 āk'-ā āhāp'-en-a. Khange sān-ka-tā ona disom-rān mit'-ṭān rayot-ṭhān-ā lāoṭhā-  
*he began. Then gone-having that country-of one ryot-with-he joined-*  
 y-en-a ar uni-dā aḥ-ak' dāḥṭa-jaega-tā-y-ā kol-kad-e-a sukri gupi. Adā sukri-  
*himself and he his branch-place-to-he sent-him swine to-tend. And pigs-*  
 ko-ko jāṃ-et' tabhā-kan ohoklak'-tā aḥ'ak' lach' pāk'rāch'-ā gagāj-āk'-kan  
*they eating being husks-with his belly to-fill-he desiring*  
 tabhā-kan-a, mān-khan ākāe-hā ba-ko em-ae-kan tabhā-kan-a. Khan-ge  
*was, but anyone-even not-they giving-to-him were. Then*  
 chetao-ān-tā-y-ā mān-keṭ'-a, 'apu-ñ-rān tinak' munis-ko-reak' jāṃ-ak'  
*sensible-having-become-he said, 'father-my-of how-many men-of food*  
 sareṭ-ok'-kan-tako-a, mān-khan iñ-dā rāṅgāḥ'-tā nāṇḍā-ñ beṇḍaok'-kan-a.  
*superfluous-is-their, but I hunger-with here-I perishing-am.*  
 Beret'-ka-tā apu-ñ-ṭhān-iñ chalak'-a ar-iñ met-ae-a, "ā baba, serma-  
*Arisen-having father-my-to-I will-go and-I will-say-to-him, "O father, heaven-*  
 reak' ar am samañ-rā-ñ kai-akat'-a; am-rān hāpān ar ñum-og-ok' lek-ge-ñ  
*of and thy presence-in-I sinned-have; thee-of son more to-be-called worthy-I*

bañ-kan-a; am-rān mit'tān munis-leka-ñ-mū bañ." 'Khan-ge heret'-  
*not-am; thee-of one hired-servant-like-make-me-thou please.'* Then having-  
 ka-tā ach'-rān 'apat-thān-ā hāch'-en-a. Mān-khan sañgiñ-rā-y-ā tabā-kan-rā-ge  
*arisen himself-of father-his-to-he came. But distance-at-he being-in*  
 uni-rān apat-dā-e ñāl-ñam-ked-e-a, ar māyā-ge hāch'-ad-e-a, ar ñir-  
*him-of father-his-indeed-he see-got-him, and compassion came-to-him, and run-*  
 sān-ka-tā-y-ā kākā-ked-e ar-ā chāk'-chūk'-ad-e-a. Mān-khan hāpān-ū met-  
*gone-having-he embraced-him and-he kissed-repeatedly-to-him. But the-son-he said-to-*  
 ad-e-a, 'ā baba, serma-reak' ar am samañ-rā-ñ kai-akat'-a; am-rān hāpān ar  
*him, 'O father, heaven-of and thy presence-in-I sinned-have; thee-of son more*  
 ñum-og-ok' lek-ge-ñ bañ-kan-a.' Mān-khan apat-tāt'-dā ach'-rān golam-ko-e met-  
*to-be-called worthy-I not-am.'* But father-his-the himself-of servants-he said-  
 at'ko-a, 'dān boge utar oyon-añgrāp oḍok-ḡu-hāt'-ka-tū hārāk'-ae-pā,  
*to-them, 'here good most covering-cloth forth-brought-quickly-having put-it-on-him-ye,*  
 ar uni-ak' ti-rā mundam ar jañga-rā kharpaw-ae-pā, ar jān-tā-bon  
*and him-of hand-on ring and feet-on sandal-put-for-him-ye, and eating-us*  
 hāsāch'-sākraj-āk'-ma; ān-tā nui iñ-rān hāpān gāch'-ge-y-ā tabā-kan-a, ar-ū  
*make-ourselves-merry-let; because this me-of son dead-he was, and-he*  
 jivet'-ruar-en-a; at'-ge-y-ā tabā-kan-a, ar-ū ñam-en-a.' Khan-ge hāsāch'-  
*alive-returned; lost-he was, and-he found-was.'* Then to-make-  
 sākraj-āk'-ko pārtān-ket'-a.  
*themselves-merry-they began.*

Mān-khan uni-rān marañ hāpān-dā khāt-rā-y-ā tabā-kan-a. Ar orak'-ā  
*But him-of big son field-in-he was. And house-he*  
 hāch'-sor-ān-rā rañ-rij-ā añjām-ñam-ket'-a. Khan-ge mit'-tān guti-koḡa  
*coming-near-in music-and-dancing-he to-hear-got. Then a servant-lad*  
 hāhā-sor-ka-tā-y-ā khuriḡu-an-a, 'ona-ko-dā chet'-kan-a?' mūn-tā.  
*called-near-having-he inquired-for-himself, 'those-things what-are?' having-said.*  
 Unī-dā-e met-ad-e-a bañ-ma, 'bākā-m-ā hāch'-akan-a;  
*He-on-the-other-hand-he said-to-him that, 'younger-brother-thy-he come-is;*  
 ar apu-m-dā mit'-tāch'-ā bhāj-akat'-a, nirāpān-ā ñam-ruar-  
*and father-thy-on-his-side one-he feast-has-made, safe-and-sound-he got-back-*  
 ked-e-tārān.' Khan-ge-y-ā rañgao-en-a ar bālāk' bae rābān-len-a. Adā uni-rān  
*him-because.' Then-he angry-was and to-go-in not-he consented. So him-of*  
 apat oḍok hāch'-ān-tā-y-ā māsākusi-y-ed-e-kan tahā-kan-a. Mān-khan  
*father-his out come-having-in-he entreating-him was. But*  
 nui-dā rar-ruar-ka-tā apat-ā met-ad-e-a, 'nāk'āe, nunak'  
*he-on-the-other-hand said-back-having father-his-he said-to-him, 'lo, so-many*  
 serma am-thān golam-iñ khaḡao-et'-a ar amak' hukum tis-rā-hā ba-ñ  
*years thee-with slave-I work and thy commandment any-time-even not-I*  
 tarām-parām-akat'-a. Ān-rā-hā iñ-dā tis-rā-hā mit'-tāch' mārām-hāpān-ge  
*transgressed-across-have. Yet me any-time-even one goat-young*

bā-m ām-akaw-ad-iñ-a, jāmān iñ-rān gate-ko tuluch'-iñ hāsāch'-sākrāch'-kāk'.  
*not-thou given-hast-to-me, so-that me-of companions with-I might-make-merry.*

Mān-khan kusmbi-ko tuluch' am-ak' aīdari-y-ā gadaw-akat' nui hāpān-mā-y-ā  
*But harlots with thy property-he devoured-having this son-thy-he*

hāch'-ān-rā-dā mit'-tāch'-ām bhāj-akat'-a'. Mān-khan uni-dā-e  
*come-having-in one-thou feast-hast-made. But he-on-the-other-hand-he*

met-ad-e-a, 'bachha, am-dā jaoge iñ tuluch' mena-m-a, ar jātā iñ-āk'-ko-dā  
*said-to-him, 'child, thou-indeed always me with art-thou, and all my-things*

amak'-kan-ge-a. Mān-khan hāsāch'-sākrāj-āk' ar raṣṣak'-ge chaḥiye. Ān-tā nui  
*thine-are. But to-make-merry and be-glad is-proper. Because this*

bākā-m-dā gāch'ge-y-ā tahā-kan-a, ar-ā jivet'-en-a; at'-ge-y-ā tahā-kan-a,  
*younger-brother-thy dead-he was, and-he revived; lost-he was,*

ar-ā ñam-en-a.'  
*and-he found-was.'*

[No. 2.]

## MUNḌĀ FAMILY.

KHERWĀRĪ.

SANTĀLĪ.

## SPECIMEN II.

(Rev. P. O. Boddington, 1903.)

(SONTHAL PARGANAS.)

LELHA JĀWĀE-GOMKE-T-REAN.  
 STUPID SON-IN-LAW-ABOUT.

Sedae jug-rā, kathae, mit'tān hār-rūn hāpān-era-t jāvāe-gomke-t-ā  
*Former age-in, it-is-told, one man-of child-female-his sou-in-law-his-he*  
 tahā-kan-a mit'-tān ato-rā. Adā mit'-dhao, kathae, ach' eskar-ge hāūhar  
*was one village-in. And one-time, it-is-told, self alone father-in-law*  
 hanhar orak'tā sā nāīhar-tā pera-hār-āk'-ā sūn-len  
*mother-in-law house-to or wife's-father's-house-to relative-person-to-become-he gone*  
 tahā-kan-a; adā un-rā uni hanhar-tāt' budhi-dā-ā daka-  
*was; so that-in that mother-in-law old-woman-as-to-she boiled-*  
 utu-γ-et'-a, ar uni tuluch' hā-e galmarao-kan-a. Adā en-ka bārae-  
*rice-curry-prepares, and him with also-she talking-is. So thus going-on-*  
 te-ge ayup'-en-a. Adā un-rā uni budhi-dā haṇḍu-γ-i utu-let'-a.  
*in evening-became. So then that old-woman bamboo-shoots-she curry-had-done.*  
 Adā daka-utu-ka-tā dak'-ā tān-ad-e-a daka jām-lagit', ar  
*So rice-curry-having-made water-she poured-out-to-him rice eating-for, and*  
 silpiū are sān-re-ge gaṇḍo-dā-ā bel-ad-e-a. Adā ṛbuk-bālā-ka-tā  
*door side towards stool-she put-before-him. So washing-entering-done-having*  
 ona gaṇḍo-rā-γ-ā durup'-en-khan-dā daka-utu-i aḡu-ad-e-a. Adā jām jākhān  
*that stool-on-he sat-down-had-when rice-curry-she brought-to-him. So eating time*  
 nni jāvāe-gomke-t-dā jel-utu-leka-e aikāu-et'-a, ar kuṭi-sā ba-e  
*that son-in-law-her meat-curry-like-he feels-it, and piece-any not-he*  
 nām-et'-a. Khan-ge adā-e kuli-kei-e-a, 'henda gā, chet'-bān utu-  
*finds. Then so-he asked-her, 'listen mother, what-you-two curry-*  
 akat'-a? Bā-liū atkar-ihik-dare-ak'-kan-a.' Adā uni jāvāe-gomke-t  
*have-made? Not-we-two feel-accurately-can-towards-it.' So that son-in-law-her*  
 dea sān-rā-dā mat'-silpiū-ge tahā-kan-a. Adā budhi-dā-e mān-kāt'-a,  
*back towards bamboo-door was. So old-woman-she said,*  
 'ānā, jāvāe, abān dea sān-rā menak' ona-ge-liū utu-akat'-a.' Adā  
 'that-there, son-in-law, your back: towards being that-we-two curry-made-have.' So

uni jāvāe-gomke-t-dā bāngūt'·qohur-ka-tū-y-ū ūl-kūt'-dā mat'-silpiñ-kan; adā-c  
*that son-in-law-her looked-turned-having-he saw bamboo-door-being; so-he*  
 ūl-hape-kat'-ge-a. Chet'-hū ba-c rāṛ-lūt'-a. Ar uni budhi hā-e inā-  
*saw-kept-quiet. Anything not-he said. And that old-woman also-she just-*  
 kat'-ge-a.  
*thus-much-said.*

Khan-ge adā uni jāvāe-gomke-t-dā ach' mánū-mánū-tū-y-ū mán-jān-kan-a  
*Then so that son-in-law-her self (-of) mind-mind-in-he says-for-himself*  
 bañ-ma, 'noa utu-dā aḍi sebel-kid-iñ-a. Sanam hār nahak'-ko japit'-le.  
*namely, 'this curry very well-tasted-me. All person now-they will-have-fallen-asleep-*  
 khan, noa silpiñ-dā-ñ atkir-ge-a.' On-ka ach' mánū-rū-y-ū hudis-dāhā-kat'-a.  
*when, this door-I carry-off-shall.' Thus self (-of) mind-in-he thought-put-down.*

Adā sari jām-bara-ka-tū-ko jaga-y-en-a. Ar sanam hār-ko  
*So verily eating-going-on-having-they placed-themselves. And all person-they*  
 japit'-kāt'-khan-dā hape-hape-tū beret'-en-tū ona silpiñ-dā-c rāṛ-ket'-tako-a  
*slept-when quiet-quiet-with arisen-having that door-he loosened-their*  
 ar ona ūnda-ro-ge ona silpiñ-ū gugu-ątkir-ket'-tako-a. Ar un  
*and that night-in that door-he carried-on-his-back-carried-off-their. And that*  
 jákhūch'-dā ba-ko diṣ-led-e-a.  
*time not-they remembered-him.*

Adā setak' sim rak' jákhūn-ko ūbhūn-en-dā-ko ūl-bara-y-et',  
*So morning cock crow time-they awakened-having-become-they seeing-going-on,*  
 silpiñ-dā bañuk' ar uni jāvāe-gomke-t-ko hāhā-ae-khan-dā ba-e  
*door not-being and that son-in-law-their-they calling-to-him-when not-he*  
 gān-ūt'-kan, adā-ko mán-kāt'-a, 'ma-sū, ūl-ū-pā bhala mena-e-a sū bañ;  
*answering, so-they said, 'well, see-him-you well exists-he or not;*  
 ba-c gān-ūt'-dā.' Adā sari-ko ūl-bara-ked-e-a; mán-khan bañug-ich'-an.  
*not-he answering.' So verily-they looked-went-on-him; but not-being-he.*

Khan-ge adā uni budhi hār-dā aḍi gar-tū-y-ū landa-gāt'-kāt'-a. Adā  
*Then so that old-woman person very loudly laughed-suddenly. So*  
 on-ko hápān-tūt' kūrī-dā-ko kuli-ked-e-a, 'henda gā, chet' un gar-tā-dā-m  
*those child female-they' asked-her, 'listen mother, what that loudly-thou*  
 landa-kāt'-a?' Adā un-rā uni budhi-y-ū lai-ako-kan-a, bañ-ma, 'noa  
*laughedst?' So then that old-woman-she saying-to-them-is, namely, 'this*  
 silpiñ-dā, na, teña-m-ge dhora-e atkir-akat'-a. Hola-n-ok'  
*door, girls, brother-in-law-your certainly-he carried-off-has. Yesterday*  
 hañḍuḍ-ñ utu-ad-e-a; adā un-rā-y-ā mán-let'-a, "henda gā, chet'  
*bamboo-shoot-I carried-for-him; so then-he said, "listen mother, what-*  
 bān utu-akat'-a; ba-liñ atkar-ḥik-dare-ak'-kan-a." Adā un-rā-ñ met-  
*you curry-have-made; not-we feel-accurately-can-towards-it." So then-I said-*  
 ad-e-a, "Anū, jāvāe, abān dea sūn-rā menak' ona-liñ utu-akat'-a,"  
*to-him, "that-there, son-in-law, your back towards being that-we curry-have-made;"*

män-tä. Adä pasät' ona-tä silpiñ-dä pasüt' teña-m-ge-y-ü atkir-küt'.'  
*saying. So perhaps therefore door perhaps brother-in-law-your-he carried-off.'*  
 Adä ona-e lai-at'-ko-khan sanam hâr adä ađi bařioh'-ko landa-küt'-a, ar-ko  
*So that-she said-to-them-when all person so very badly-they laughed, and-they*  
 män-kät'-a, 'nui teñañ-dä ađi-y-ü lolha-ge-a.'  
*said, 'this brother-in-law very-he stupid-is.'*

Adä sari uni lelha hâr-dä idi-ka-tä ona silpiü-ü rarı-đhingal-  
*So verily that stupid person taken-away-having that door-he loosened-to-*  
 sañgal-kät'-tä mit'-mit'-tä jätü-e samak'-kuřa-küt'-a. Adä ach' bahu-i met-  
*pieces-having one-one-by all-he chopped-into-bits. So self (-of) wife-he saying-*  
 ae-kan-a, 'ma noa-ge teheñ-dä utui-mä.' Adä uni-y-ü män-kät'-a, 'noa-dä  
*to-her-is, 'please this to-day curry-make.' So that-one-she said, 'this*  
 chet'-leka-ñ utui-a? Noa rähâr mat'-dä sebel-a? Noa-dä bañ sebel-a.  
*what-like-I curry-shall? This dry bamboo well-tasting-is? This not well-tastes.*  
 Am-dä ađi-m lelha-ge-a.' Adä un-rä uni-y-ü män-ruar-kät'-a, 'bañ-a, ađi  
*Thou very-thou stupid-art.' So then that-one-he said-back, 'not-is-so, very*  
 mãñj sebel-a. Hola-n-ok' ayo-tä-ko-đhän-iñ sän-len-a. Un-ri noa-ge-ko  
*beautifully well-tastes. Yesterday mother-with-them-to-I gone-had. Then this-they*  
 utu-ad-iñ-dä. Chet' bañ sä, jel utu leka-ñ ařkau-ket'-a, ona-tü noa-dä-ñ  
*curry-made-for-me. What not or, meat curry like-I felt-it, that-for this-I*  
 atkir-akat'-tako-a, ba-ko äm-äk'-kan iq-tä.'  
*carried-off-have-their, not-they giving that-for.'*

Adä bahu-t-tät'-ü män-kät'-a, 'noa rähâr-dä ün-tü äkâc jâm-tä-m  
*So wife-his-she said, 'this dry then who eating-for-thou*  
 utu-ocho-y-ed-iñ-a?' Adä-e män-kät'-a, 'achha, apü ba-pü jâm-khan, iñ-ge  
*curry-make-cansest-me?' So-he said, 'well, you not-you eat-if, I*

utu-añ-pä.' Adä sari no-ko-ak' katha ba-e sän-ocho-at'-tako-khan-ko  
*make-curry-for-me-you.' So forsooth these-of word not-he to-go-allowed-their-when-they*  
 utu-ad-e-a, ar-ko em-ad-e-a daka são-tä. Adä sari  
*made-curry-for-him, and-they gave-to-him boiled-rice with. So forsooth*  
 rase-y-ü dul-gät'-kät'-a; adä sipi-sipi-ka-tä-y-ü lapüt'-gät'-kät'-a, ar  
*sauce-he poured-out-quickly; so mixed-mixed-having-he mouthful-quickly-took, and*  
 uni bahu-t-tät'-dä tan-man-ü ñäl-ü-kan-a. Adä ona rase tuluch' bañ  
*that wife-his intently-she looking-at-him-is. So that sauce with not*  
 sebel-led-e-khan-dä kuři halañ-ka-tä-y-ü gâr-gät'-kät'-a. Adä ona-hã ba-e  
*tasted-him-when a-piece taken-up-having-he bit-quickly. So that-also not-he*  
 gâr-chhađao-darë-at'-khan, uni bahu-t-tät'-dä landa ba-e sambráo-lät'-tä  
*bite-separate-could-when, that wife-his laughing not-she restrained-having*  
 ađi-gar-tä-y-ü landa-gät'-kät'-a; adä ach' hã-e landa-küt'-a. Adä-e män-kät'-a,  
*very-loudly-she laughed-suddenly; so self also-he laughed. So-he said,*  
 'chet'-leka-čhá-m utu-kät'? Ba-m batrao-lät'-a. Ona-te-ge bañ sebel-kan-a.  
*'what-like-thou curry-madest? Not-thou succeededst. That-for not well-tastes.*

Cheka-tū noa kuṭi-dā ba-m lā-ocho-lūt'-a? Ayo-y-ū utu-ad-iñ  
*Why this piece not-thou dissolved-madest? Mother-she curry-made-for-me*  
 sanam kuṭi-y-ū lā-ehaba-ocho-lūt'-a; kuṭi-dā mit' gātān hā ba-ñ nam-lāt'-a.  
*all pieces-she dissolved-completely-made; piece one piece even not-I found.*  
 Am ma ikān kuṭi-ge-m ām-aka-w-ad-iñ; ar chet'-leka-ñ kuṭi-lūt'-a, on-ka-ge-m  
*Thou now only piece-thou given-hast-to-me; and what-like-I pieces-made, thus-thou*  
 dāhā-kat'-a. Thoṛa hā ba-m lā-ocho-lūt'-a.' Adā bahu-t-tūt'-ū mān-kāt'-a,  
*puttest. Little even not-thou dissolved-madest.' So wife-his-she said,*  
 'iñ-dā ba-ñ baḍae-a noa utu-dā. Am-tā baṛi utu-jān-mā.' Adā  
*'I not-I know this curry. Thee-by please make-curry-for-thyself.'* So  
 sari ach'-tū-y-ū utu-kāt'-rū-hā bai lā-len. Adā boge-tū-ko  
*forsooth self-by-he curry-having-made-even not dissolved-was. So good-in-they*  
 landa-w-ad-e-a. Adā ān hilok' khān lelha-ge-ko bahna-ked-e-a, ar  
*laughed-at-him. So that-very day from stupid-they surnamed-him, and*  
 nam-e-pichhe-ko aṛis-e-a, on-ge-ko met-ac-tū.  
*finding-him-every-time-they annoy-him, that-they saying-to-him-by.*

Adā ehaba-y-en-a katha-dā; in maraṅ-go-a.  
*So finished-is tale; this great-is.*



## FREE TRANSLATION OF THE FOREGOING.

*The stupid son-in-law.*

Once in olden times, it is told, there lived in a certain village a certain man's son-in-law. One day, they say, he had gone alone to visit his father-in-law and mother-in-law in their home. While there his mother-in-law was engaged in cooking curry and rice, and at the same time she kept up a conversation with him. In this way the evening fell, and the old woman had prepared some bamboo shoots as curry; when she had done cooking, she poured out some water for him to wash his hands ere sitting down to eat, and placed a stool before him near the door. When he had washed his hands and come in again, he sat down on the stool, and she brought him the curry and rice. Whilst eating the son-in-law thought it was meat curry he had; but he did not find any lumps. So he asked his mother-in-law, 'I say, mother, what curry have you given me to-day? I cannot make out exactly what it is.' Now there was the bamboo door at the back of the son-in-law; so the old woman said, 'look there at the back of you, my son-in-law, that is what I have made into curry for you to-day.' So the son-in-law turned round and saw it was a bamboo door; but looking he kept quiet and said nothing; and the old woman too said thus much and nothing more. The son-in-law, however, thought to himself, 'I find this curry perfectly delicious; when every one is asleep presently, I shall walk off with this door.' This he made up his mind to do.

True enough, when all had done eating they retired for the night, and when every one had fallen asleep, he got up quietly and loosened the door, and that very night he put their door on his shoulders and walked off with it, nobody being aware of it at the time the deed was done. When they awoke at cockerow in the morning and looked about, there was no door to be seen; and when they called out for the son-in-law there was no answer. So they said, 'look and see, if he is there or not; he doesn't answer.' They looked about for him, but he was not there. Then the old woman suddenly burst out into a loud laugh, whereupon her daughters said to her, 'why, mother, what are you laughing so heartily about?' Then the old woman said to them, 'your elder sister's husband, girls, has most assuredly decamped with this door. Yesterday I made him a curry of bamboo shoots, and he asked me what kind of curry it was, as he could not quite make it out; whereupon I told him to look behind him, and he would see what I had made into curry for him. Perhaps that is why your elder sister's husband has carried off the door.' When she told them this, every one laughed very much and said the son-in-law was dreadfully stupid.

True enough, when the stupid fellow had walked off with the door, he took the whole thing to pieces and chopped it into small bits. Then he told his wife, 'make this into curry to-day, please.' She replied, 'how am I to make a curry of this? Will this dry bamboo taste well? Not a bit of it. You are very stupid.' He replied, 'not so, it is simply delicious. Yesterday I went to see your mother and the others, when she made me some curry of this; you may not believe it, but I tell you, it tasted to me just like meat curry; and that is why I made off with this door of theirs, for they would not give it to me.' His wife said, 'who is then going to eat this dry stuff that you want me to make curry of it?' To which he replied, 'all right, if you other people won't eat it, make some curry of it for me.' So, as he would not listen to her, she made him some curry of it and gave it to him along with some boiled rice. Then he poured

some of the gravy on it and mixing it together with his hand he took a mouthful; and all the while his wife was watching him closely. But as the rice and gravy did not taste particularly nice, he laid hold of a lump of the curry and gave it a bite; when he was unable to bite a piece off, his wife, no longer able to restrain her mirth, burst into a loud laugh, in which he himself also joined. Then he said, 'what kind of a curry have you turned out? You have not succeeded, and therefore it is not savoury. How is it you have not dissolved this piece? Mother dissolved altogether every piece in the curry she gave me; I could not find a single lump in it, whereas you have given me nothing but lumps; you have got it in lumps just the same as when I cut them up; you have not dissolved them one bit.' Then his wife said, 'I am not acquainted with this curry; you had better cook some for yourself.' And true enough, when he had cooked some for himself too he could not get it to dissolve. Whereupon they had a good laugh at him. From that day forward he got the surname of 'Stupid,' and by addressing him thus every time they met him they teased him well.

That is the end of the tale; there is no more.

[ No. 3.]

## MUNḌĀ FAMILY.

KHERWĀRĪ.

SANTĀLĪ.

## SPECIMEN III.

SANTĀLĪ SONGS.

(Rev. P. O. Boddīng, 1903.)

(SONTHAL PARGANAS.)

## I.

N-eae<sup>1</sup> siñ n-eae ũinda sūngūl dag-c ho,<sup>2</sup>  
*Seven days seven nights fire raining-he O,*

N-eae siñ n-eae ũinda jaḍam-jaḍam ho.  
*Seven days seven nights continuously O.*

T-oka-rā-būn<sup>1</sup> tahā-kan-n, manewa,  
*What-in-you-two were, man,*

T-oka-rā-bān soro-len?  
*What-in-you sheltered-being?*

Menak' menak' Harata<sup>3</sup> ho,  
*Being being Harata O,*

Menak' menak' buru-dandor ho,  
*Being being mountain-cave O,*

N-ona-rā-liñ tahā-kau-a n-āliñ-dā,  
*That-in-we-two were we-two,*

N-ona-rā-liñ soro-len.  
*That-in-we-two sheltered-being.*

## II.

Kaṭ-dā, ho, bābu mag-mū-sā,  
*Timber, O, young-man cut-thou,*

N-isi n-arāṛ bābu benao-mā-sū ;  
*Plough-beam yoke young-man make-thou ;*

N-isi n-arāṛ bābu benao-lā-khach',  
*Plough-beam yoke young-man made-hast-if,*

Hasa-re-ge bābu sona hoe-ok'.  
*Earth-in young-man gold becomes.*

<sup>1</sup> In songs an *n* is prefixed to every word beginning with a vowel, with the exception of the interrogative pronoun, which prefixes a *t*. This rule is now-a-days often disregarded, especially by men.

<sup>2</sup> Inserted to fill up the metre.

<sup>3</sup> The mountain where the two progenitors of the human race were saved from destruction by the fire-rain.

## FREE TRANSLATION OF THE FOREGOING.

## I.

It rained fire for seven days and seven nights; seven days and seven nights, incessantly. Where were you two <sup>1</sup> then, where did you take shelter?

On the mountain Harata, in a cave, there we two were, there we two took shelter.

## II.

Cut timber, young man, make a ploughbeam and a yoke. Then you will earn gold from the soil.

<sup>1</sup> The man and woman who escaped when God was destroying the human race by fire-rain. The song has been taken from the old Santālī traditions.

[ No. 4.]

## MUṄḌA FAMILY.

## KHERWĀRI.

## SANTĀLĪ.

## SPECIMEN IV.

(Rev. A. Campbell, 1897.)

(GOBINDPUR, DISTRICT MANDHUM.)

Khan-ge	Marāñ	Buru	manwa-e	met-ad-e-a	niḡ-ge,	'unkin
Then	Great	Mountain	man-he	said-to-him	this,	'those-two
eto-kin-mü.'	Khan	ek'to-e	ähäp'-ked-a.	Eto-ket'-kin-khan-ü	Marāñ	
break-in-the-two.'	Then	breaking-in-hr	began.	Broken-in-when-he	Great	
Buru-dá	manwa	nahel	mak'-ü	idi-ked-e-a.	Idi-ka-tü	Marāñ
Mountain	man	plough	to-cut-he	took-away-him.	Taken-having	Great
Buru	nahel	mak'-ü	chet'-ocho-ked-e-a,	ar	lak'-rák'-ket'-tü	
Mountain	plough	to-cut-he	taught-him,	and	chipped-bored-having	
siok'-ü	ähäp'-ked-a.	Ähäp'-ket'-khan	goḍa-e	si-lähut'-ked-a.		
to-plough-he	began.	Begun-having-when	highland-he	ploughed-crushed.		
Lähut'-ket'-khan-ü	kuli-ked-e-a,	'henda,	Marāñ	Buru,	chet'-bon	
Crushed-having-when-he	asked-him,	'hark,	Great	Mountain,	what-we	
ür-a?'	Khan	Marāñ	Buru	serma-khán	iri-y-ü	ägu-ked-a
shall-sow?'	Then	Great	Mountain	heaven-from	iri-he	brought
manwa-e	em-ad-e-a,	ar-ü	ür-ked-a.	Janain-en-a,	dare-y-en-a,	
man-he	gave-to-him,	and-he	sowed.	It-was-produced,	became-a-plant	
gele-bele-y-en-a,	ar	nəwñi-reak'-ko	ähäp'-ked-a.	Adü	mit'	nakha-rä
cared-ripened,	and	first-fruit-ceremony-they	began.	Then	one	direction-in

Sari-sarjām tabā-kan-ā, onā-reak<sup>1</sup> sakām ngu-ka-tā-ko bhauntich'-ked-a  
*Sari-sarjām was, that-of leaves brought-having-they a-cup-made*  
 ar ona-rā sunum sindur-ko dāhā-ked-a.  
*and that-in oil red-lead-they put.*

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### FREE TRANSLATION OF THE FOREGOING.

Marāñ Buru<sup>1</sup> then told the man to break in two (bullocks), and he began to do so, and when he had broken them in, Marāñ Buru took him away in order to cut a plough and taught him to do so. Having chipped and bored it, he began to plough and broke the highland by ploughing. Then he asked, 'Marāñ Buru, what shall we sow?' Marāñ Buru then brought an Ipi<sup>2</sup> from heaven and gave it to the man to sow. It sprouted, became a plant, and ripened, and they began to perform the ceremony of the first fruits. There was a Sari-Sarjom tree on one side. They took its leaves and made a cup out of them, and put oil and red-lead in it.

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<sup>1</sup> Lit. the great mountain, i.e., the mountain spirit worshipped by the Santals.

<sup>2</sup> A cultivated millet, *Panicum Crus-galli*.

[ No. 5.]

## MUNḌĀ FAMILY.

KHERWĀRĪ.

SANTĀLĪ.

## SPECIMEN V.

(CHAKAI THANA, DISTRICT MONGHYR.)

Nās-dā disom-rā akal hoe-akan-tā hār-ko jām-reak' aḍi kāsṭā  
*This-year country-in famine become-having men-they eat-concerning great distress*  
hoe-akan-tako-a. Aghar-khān Mag-hābich'-dā thora-thuṛi anaj-reak'  
*has-become-of-them. Aghar-from Magh-till little-little grain-of*  
dak'-maṇḍi-ka-tā-ko fū-lālā-bara-y-en-a. Mān-khan ona-ko  
*rice-water-having-made-they drinking-warming-themselves-went-on. But those-they*  
chaba-bara-keṭ'-khan matkām-sarjām-ko jām-bara-ked-a. Ina-hā  
*finished-again-had-when Matkām-Sarjām-fruits-they ate-for-some-time. These-even*  
sanam-ko jām-chaba-ked-a, ina-ka-tā mit' jākhan-dā terel tarāp' siṅjo  
*all-they eating-finished, then one time-on-the-other-hand terel tarop bael*  
emanteak'-ko-tā din-ko khemao-ked-a. Ona-hā luṛa-luṛi sanam-ko hunar-chaba-  
*etcetera-with days-they passed. Those-even grabbing all-they to-search-*  
ked-a mit' jākhan-dā at-aser-piska-ko-tā-ko guṛar-bara-ked-a.  
*finished one time-on-the-other-hand at-aser-piska-roots-with-they subsisted-for-a-time.*  
Nātar-dā baihar-reak' kantha-aṛak' gaṛuṇḍi-aṛak' much'-aṛak' jhinuḱ-tā  
*At-present rice-field-of kantha-potherb gaṛuṇḍi-potherb much'-potherb shells-with*  
sanam-ko khayāt'-chaba-ked-a ar bir-reak' maṭha-aṛak' pādā-aṛak' ar boe-bindi-  
*all-they to-dig-up-finished and forest-of maṭha-potherb poḍo-potherb and boe-bindi-*  
aṛak' ar saṛi-aṛak' oṛsa-aṛak' ar-ar-emanteak' aṛak' sakam-ko jām-ed-a  
*potherb and saṛi-potherb oṛsa-potherb and-other vegetable leaves-they eat*  
paṣu-leka. Sanam hārmā dhopsa-en-tako-a aṛak' sakam jām-tā. Nās-dā  
*cattle-like. All bodies are-swollen-their vegetable leaves eating-from. This-year*  
mahajān-ko baṅ-ko fūm-ed-a dirhia-dobra-hā baṅ-ko ām-āk'-kan-a, ona-tā  
*money-lenders not-they mention two-and-a-half-fold-even not-they are-given, therefore*  
rāngāch'-tā aḍi hār-ko hāṇḍāt'-ṭhāpāt'-en-a, dare-hā baṅ-ko aīkaṇ-ed-a.  
*hunger-with many men weak-have-become, strength-even not-they feel.*  
Chaole-hā aḍi mahnga-y-en-a. Chet'-leka-tā nās-dā hār-ko guṛar-a,  
*Husked-rice-even very dear-is. How this-year men-they shall-subsist,*  
ona-dā aḍi maṣkil-ge-a. Itā-ṛaṇu-ko baṅ . nāpam-kan-a, chet'-leka-tā hār-ko  
*that very difficult-is. Seed-grains not are-found-enough, how men-they*  
khitā-a? Buṛhauḱ'-kan-a aḍi āt-dā pase pāṛti-gi tahān-a itā-bāgār-tā.  
*shall-till? It-seems much land perhaps uncultivated will-remain seed-want-for-*

## FREE TRANSLATION OF THE FOREGOING.

This year there was a famine in our country, and the people are in great want of food. From the month of Aghar<sup>1</sup> till Magh<sup>2</sup> there were small quantities of grain and rice-water, but only just sufficient. When those provisions ran out, the flowers of the Matkom<sup>3</sup> and Sal trees were eaten for some time. When they had eaten all those, they subsisted on Terel,<sup>4</sup> Tarop',<sup>5</sup> Siñjo,<sup>6</sup> and other jungle fruits. When they could not find any more of those, they for some time got along with roots of At,<sup>7</sup> Aser,<sup>8</sup> and Piska.<sup>9</sup> At present they have dug up from the rice-fields all Kantha,<sup>10</sup> Garuñdi<sup>11</sup> and Much' potherbs,<sup>12</sup> with shells, and they eat forest herbs and leaves such as those of Maṭha,<sup>13</sup> Podō,<sup>14</sup> Boe-bindi,<sup>15</sup> Sauri,<sup>16</sup> Oṛsa,<sup>17</sup> and so forth. This year the money-lenders do not give any loans, even at an interest of 250 per cent., and the husked rice is also very dear. How will the people be able to get on this year? It is impossible to get seed-corn, and how will it be possible to sow? It seems likely that much land will remain uncultivated for want of seed-corn.

In the southern districts, in Midnapore, Balasore, the Orissa Tributary States, and Singbhum, Santāli has come under the influence of Oṛiyā. Borrowed words therefore often assume a different aspect. Compare *dhana*, property; *dina*, day; *mane*, mind, etc., in Morbhanj. *ḍ* between vowels has become *r*; thus, *hurñich'*, the younger. The phonology is, however, on the whole the same as in the Standard. An initial *ñ* sometimes becomes *y*; thus, *yam*, get, in Morbhanj and Balasore. Note also forms such as *ajak'*, for *ach'ak'*, his. The demonstrative pronouns frequently end in *n*; thus we find *noan*, this, and so on. Such forms are very seldom met with in Standard Santāli. There is, generally speaking, a strong tendency to suffix the pronominal suffixes after the verbal tenses. On the whole, however, the dialect remains the same as the Standard, and it will be sufficient to print the beginning of a version of the Parable of the Prodigal Son received from Morbhanj in order to illustrate this southern and less correct form of Santāli.

<sup>1</sup> I.e., Aghan, November-December.

<sup>4</sup> *Diospyros tomentosa*.

<sup>7</sup> *Zehneria umbellata*.

<sup>10</sup> *Euphorbia granulata*

<sup>13</sup> *Antidesma diandrum*.

<sup>16</sup> *Polygonum glabrum*.

<sup>2</sup> January-February.

<sup>5</sup> *Buchanania latifolia*.

<sup>8</sup> A jungle climbing plant.

<sup>11</sup> *Acternanthera sessilis*.

<sup>14</sup> *Ficus Cunia*.

<sup>17</sup> A certain wild plant used as a pot-herb.

<sup>3</sup> *Bassia latifolia*.

<sup>6</sup> *Egle marmelos*.

<sup>9</sup> *Dioscorea oppositifolia*,

<sup>12</sup> *Polygonum plebeium*.

<sup>15</sup> *Randia dumetorum*.

[No. 6.]

## MUNḌĀ FAMILY.

KHERWĀRĪ.

SANTĀLĪ.

## SPECIMEN VI.

(MOBBHANJ, ORISSA TRIBUTARY STATES.)

Mit' hār-rān barea kora hāpān-kin tahā-kan-a. Un-kin mātā-rā  
*One man-of two boy children-they-two were. Them-two among*  
 hurīñich' apat-ā met-ad-e-a, 'ā baba, amak' dhana-rā tinak'  
*the-little-one father-his-he said-to-him, 'O father, thy property-in how-great*  
 bhāga iñ yam-a ona om-añ-mā.' Noan katha-rā uni ajak' dhana haññ-ka-tā  
*share I shall-get that give-me.' That word-on he self-of property divided-having*  
 un-kin-ā em-at'-kin-a. Kichhu diṇa khan-ge uni hurīñich' kora-dā  
*them-two-he gave-to-them-two. Some days then that younger son-on-his-side*  
 jātā dhan mit'-thān samtao-ka-tā mit'-tañ saṅgiyan diśum-tā ohalao-ka-tā  
*all property one-place collected-having one distant country-in gone-having*  
 lucha-lamāt bebhora-tā jātā dhane urao-ked-ae. Jātā dhan baya-  
*riotousness shamelessness-in all property wasted-he. All property expend-*  
 chaba-ket'-khan ona diśum-rā maraṇ akal hoy-en-khan uni-reyak'  
*finished-having-when that country-in big famine arose-when him-of*  
 dukha daśa hoy-en-a. Ona-ia-tā uni ohalao-ka-tā ona diśum-rān-ich'  
*unhappy condition became. Therefore he gone-having that country-of-being*  
 mit'-tañ kiśan-hara-thān-ā guti-y-en-tā uni kiśan-hara-dā śukari  
*one cultivator-near-he servant-become-having that cultivator swine*  
 gāt gupi-y-ā oyad-tā kol-ked-e-y-ae. Āṇḍā uni-dā ākae-hā jāmak'  
*herd to-tend-he field-in sent-him-he. There him anyone-even food*  
 bañ-ko em-ad-e-tā uni-dā śukari-reyak' jāmak' choklak'-tā lach'-ā  
*not-they given-to-him-having he swine-of food husks-with belly-he*  
 pārāch'-tae-a-e mān-tā mane-an-a-e.  
*fills-his-he saying thought-he.*



## KĀRMĀLĪ OR KĀLHĀ.

There is a numerous caste of iron smelters in the Sonthal Parganas, Hazaribagh, and Manbhum which is known as the Kols or Kālḥās. They call themselves *hār*, men, and also *kālḥā*, which is the name given to them by the Santāls. The Hindūs call them Kol. In Manbhum and Hazaribagh, they also call themselves Kārmālēs. Their language has hitherto been classed as a dialect of Hō or Kol, and it is quite possible that some of the Kols enumerated in the districts in question do really speak that language. This must be inferred from the fact that specimens of Hō have been forwarded from the Sonthal Parganas. Most of the Kālḥās in the Sonthal Parganas, Manbhum, and Hazaribagh, however, have nothing to do with the Hōs, but speak a dialect of Santālī. That dialect will in this Survey be called Kārmālī in order to avoid confusion with Hō or Kol. It is quite different from Kurmālī, the dialect of the Kurmīs of Hazaribagh, Manbhum, and other districts, which is a form of Magahī. See Vol. V., Part ii, pp. 145 and ff.

Kārmālī has been returned for the purposes of this Survey from the following districts :—

Sonthal Parganas	22,821
Hazaribagh	10,239
Manbhum	11,000
<b>TOTAL</b>	<b>44,060</b>

The local returns give the name of the dialect as Kol, and it is possible that the figures may include some stray Hō immigrants. Their number cannot, however, be important.

At the last Census of 1901 Kārmālī was returned from the following districts :—

Birbhum	23
Midnapore	647
Rajshahi	130
Pabna	1,949
Monghyr	83
Sonthal Parganas	8,117
Angul and Khondmals	13
Hazaribagh	2,610
Manbhum	3,770
<b>TOTAL</b>	<b>17,342</b>

The principal home of the Kārmālēs is the south of the Sonthal Parganas and the north of Manbhum. In Hazaribagh they are found in scattered settlements in the south of the district.

The Kārmālī dialect does not much differ from ordinary Santālī. One good specimen, prepared by the Rev. A. Campbell, will be found below. It represents the language of the Kālḥās of Manbhum. According to a list of Standard Words and Phrases prepared by the Rev. P. O. Bodding, the dialect is essentially the same in the Sonthal Parganas. The same is the case in Hazaribagh, to judge from a corrupt list forwarded from the district.

**Pronunciation.**—The sounds *ā* and *o* or *ā* and *e*, respectively, are distinguished as in Standard Santālī. The neutralizing power of *i* and *u* is not so strong as in Standard Santālī; thus, *buba* and *buba*. father.

Diphthongs such as *ae*, *āe*, *ao*, are commonly simplified. Thus, *ām-ē-mē*, Standard *ām-ae-me*, give him; *ākā-rān hāpān*, whose son? *chālā-en-ē*, Standard *chala-en-ae*, he went, etc. The change of *ç* to *r* is common in the Sonthal Parganas; thus, *hurīñ*, Manbhum *huḍiñ*, small, etc. The Kālās of the Sonthal Parganas have the same tendency as the Māhlēs to substitute *ā* for *ae* and *ao*; thus, *urā-parā*, squander, in Manbhum *udai-paḍai*. Note also *tahāo-kan* and *tahā-kan*, in Hazaribagh *tah-kan*, was; *hālār*, Standard *hārāl*, a male being, a man, and so forth.

The most important phonological peculiarities of the dialect are the changes of *r* to *ʀ*; of initial *ñ* to *n* and *l*; and, in some cases, of *r* to *l*. Thus, *hār*, Standard *hār*, man; *ōrak'*, Standard *ōrak'*, house; *nēr*, Standard *nēr*, run; *nam*, Standard *nam*, get; *lel*, Standard *ñāl*, see; *luar*, Standard *ruar*, return, and so forth.

**Inflexion.**—The inflexion of nouns and pronouns is regular. The genitive suffixes *ich'* and *ak'* are in common use. Thus, *anī-ich'* *hāpān*, his son; *iñ-ak'* *mātrān-rē*, before me; *būbā-k'*, of a father.<sup>1</sup> Note forms such as *inī*, this; *ānī*, *inī*, that one; *dhā*, who? *chētāk'*, what? and so forth.

The numerals six to ten are Aryan loan-words. 'Twenty' is *mīt' kūrē*, and 'hundred' *mārā kūrē*.

The categorical *u* in verbal forms is generally dispensed with in the singular; thus, *tahā-kan-iñ*, I was; *gūjūk'-kan-iñ*, I die.

The causative particle is *cho*; thus, *dāl-chok'-kān-iñ*, I am beaten.

The pronominal infix of the dative is sometimes replaced by the accusative infix; thus, *meta-keḍ-e-y-e* and *met-ad-e-a*, said to him; *ema-akad-iñ-am*, thou hast given to me. *Meta* and *ema* are fuller forms of *mān* and *ām*, respectively, which are also used in Standard Santālī before the dative infixes. Forms such as *meta-keḍ-e-y-e*, he said to him, are not used by the Kālās of the Sonthal Parganas, who say *meta-ud-i-e* or *meta-w-ad-e-e* instead. The pronominal suffixes denoting the subject are often added to the verb and not to the word preceding it.

The suffix *len* of the past time occurs in the form *nen*; thus, *chālō-en-iñ* and *chālō-nen-iñ*, I went.

Note also forms such as *mēn-iñ-ā*, I am; *hēnām-gi-ā*, thou art, and so forth.

In most respects, however, the dialect is regular, and it will be sufficient to print one specimen in order to illustrate it.

<sup>1</sup> Note *būbā-ñ*, my father; *bābu-m*, thy father; *bābu-t-tet'*, his father. The Kālās of the Sonthal Parganas use *būbā* throughout; thus, *būbā-m*, thy father. 'My father' is, however, *bāñ*.

[ No. 7.]

## MUNDA FAMILY.

## KHERVARI.

KARMALI DIALECT.

SANTALI.

DISTRICT MANBHUM.

(Rev. A. Campbell, 1899.)

Mit' hār-ren barea kora hāpān tahī-kan-a-kin. Adā hudiūich'  
*One man-of two boy sons were-they-two. And young-the*  
 babu-t-tet' meta-ked-e-y-e, 'ā buba, dhan-daulat ja-gi hañiū hoyok'-tiū-a  
*father-his-the said-to-him, 'O father, property(-of) which share will-come-mine*  
 dan-bakhra-ka-te ema-ka-tiū-mi.' Adā babu-t-tet' ach'-ak' dhan hañiū-at'-  
*divided-having give-mine.' And father-his-the self-of property divided-to-*  
 kin-e. Thora din taḡm-te hudiūich'-dā sanom samlā-ka-te sañgiū  
*them-two. Few days back-on young-the all collected-having far*  
 disom-te ādāk-chalā-en-e, ar aṇḍe ach'-ak' dhan-daulat riñh-tamasa-re  
*country-to out-went-he, and there self-of wealth debauchery-in*  
 tahas-nahas-ked-e. Sanom udai-padai-chaba-ket'-khan ana disom-re aḍi  
*wasted. All squandering-finished-having-when that country-in heavy*  
 durbich akal-ked-e ar rañgejok' nandhā-en-e. Ar ana disom-ren mit'  
*dearth famished and to-feel-hunger began-he. And that country-of one*  
 hār-then sūn-ka-te tahī-en-ak'-e, ar ani ach'-ak' khūt-ku-re sukri gārkhī  
*man-with gone-having remained-he, and he self-of fields-in swine to-tend*  
 kāl-ked-e-y-e. Ar sukri-ku jām-et' choklak'-te bik'-e men-an-a, ar  
*sent-him-he. And swine eating husks-with to-satisfy-himself-he wished, and*  
 ākā-hā bañ-ku ema-led-e-a. Khan-gi disa-re hich'-ad-e-te  
*anyone not-they gave-to-him. Then remembrance-in come-for-him-having*  
 men-ked-e, 'buba-ñ-ren-dā amin-āmin achu kamia-ku-dā jām-sarāj-laka  
*said-he, 'father-my-of several hired servants-as-for eating-learing-like-*  
 hena-ta-ku-a, ar iñ-dā naṇḍe rañgech'-te gujuk'-kan-iñ. Akū-tom sūn-ka-te  
*is-their, and I here hunger-with dying-am-I. Now gone-having*  
 bubāñ iñ met-ae-a, "ā buba, serma-reak' ar am sojha-re iñ  
*father-my I say-to-him-will, "O father, heaven-of and thy before I*  
 gunah-akad-iñ. Ar-dā am-ren hāpān numok' lekan-dā bañ-kan-iñ. Am-ren  
*sinned-I. Now-as-to thy son to-be-called worthy not-am-I. Thy*  
 achu kamia laka dāhā-ka-iñ-mi." Adā birit'-ka-te babu-t-then chalā-en-e.  
*hired servant as keep-me." And arisen-having father-his-uncle went-he.*  
 Ar sañgiū-re-y-e tahī-kan-ri-gi 'babu-t-tet' ani lāl-ka-te māyā  
*And distance-at-he was-when father-his-the him seen-having pity*  
 hich'-ad-e-te nir-sān-en-e ar harup'-ka-te chāk'-ad-e-a-e. Hāpān-  
*come-to-him-having ran-went-he and embraced-having kissed-him-he. Son-*

tet'-e mün-ked-e, 'ä bubu, serma-reak' ar am sojha-re-ñi gunah-akad-iñ,  
*the-he said, 'O father, heaven-of and thy before-I sinned-I,*  
 ar-dä am-ren häpän nutum-ok' lokan-dä' bañ-kan-iñ.' Khan-gi  
*now-as-to thy son to-be-called worthy not-am-I.' Then*

'babu-t-tet' noh'-reu kamia-ku meta-kot'-ku-e, 'sanom-khän bhali lugri  
*father-his-the self-of servants said-to-them-he, 'all-from good cloth*

ägu-ka-te säräk'-o-pe, ar ti-ro änglii säräk'-e-pe, ar  
*brought-having put-ou-him-you, and hand-on ring put-on-him-you, and*

kaña-re-dä juta säräk'-e-pe. Ar asul-akad-e damkäm gäj-e-pe. Ar  
*foot-on shoes put-on-him-you. And fattened calf kill-him-you. And*

jām-ka-te khusi-rasqa-ma-bon. Näi häpän-iñ gäch'-len-tahñ-kan-e, ar jivet'  
*eaten-having rejoice-let-us. This son-my dead-was-he, and living*

luar-a-kan-e; at'-len tahñ-kau-e, adä nam-akan-o.' Adä khusi-rasqa-en-a-ku.  
*returned-has-he; lost was-he, now found-has-been-he.' And rejoiced-they.*

Ar marañiel' häpän-tet' khät-ro tahñ-kan-e. Ar orak'-to hieh'-sorok'-kan  
*And elder-one son-the field-in was-he. And house-to coming-near-being*

jokha siriñ ar anüch' aujäm-ked-e. Khan mit'-täñ kamia hakä-sor-ka-te  
*time singing and dancing heard-he. Then one servant called-near-having*

kuli-ked-e-a-e, 'chidäk'-ku anka-ed-a?' Adä-e met-ad-e-a, 'bäkä-m-e  
*asked-him-he, 'why-they thns-do?' And-he said-to-him, 'younger-brother-thy-he*

hieh'-akan-e, ar babu-m-dä ani bäs-gi nam-ked-e-te asulich' damkäm gur-akad-  
*come-has-he, and father-thy him well found-him-having fattened-the calf killed-has-*

e-ae.' Mahaj-ki ani-dä idri-en-te bäläk'-hü bañ räbün-len-e. Ar-dä babu-t-  
*it.' But he angry-becoming to-enter-even not agreed-he. Then father-*

tet' ädäk-ka-te säorä-ked-e-a-e. Khan-ge babu-t-tet' men-aohur-ad-  
*his-the come-out-having persuaded-him-he. Then father-his-the said-returned-to-*

e-a-e, 'lel-mi, namin din kona namin serma kona am-ak'-iñ kami-kid-iñ. Ar  
*him-he, 'see, so-many days from so-many years from thee-of-I service-did-I. And'*

hukum mit'-täñ-hü bañ talä-akad-iñ. Tao-ri-lü iñ-ren gati-ku tuluch' khusia  
*order one-even not transgressed-I. Still me-of friends with to-make-merry*

män-ka-te mit'-täñ müräm häpän täniel' hü bañ oma-akad-iñ-am. Mahaj  
*saying one goat young or-such-like even not given-hast-to-me-thou. But*

näi häpän-mi bachkar-ku tuluch' am-ak' dhan jām-chaba-ked-e, ani hieh'-en-khan  
*this son-thy harlots with thee-of property eat-finished-he, he came-when*

asul-moça damkäm gur-ad-e-am.' Ar-dä meta-ked-e-a-e, 'ä baoha, am-dä  
*fatted calf killedst-for-him-thou.' Then said-to-him-he, 'O son, thou*

jae-jug iñ-then hena-m-gi-a, ar iñ-ak' sanom am-ak'-kan-gi-a. Khusi-rasqa-dä  
*always me-with art-thou, and me-of all thine-is-indeed. To-make-merry*

jarur-gi tahñ-kan-a. Ani bäkä-m-dä gäch'-gi tahñ-kan-e, adä jivet'-en-e;  
*proper was This younger-brother-thy dead was-he, and alive-became-he;*

at'-go tahñ-kan-e, ar-o nam-en-e.'  
*lost was-he, and-he found-was-he.'*

## MÄHLE.

The Mähles are a caste of labourers, palanquin-bearers and workers in bamboo in Chota Nagpur and Western Bengal. They speak a dialect of Santālī.

The Mähle or Mähili dialect has been returned for the purposes of this Survey from the following districts:—

Birbhum . . . . .	650
Sonthal Parganas . . . . .	17,237
Manbhum . . . . .	10,794
Morbhanj State . . . . .	280
TOTAL	<u>28,961</u>

The corresponding figures at the last Census of 1901 were widely different and are as follows:—

Burdwan . . . . .	180
Birbhum . . . . .	322
Midnapore . . . . .	1,681
24-Parganas . . . . .	369
Rajshahi . . . . .	22
Dinajpur . . . . .	282
Jalpaiguri . . . . .	1,137
Darjeeling . . . . .	180
Bogra . . . . .	116
Malda . . . . .	117
Sonthal Parganas . . . . .	8,643
Angul and Khondmals . . . . .	1
Hazaribagh . . . . .	9
Ranchi . . . . .	9
Manbhum . . . . .	1,169
Singbhum . . . . .	2,651
Kuch Bihar . . . . .	12
Orissa Tributary States . . . . .	1,642
Chota Nagpur Tributary States . . . . .	59
TOTAL	<u>18,801</u>

Even the Census figures are probably too high, the name of the caste having, in many cases, been entered as denoting language.

The principal home of the Mähle dialect is the central and southern portion of the Sonthal Parganas and the adjoining parts of Birbhum and Manbhum.

Specimens have been received from Birbhum, the Nilgiri State, and the Sonthal Parganas. The Nilgiri specimens were written in a corrupt Santālī, and those received from Birbhum contained a considerable admixture of Aryan words. I have therefore only reproduced a version of the Parable from the Sonthal Parganas. A list of Standard Words and Phrases has been prepared with the utmost care and accuracy by the Rev. P. O. Bodding. It will be found on pp. 240 and ff.

Mähle is closely related to Kārmāli. Among themselves the Mähles to some extent make use of a kind of secret language, substituting peculiar words and expressions for the common ones. Thus they say *fhāk'* instead of *īākā*, a rupee; *piṭis* instead of *paisā*, a pice; *māch'* instead of *pāe*, half a seer; *lekā* instead of *ānā*, an anna; *lālā*, warm; instead of *dāl*, beat, and so forth. Our information about this slang, which only concerns the vocabulary, is not, however, sufficient for describing it in detail, and I therefore turn to some peculiarities of Mähle grammar.

**Pronunciation.**—*O* and *á*, *e* and *ä*, respectively, were not distinguished in the original specimen. Mr. Boddling's list, however, shows that Mähle in this respect agrees with Standard Santāli.

An *a* is often pronounced as the *a* in 'all.' Thus, *āpā-t*, Standard *āpā-t*, his father; *lātār*, Standard *lātār*, down; *mārān*, Standard *mārān*, big; *ām* and *ām*, Standard *ām*, thou; *-tām*, Standard *-tām*, thy.

The colour of vowels is sometimes apt to change, probably under the influence of neighbouring sounds. Thus the inanimate pronominal infix *ok'* occurs as *ek'* and *ak'*. Compare also forms such as *ken-īñ*, I am; *kān-ām*, thou art; *ken-ē*, he is; *kan-ā-bōn*, we are, etc. The neutral vowels are treated as in Kārmāli.

Diphthongs are often simplified in the same way as in Kārmāli. Thus, *āemā*, Standard *āimāi*, woman; *-tā*, Standard *-tae*, his; *dāl-kēñ*, Standard *dāl-kē-a-ñ*, I may strike; *ken-ē*, Standard *kan-ā-e*, he is; *samṭā-ke-tē*, Standard *samṭāo-ka-tā*, having collected, and so on.

In *hējok'*, Standard *hijuk'*, come; *gājāk'*, Standard *gujuk'*, die, Mähle has preserved forms which are lost in Standard.

*N* and *l* correspond to Standard *ñ* in the beginning of words. Thus, *nindā*, Standard *ñindā*, night; *lūtūm*, Standard *ñūtūm*, name. In Birbhum we also find forms such as *ñam*, get.

*Ṛ* becomes *r* as in Kārmāli. Thus, *hār*, Standard *hār*, man; *kōrā*, Standard *kōrā*, boy. It is dropped as in *Hō* in *dūrup'* and *dūp'*, sit, in which word the *r* is an old infix and does not belong to the base. Compare, on the other hand, *gārā*, Standard *gārā*, duck.

*R* often becomes *l*; thus, *luwar*, Standard *ruār*, return; *lār*, Standard *rār*, to speak. In *bet'*, Standard *beret'*, arise, the *r* is an old infix.

**Inflexion.**—The declension of nouns and pronouns is mainly regular. Dative suffixes such as *kē* in Nilgiri are, of course, Aryan. Note genitive suffixes such as *īch'* and *inīch'*, and the ablative suffix *ketē*; thus, *unī-īch'* *hāpān*, his son; *āpā-t-inīch'*, of the father; *mēsēt-ketē*, from his sister. 'I and thou' is usually *ālān*, and not *ālāñ*. Note also the dative infixes *āñ*, to me; *ām*, to thee, and the genitive infixes *tīñ*, my; *tām*, thy; *tā*, his.

The numerals 'six' and following, and, in counting, often also the first five, are commonly Aryan loan-words.

The conjugation of verbs is also regular, though some forms have a peculiar appearance under the influence of the rules of pronunciation mentioned above.

The causative suffix is *sā*; thus, *dāl-sāk'-ken-īñ*, I am caused to be struck, I am struck.

The categorical *a* is often dropped, specially in the singular, or else replaced by an *ē*; thus, *dāl-īñ*, I shall strike; *hāñāñ-ē*, I am.

The usual form of the verb substantive has already been mentioned. 'I am,' 'I exist,' is *mēñēñ-ē*, or *hāñāñ-ē*. Compare Santāli *mēñ-ak'*, and *hēñak'*.

The base *hēñ* is also, in addition to *tāhāñ*, used in the formation of compound tenses; thus, *dāl-hēñ-īñ*, I was striking.

The present tense of finite verbs is formed by adding the suffix *et'*; thus, *dāl-et'-īñ*, I strike. The *e* of *et'* is dropped before pronominal infixes. If the base ends in a vowel, a very short *e* is, however, heard. Thus, *dāl-d-ek'-īñ*, I strike it; *dāl-d-āk'-ām*, thou strikest it; *dāl-d-ē-īñ*, I strike him. The inanimate infix *ek'*, *ak'*, etc., is apparently used much more freely than in Standard. Thus it is used in order to denote a direct, inanimate object. Compare the suffixes *lak'* and *kak'* in Standard. Note also compound forms such as *dāl-et'-ken-īñ*, I am striking; *dāl-ē-ken-īñ*, I strike him.

The past tenses are regularly formed. Thus, *dāl-keḍ-ek'-īñ*, I struck it; *dāl-keḍ-ē-īñ*, I struck him; *dāl-kād-āk'-ām*, thou struckest it. Forms such as *dāl-kek'-īñ*, I struck; *dāl-lek'-īñ*, I had struck, show that the real suffixes of the past time are *ke* and *le*, as has already been inferred from the state of affairs in Standard Santālī. In *qhēr dāl-kek'-ē-īñ*, many stripes I-struck him, both the inanimate and the animate infixes have been added.

Note also medial forms such as *chālā-en-īñ*, *chālā-nen-īñ*, and *chālā-len-īñ*, I went.

The suffix of the perfect is *aken*, *akān*, etc., but the initial *o* is often dropped after vowels. Thus, *dārā-ken-īñ*, I have walked. A very short *a* or *e* is, however, generally heard, and the final vowel of the base is distinctly lengthened before the suffix.

For further details the specimen which follows should be consulted

## MUNḌĀ FAMILY.

## KHERWĀRĪ.

## SANTĀLĪ.

## MĀHLĒ DIALECT.

(SONTHAL PARGANAS.)

Mit' hār-rān barea kora gidra men-en-tey-a-kin. Ar un-kin mud-rā  
*One man-of two boy children were-his-they-two. And them-two among*  
 huḍnich' apāt-tāt' met-ād-e-y-e, 'baba, oka iñak' dhān-bakhra hāk'-tiñ-a  
*small-the father-his-the said-to-him-he 'father, what my property-share be-mine-will*  
 sā-dā ām-ke-tiñ-me.' Adā apā-t ach'-ak' dhān haṭiñ-ad-akin-e. Thora  
*that-as-to give-mine.' Then father-his self-of property divided-to-them-two. Few*  
 dīn tayām-te huḍiñ gidra sanāmak' samṭā-ke-te saṅgiñ disom-te-y-e oḍon-chalā-  
*days back-on small son all collected-having distant country-to-he out-went-*  
 en-e, ar āṇḍā-dā luoha-lamāt-ke-te ach'-ak' dhān tahas-nabas-ke'te-a. Ar  
*he, and there, riotously self-of property squandered-his. And*  
 sanām-ak' kharāoh-ke't-khan ona disom-re baṛi āṭ aḱal hoi-en-e, ar uni-dā  
*all spent-had-when that country-in very strong famine became, and he*  
 rāṅgājāk' āhāp'-en-e. Tābā ona disom-rān mit'-ṭāch' rayāt-ṭhān sān-ke-te  
*hungry-to-be began. Then that country-of one ryot-with gone-having*  
 japāk'-en-e. Uni-dā ach'-ak' khāt-rā sukri aṭiñ kol-ked-ek'-e. Uni-dā sukri-ko  
*clinged. He self-of field-in swine to-feed sent-him. He swine*  
 jām-et' tahā-ken-a hārā-tā jām-jām-bij-ok'-lagit' mān-hen-e, mān-khan ona-hā  
*eating were husk-with eating-eating-being-filled-for thought, but that-even*  
 ākāe-hā bañ ām-ā-hen-a-ko. Khan-ge chetā-ke-te mān-ke't-e, 'iñ  
*anyone-even not gave-to-him-they. Then having-come-to-senses said, 'my*  
 apu-ñ-rān tinak' munis-ak' jām-ak' sarāj-ok'-ken-teko-a, ar iñ-dā  
*father-my-of how-many servants-of food spared-is-their, and me-as-to*  
 nāṇḍā rāṅgāch'-te gājāk'-ken-iñ. Achha, bāt'-ke-te apu-ñ-ṭhān chalāk'-iñ ar  
*here hunger-with dying-am-I. Well, arisen-having father-my-with go-will and*  
 met-ā-iñ, "baba, serma-rak' ar am samān-re kaj-ke't-iñ. Ar-dā am-ich'  
*will-say-to-him-I, "father, heaven-of and thy presence-in sinned-I. Again thee-of*  
 gidra lutum-ok' leg bañ-ken-iñ. Am-ich' mit'-ṭāch' munis leka dāhā-ñ-me."'  
*son to-be-called worthy not-am-I. Thee-of one servant like keep-me-thou."'*  
 Khan-ge uni bāt'-en-e ar apā-t-ṭhān hāch'-en-e. Māt-āk'-me unī saṅgiñ-re  
*Then he arose and father-his-to came. Say-you he distance-at*  
 mān-en-re uni-rān apā-t-tāt' lāl-nam-ked-ek'-e ar māyā hāch'-ad-ek'-a  
*was-when him-of father-his-that to-see-got-him and pity came-to-him*  
 ar nir-sān-ke-te hābār-ked-ek'-e ar chāk'-chāk'-ad-ek'-e. Gidra-dā apā-t-lich'  
*and run-gone-having embraced-him and kissed-repeatedly-to-him. Son father-his-to*  
 met-ād-ek'-e 'baba, iñ-dā serma-rak' ar am samān-re kaj-ke't-iñ. Am-ich' gidra  
*said-to-him, 'father, I heaven-of and thy presence-in sinned-I. Thee-of son*



lutum-ok' leg ar-dá bañ-ken-iñ.' Män-khan apá-t-tát'-dá ach'-rän guti  
*to-be-called worthy more not-I-am-I.' But father-his-the self-of servants*  
 met-od-ok-o-y-e, 'sanám khân bäs angráp dän-águ-hát'-ke-te oyo-e-pü,  
*said-to-them, 'all from good cloth given-brought-quickly-haven put-on-him-you,*  
 ar uni-ak' ti-re angtñi, ar jaŋga-re juta sárák'-ü-pü. Ar dá  
*and his hand-on ring, and foot-on shoe put-on-him-you. And come*  
 jám-tá kusik'-ma-bon. Karán nñk'ĩ iñ-ich' gidra-dá gách'-len-hen-e,  
*eaten-having make-merry-let-us. Because just-this me-of son died-had,*  
 ar-hã jivet' achur-en-e; at'-len-hen-e, ar-hã nam-luar-eken-e.' Khan-ge un-ko-dá  
*and alive returned; lost-had-been, and found-again-was.' Then they*  
 kusi lagá-en-ko.  
*to-make-merry began.*

Män-khan uni-rän marán gidra-tát'-dá khät-re men-en-e. Adá orak'-te häch'-  
*But him-of big son-the field-in was. And house-to come-*  
 häuát'-ke-te bajna ar änäch' ajám-nam-ke't'-e. Khan-ge mit'täch' munis háhá-  
*close-having music and dancing to-hear-got. Then one servant called-*  
 ke-te kuli-ked-ek'-e, 'chet' hák'-kan-a?' Uni-dá met-ád-ek'-e,  
*having asked-him, 'what becoming-is?' He said-to-him,*  
 'báká-m häch'-ken-e, ar apu-m-dá bháj-ke't'-e, uni boge nam-achur-  
*'younger-brother-thy come-has, and father-thy feast-made, him well got-back-*  
 ked-e-tá.' Khan-ge edre-en-e ar bálák' bañ rübün-nen-e. Ona-iate  
*him-having.' Then got-angry-he and go-in not would-he. Therefore*  
 uni-rän apá-t-tát' odoñ-häch'-ke-te bonso-ked-ek'-e. Män-khan uni-dá lár-achur-  
*him-of father-his-the out-come-having entreated-him. But he speak-return-*  
 ke-te apá-t-lich' met-ád-ek'-e, 'nä-lel-me, ninak' serma am-ak' kámi  
*having-made father-his-to said-to-him, 'lo, these-many years thee-of service*  
 águ-ke't'-iñ, ar am-ak' hukum tis-rá-hã iñ-dá bañ talá-ke't'-iñ. Sã-rã-hã iñ-dá  
*brought-I, and thee-of order ever-even I not-I transgressed-I. Still I*  
 tis-hã-thár mit'-täch' mārám hápán tanich' hã bañ em-ád-iñ-ám, jámán iñ-rän  
*ever-even one goat young or-the-like even not gavest-to-me-thou, so-that me-of*  
 gate-ko tuluch' kusi-kok'-iñ. Män-khan kusbi-ko tuluch' am-ak' dhán átán-  
*friends with I-might-make-merry. But harlots with thee-of property wasted-*  
 ke't'-tám-e nui gidra-me häch'-en-tám-rá-dá, bhúj-kák'-ám.' Män-khan uni-dá  
*thy-he this son-thy coming-thy-in, feast-madest-thou.' But he*  
 met-ád-ek'-e, 'bachha, am-dá jae-gé iñ-tuluch' men-ám-a, ar iñ-ak' sanám-  
*said-to-him, 'child, thou always me-with art-thou, and mine all-*  
 ak'-ko-dá am-ak'-kan-ge-a. Nit-dá kusi raskaji men-en-tabon-a; än-tá nñk'ĩ  
*things thine-are. Now mirth gladness was-our; because this-very*  
 báká-m-dá gách'-len-hen-ech', ar-hã jivet'-en-e; at'-ken-henech', ar  
*younger-brother-thy dead-was-who, now alive-became; lost-was-who, now*  
 nam-eken-e.  
*found-was-he.'*

## MUNḌĀRĪ.

Munḍārī is the dialect spoken by the tribe who call themselves *hārā-kō*, or, 'men.' The number of speakers is about half a million.

Munḍārī literally means the language of the Munḍās. According to Mr. Risley, 'the name Munḍā is of Sanskrit origin. It means headman of a village, and is a titular or functional designation used by the members of the tribe, as well as by outsiders, as a distinctive name much in the same way as the Santals call themselves Māñjhi, the Bhumij Sardār, and the Khambu of the Darjiling hills Jimdār.'

The principal home of the Munḍās is the southern and western portion of Ranchi District. There are, moreover, speakers in Palamau and the south-east of Hazaribagh. Towards the south we find Munḍārī spoken side by side with Hō in the north of Singbhum. Speakers are further found scattered over the Chota Nagpur Tributary States, especially in Bonai and Sarguja, and further to the south-west, in Bamra and Sambalpur and the neighbouring districts of the Central Provinces. Emigrants have further brought the dialect to Jalpaiguri, Dinajpur, Rajshahi, the 24-Parganas, and other districts of the Bengal Presidency, and to the tea-gardens of Assam. The Munḍās of Ranchi assert that they have come from the north-east.

With regard to sub-dialects Munḍārī can be compared with Santālī. The difference is mainly to be found in the vocabulary borrowed from Aryan neighbours, and in the grammatical modifications occasioned by the neighbouring Aryan forms of speech.

The most idiomatic Munḍārī is spoken in Mankipatti, a tract of land to the south-east of the town of Ranchi, comprising Tamar and a part of Singbhum. The Munḍārī of Palamau is almost identical.

In Hazaribagh and in Sambalpur and Bamra the dialect has come under the influence of the neighbouring Aryan forms of speech. In all essential points, however, it agrees with the Munḍārī of Ranchi and Palamau. The same is the case in the State of Patna.

In the State of Sonpur the Munḍās are found scattered in villages bordering on the jungles. They have originally come from Chota Nagpur and must formerly have spoken the same dialect as their cousins in Ranchi. At the present day, however, they have almost entirely forgotten their old speech, and they now use a form of Oṛiyā, intermixed with Munḍārī words.

The Kurukhs in the neighbourhood of the town of Ranchi have adopted Munḍārī as their home tongue. Their dialect is known under the denomination of *Horo-liā jhagar*. We have no information about its character. It is, however, probable that it is identical with the dialect spoken by the so-called 'Kera-Uraons' to the east of Ranchi. Father de Smet is, so far as I am aware, the only authority who mentions that form of Munḍārī. He states that the principal peculiarity of the dialect is that an *r* is substituted for the final *t* or *d* of verbal tenses; thus, *jām-ker-ā-m* instead of *jām-ked-ā-m*, thou atest.

During the preliminary operations of this Survey, a Kol dialect called Bhuyau was reported to exist in Sambalpur. No specimens of any form of speech bearing this name

have been forwarded, and no such dialect occurs in the Sambalpur tables of the last Census. It is therefore probable that Bhuyau is the dialect of the Muṅḍā Bhuiyas of the district, and the Bhuyau figures have, accordingly, been shown under Muṅḍāri.

Closely related forms of speech are spoken by the Bhumij tribe of Singbhum and neighbourhood; by the Birhārs of Hazaribagh, Ranchi, Singbhum and adjoining districts, and by most of the so-called Kōḍās. Those dialects will therefore be dealt with immediately after Muṅḍāri. The dialect of the Hōs or Larkā Kols of Singbhum is also so closely connected with Muṅḍāri that it can almost be described as a sub-dialect of that form of speech.

According to information collected for the purposes of this Survey, Muṅḍāri was

Number of speakers. spoken as a vernacular in the following districts:—

Bengal Presidency—

Hazaribagh . . . . .	125
Ranchi . . . . .	322,148
Palaman . . . . .	30,000
Jashpur State . . . . .	100
Bonai State . . . . .	478
Sarguja State . . . . .	395
<b>Total Bengal Presidency</b> . . . . .	<b>353,246</b>

Central Provinces—

Sambalpur . . . . .	7,500
Sakti . . . . .	700
Bamra . . . . .	13,569
Rairakhol . . . . .	312
Sonpur . . . . .	1,250
Patna . . . . .	250
<b>Total Central Provinces</b> . . . . .	<b>23,581</b>

**TOTAL** . . . . . **376,827**

Of the 7,500 speakers returned from Sambalpur, 1,500 were stated to speak Bhuyau. Outside the area where it is a vernacular Muṅḍāri was returned from the following districts:—

Bengal Presidency—

Jalpaiguri . . . . .	8,965
Angul and Khondmals . . . . .	46

Central Provinces—

Kalabandī . . . . .	40
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Assam—

Cachar Plains . . . . .	896
Sylhet . . . . .	300
Kamrup . . . . .	200
Darrang . . . . .	2,300
Nowgong . . . . .	1,350
Sibsagar . . . . .	2,800
Lakhimpur . . . . .	12,800

**20,646**

**GRAND TOTAL** . . . . . **29,697**

By adding these figures we arrive at an estimated total of speakers of Mundāri at home and abroad, as follows :—

Mundāri spoken at home	. . . . .	376,827
Mundāri spoken abroad	. . . . .	29,697
	TOTAL	<u>406,524</u>

The corresponding figures at the last Census of 1901 were as follows :—

Bengal Presidency—

Burdwan	. . . . .	835
Birbhum	. . . . .	214
Bankura	. . . . .	61
Midnapore	. . . . .	510
Hoogly	. . . . .	670
Howrah	. . . . .	79
24-Pargannas	. . . . .	4,490
Nadia	. . . . .	42
Murshidabad	. . . . .	224
Jessore	. . . . .	4
Khulna	. . . . .	412
Rajshahi	. . . . .	4,255
Dinajpur	. . . . .	3,528
Jalpaiguri	. . . . .	10,290
Darjeeling	. . . . .	3,783
Rangpur	. . . . .	687
Bogra	. . . . .	1,421
Pabna	. . . . .	8
Dacca	. . . . .	84
Backergunge	. . . . .	118
Chittagong Hill Tracts	. . . . .	16
Patna	. . . . .	2
Bhagalpur	. . . . .	809
Purnea	. . . . .	96
Malda	. . . . .	63
Sonthal Parganas	. . . . .	849
Angul and Khondmale	. . . . .	619
Hazaribagh	. . . . .	7,910
Ranchi	. . . . .	298,611
Palamau	. . . . .	8,524
Manbhum	. . . . .	1,886
Singbhum	. . . . .	32,743
Kuch Bihar	. . . . .	2
Orissa Tributary States	. . . . .	837
Chota Nagpur Tributary States	. . . . .	18,576
Hill Tippera	. . . . .	125
	Total Bengal Presidency	<u>403,383</u>

Central Provinces—

Sambalpur	. . . . .	10,844
Sakti	. . . . .	44
Sarangarh	. . . . .	22
Bamra	. . . . .	6,023
Rairakhol	. . . . .	825
Sonpur	. . . . .	594
Patna	. . . . .	261
Kalahandi	. . . . .	146
	Total Central Provinces	<u>18,759</u>

## Assam—

Cachar Plains . . . . .	1,450
Sylhet . . . . .	1,027
Goalpara . . . . .	9
Kamrup . . . . .	468
Darrang . . . . .	6,642
Nowgong . . . . .	608
Sibsagar . . . . .	5,438
Lakhimpur . . . . .	21,698
North Cachar . . . . .	42
Naga Hills . . . . .	29
Total Assam . . . . .	37,411
GRAND TOTAL . . . . .	459,553

It has been found convenient to add to this total some speakers who have been returned under the head of Kol, and who cannot be shown to speak any other Munḍā dialects, viz.—

Assam . . . . .	1,169
United Provinces . . . . .	3
Berar (Bassim) . . . . .	19
TOTAL . . . . .	1,191

The total number of speakers of Munḍāri can therefore be put down at 460,744. It is, of course, possible that the speakers of 'Kol' do not belong to Munḍāri, but are Kālḥās. Their number is, however, so small that no great harm can be done in showing them under that language.

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There is no written Munḍārī literature. The New Testament and the first books of the Old Testament have been translated into the language by the Rev. A. Nottrott. They have been printed, in Dēvanāgarī type, at the Baptist Mission Press, Calcutta, 1881—1899.

Language and Literature.

Munḍārī is, like Santālī, a dialect of the language which I have called Kherwārī. In most respects it agrees with Santālī, and I shall therefore only draw attention to those minor points in which the two dialects differ from each other.

**Pronunciation.**—The old Munḍārī grammars are very inaccurate in reproducing the various sounds of the dialect. Father Hoffmann's grammar has considerably advanced our knowledge of the phonology of the dialect, and there are only some few points left, about which we cannot as yet judge with absolute certainty. In dealing with them I have been fortunate enough to be able to make use of a specimen and a list of Standard Words and Phrases in the so-called Kōḍā of Birbhūm, for which I am indebted to the Rev. P. O. Bodding of Mohulpahari. It represents a form of speech which, in all essential points, is Munḍārī. Compare below, p. 108. I have, therefore, consulted Mr. Bodding's list of words in preparing Father Hoffmann's Munḍārī list for the press. The specimens, on the other hand, have been printed as I have received them, with the exception of some few minor details to which attention will be drawn in the ensuing remarks.

The sounds *ä* and *e*, *á* and *o*, respectively, have not been distinguished in the specimens. Mr. Bodding's Kōḍā list shows that Munḍārī in this respect agrees with Santālī, and I have therefore introduced the signs *ä* and *á* in the list, but not in the specimens, where I have followed Father Hoffmann in using *e* for *ä* and *e*, and *o* for *á* and *o*.

Long and neutral vowels have not been separately marked. Mr. Bodding's Kōḍā texts, however, show that Munḍārī also in this respect agrees with Santālī. The neutral vowels are also mentioned in Father Hoffmann's grammar.

The laws of harmonic sequence are apparently the same as in Santālī. Compare *kōṛā*, boy; *kūrī*, girl; *in-kin*, these two; *en-ko*, these; *dāl-ok'*, being struck; *kājī-uk'*, being said, and so forth.

*E* and *i*, *o* and *u*, respectively, are, moreover, often interchanged where no reason can be shown to account for the fact. Thus, *sērmā* and *sīrmā*, heaven; *sāngāl* and *sīngāl*, fire; *oroṅg* and *urung*, to drive out, etc. Compare also *chikan*, Santālī *chekan*, what? *berī'*, Santālī *berel'*, arise; *upuniā*, Santālī *pōneā*, four; *ā-bū*, Santālī *ā-bō*, we, and so forth.

An *o* corresponds to Santālī *e* in *ām-āi-mē*, give him. Compare Asurī *ov-ai-me*.

The *e* of the verbal suffixes *et'* and *en* is commonly changed to *ya* and further to *ja*; thus, *lāl-jad-i-ā*, (I) see him; *sēn-ok'-jan-ā-e*, he went.

Munḍārī has preserved fuller forms of many words. Compare *hārā*, Santālī *hār*, man (compare Santālī *hār-ā-hār-ā*, every man); *jīlū*, Santālī *jēl*, deer; *upuniā*, Santālī *pōneā*, four; *apiā*, Santālī *pāā*, three; *lāich'*, Santālī *lāch'*, belly, and so forth.

An *h* is often prefixed to words beginning with a vowel, especially in western districts; thus, *hēr* and *ēr*, sow; *hīsī* and *īsī*, twenty.

A *t* is used in some cases in which Santālī has *k*, e.g., in the copula *tan*, is, and in several verbal suffixes. Compare the remarks under the head of Verbs, below. Note also the use of *ch* corresponding to Santālī *t* in words such as *chūmīn*, how many?

An initial *ñ* becomes *n*, and an initial *n* is further often changed to *l*; thus, *nām*, Santālī *ñām*, get; *nēl* and *lēl*, Santālī *ñāl*, see; *nūtūm* and *lūtūm*, name. Compare Kār-mālī and Māhlē. According to Father de Smet, however, forms such as *ñām* are used in some localities.

Final *ñ* and *n* often become *ng*, i.e., probably *ñ*. Thus *īng*, I; *nī-kīng*, these two. Palatal *ñ* and dental *n* are, however, in many localities retained in this position. The old final *ñ* of the pronoun *ñi*, I, is, moreover, usually restored before the categorical *a* and suffixes beginning with *a*, thus, *ñi-ak'*, my.

The cerebral *ç* between vowels is interchangeable with *r*; thus, *hūdīñ* and *hūrīñ*, small. The cerebral *r* is used in the same words as in Santālī. The old infix *r* has been dropped in *dūp'*, Santālī *durup'*, sit.

Aspirated letters are used as in Santālī. The aspiration in borrowed words is often dropped in Mankipattī.

The semi-consonants are apparently pronounced in the same way as in Santālī. There appears, however, to be a tendency to exhale the current of air through the nose instead of through the mouth. In incorrectly written texts we therefore find words such as *mīt'*, one; *ūp'*, hair, shown as *midn* or *min*, *ubm*, and so on. Soft consonants are very frequently substituted for the semi-consonants; compare Santālī. The semi-consonants are, on the whole, not so distinctly pronounced as in Santālī. In pronouncing the dental semi-consonant a greater part of the tongue strikes against the palate than is the case in Santālī. Hence the writing of *ç* instead of *t'* in Hō.

I have marked the semi-consonants in the same way as in Santālī. Most old authorities confound them in the wildest manner possible or leave them unmarked throughout. Father Hoffmann uses the sign ' to denote both *k'* and *ch'*, and he writes *d'*, *b'* instead of *t'*, *p'*, respectively. His reason for writing *d'* and *b'* is probably that those sounds are often changed to *d* and *b*, respectively. I have not, however, adopted Father Hoffmann's spelling because the semi-consonants are hard and not soft sounds.

It has not always been possible to distinguish between *k'* and *ch'* with absolute certainty. Forms such as *ini'*, this, I have written *inīch'*, because the genitive of this word in Sonpur is *inij-ak'*. In other cases I have compared the corresponding Santālī form, and I hope that, in most cases, I have succeeded in distinguishing between the guttural and palatal semi-consonants. It should, however, be understood that the original specimens make no distinction between the two sounds.

The semi-consonants have the same tendency to develop into soft consonants as in Santālī; thus, *dāl-ked-i-ā*, struck him; but *dāl-ke<sup>t'</sup>-chī*, having struck. In Mankipattī, however, the semi-consonants are usually retained before pronominal suffixes beginning with *i*. Thus the form *om-ad-iñ-ā-e*, he gave to me, is given as *om-a'-iñ-a-e* by Father Hoffmann. The full way of writing the form is *ōm-āt'-iñ-ā-e*. The final *t'* of verbal suffixes coalesces with the initial *i* of pronominal infixes into the semi-consonant *ch'*; thus, *dāl-kich'-ā-e*, he struck him. This *ch'* has only been fully written in Mr. Bodding's Kōḍā specimen.<sup>1</sup> In Palamau it is further softened to a *j*, so that we find forms such as *dāl-kij-āe* instead of *dāl-kich'-ā-e*, Santālī *dāl-ked-e-a-e*, he struck him. The form *dāl-kij-ā-e* already shows that we have to do with the palatal semi-consonant. I have therefore followed Mr. Bodding in introducing it in the specimens.

<sup>1</sup> Mr. Bodding explains the *ch'* as part of the pronominal infix.

**Accent.**—The accent is the same as in Santālī. It has been marked by putting the sign ' over the accented syllable in the first two specimens.

**Nouns.**—Genders and numbers are the same as in Santālī. The dual suffix *kīng* (*kīn*), and the plural suffix *kō*, are commonly dispensed with in the case of such nouns as denote inanimate objects. The dual and the plural are sometimes confounded in those districts in which the Aryan influence is strongest; e.g., in Sambalpur, Bamra, and Jashpur.

The case suffixes are mainly the same as in Santālī. The Aryan suffix *kē* begins to be used for the dative and accusative outside the Ranchi District.

The genitive suffix *ak'* is sometimes used instead of *rēn* when the governing noun denotes an animate being.

Some of the most common postpositions are *tē*, in, into, by means of; *tak'*, to, near; *rē*, in; *atē*, *etē*, from; *lāk'*, with, together with; *ḥān*, with, near, and so forth.

**Adjectives.**—Adjectives very commonly end in *n*; thus, *bugi-n*, good; *et'ka-n*, bad. In a similar way the suffix of nouns of agency is *ich'* or *nich'*; thus, *hūrīn-nich'*, the small one; *lekā-nich'* and *lekāich'*, one who is like.

**Numerals.**—The first numerals will be found in the list of words. Higher numbers are always counted in twenties. The old Muṇḍārī numerals are gradually being superseded by Aryan loan-words, and in Sambalpur they are, for example, now scarcely known beyond 'four.'

**Pronouns.**—The personal pronouns are the same as in Santālī. 'I' is *iṅ* or *iñ*. An accented form *āiṅ*, I, is, however, also used in many localities. 'I and he' is *āliṅ*, 'I and you' *ābū*.

The pronoun *āch'*, self, is often written *āe*. The genitive is *ājak'* or *āch'-ak'*. The pronominal suffix of the third person is *ē*, *ī*, and, sometimes, *ich'*, thus, *Urāḍ-tan-ich'*, he who is an Urāḍ, or, he is an Urāḍ.

Note also forms such as *iñ-ag-ak'*, mine; *ām-ag-ak'*, thine; *Sōmā-tā-kīng*, Soma and his relative (compare Santālī *Paṇḍu-te-ko*, Pandu and his people); *āpū-tē*, his father, the father, and so forth. The suffix *tē* in *āpū-tē* corresponds to Santālī *t* and *tāt'*.

Muṇḍārī does not appear to possess the rich variety of demonstrative pronouns which we have found in Santālī. The usual forms are *nē*, *nīk'ē*, this (animate); *neā*, *nāk'ā*, this thing; *iñī*, this farther off (animate); *ēnā*, this (inanimate); *ānē*, that, he (animate); *ānā*, that thing; *hānē*, that being far off; *hānā*, that thing far off. By adding the pronominal suffixes *ch'* (animate) and *ak'* (inanimate) we arrive at the compound pronouns *nīch'*, *iñich'*, *hānich'*; *nēak'*, *ēnak'*, *hānak'*, etc. The bases *nē*, *ēn*, *hān*, etc., are commonly used as adjectives. Thus, *nē hāṇṇ*, this man; *hān būrū*, that mountain.

The interrogative pronouns are *ākāe*, who? *chikanak'*, what? *Ākā* and *chikan* are adjectives. Compare *ākā-n-ich'*, which? *chikan-ich'*, what kind? and so forth.

**Verbs.**—The inflexion of verbs is mainly the same as in Santālī. The categorical *a* is dropped after the pronominal infix *ak'*; thus, *nī-tāk'-lān*, we two shall set the door ajar; *lēl-lāk'-iṅ*, I saw it first, and so forth.

The pronominal infixes and suffixes play the same rôle as in Santālī. When the direct object is an inanimate object *e* is inserted after the base in the future and the simple imperative. Thus, *lēl-e-ā-iṅ*, I shall see it; *jām-e-ak'*, that which is eaten; *lēl-e-mē*, look at it.



The conjugational bases are formed as in Santāli. Compare *dal*, strike; intensive *dadal*; reciprocal *dapal*. The suffix of the reservative form is *tā*, or, very seldom, *kā*, passive *kok'*. Thus, *nē sādām-kō-īng ā-kirīn-tā-kō-ā*, I will sell off these horses; *dūb-kok'-ā-īng*, I shall sit down.

The suffix *en* is often used in the indefinite tense of the direct middle. Thus, *dāl-en-ā-īng*, I strike myself. This shows that the suffix *en* is not in reality a suffix of the past; compare p. 49, above.

The suffix of the causative is *ichi* or *chi*; thus, *sēn-ichi-tan-ā-īng*, I make him go.

The inflexional bases are, broadly speaking, formed as in Santāli. Compare *ābūng-ī-ā-īng*, I shall wash him; *mēt-āi-ā-īng*, I shall say to him; *sēn-ok'-ā-īng*, I shall go; *nī-tāk'-īng*, I shall set the door ajar; *ābūng-ked-ā-īng*, I washed; *dāl-kich'-ā-īng*, I struck him; *ōm-āch'-āe*, he gave him; *dāl-led-ā-īng*, I had washed; *lēl-tich'-ā-e*, he had seen him; *rāk'-lī-āe*, he shall first call him; *dāl-lāk'-e*, he had struck it; *dāl-akad-ā-e*, he has struck.

In a few characteristics, however, Muṅḍāri differs from Santāli.

The copula or verb substantive is *tan*, past *tāe-ken-ā*. Thus, *rāk'-īng-tan-āe*, he is calling me.

The suffixes *et'*, *en*, become *yat'*, *yet'* and *yan*, respectively, and, in Mankipatti, further, *jat'*, *jan*, respectively. After nasals we sometimes also find *nat'*, *nan*, respectively. Thus, *lēl-jad-ī-ā-e*, he sees him; *hōbō-gan-ā*, it became (Palamau); *sēnok'-jan-ā-e*, he went (Mankipatti); *oṛōn-nad-ā-bū*, we come out, and so forth. The suffix *et'* is probably not contained in forms such as *ōruk'-tich'-nī-ā*, I am going home; *Rāñchī-rich'-nī-ā*, I am staying at Ranchi. The suffixes *tich'*, *rich'* are probably formed from the suffixes *tē*, *rē*, respectively, by adding the suffix *ich'*. Compare *nē-rē-m-ā*, thou art here; *āpū-īng-tak'-tīn-ā*, I shall go to my father.

The future, and usually also the past tense of the reservative form, begin with *t* where Santāli has *k*; thus, *dāl-tāk'-e*, he will strike it; *tāl-tāch'-ā-e*, he bound him.

The perfect is formed as in Santāli. The infixes of the direct and indirect object are not, however, distinguished. Thus, *sēn-ākan-ā*, has walked; *ōm-ākat'-iī-ā-e*, he has given to me.

The suffix of the subjunctive mood is *ke*; thus, *Asam-tē idi-ke-mē-ā-kō*, they might possibly take you off to Assam. In Jashpur we find forms such as *jām-te-āe*, he would have eaten. This suffix is probably different from the optative particle *k*; thus, *sēn-k-ā-e*, he may go; *lēl-kō-k-āe*, let him see them.

Conjunctive participles are formed from the inflexional bases by adding postpositions. A very common postposition in such forms is *chī*; thus, *sambuṭau-ke'-chī*, having collected.

In Sambalpur and Bamra we find infinitives such as *gūpī-nāng*, in order to tend. They apparently contain the Aryan suffix *nā* or *nā̃*.

The negative particles are *kā* and *alō*. *Kā* is used as Santāli *bā*. There is, however, also an impersonal base *kā-iī-ak'*, *kā-m-ak'*, etc., which usually has the meaning 'not to want,' 'to refuse.' Thus, *kā-e-ak'*, he does not wish; *kā-iī-ak'-jad-ā*, I do not agree to this. 'I do not exist,' 'I am not' is *bāng-iī-ā*, second person *bāng-mē-ā*, third person *bāngak'-i-ā*, neuter *banok'-ā* or *banoak'*.

For further details the student is referred to the works mentioned under the head of authorities, and to the specimens which follow. The two first, a version of the Parable-

and a popular tale, have been prepared by the author of the newest and best Munḍārī grammar, Father J. Hoffmann, S.J. They represent the Munḍārī of Mankipatti; and are accented. A list of Standard Words and Phrases, for which I am likewise indebted to the kindness of Father J. Hoffmann, will be found below on pp. 240 and ff. It represents the same form of the dialect. I have, however, brought the orthography in closer agreement with that used in the Santālī portion, and I have, for that purpose, made use of a list of Standard Words and Phrases in the Kōḍā of Birbhum prepared by the Rev. P. O. Bodding.

The third specimen is the beginning of a version of the Parable in the Munḍārī of Palamau. It represents a form of speech which is almost identical with that current in Mankipatti. Note only forms such as *kaji-aj-a-i*, he said to him; *hobo-yan-a*, it became; but *senok'-jan-a*, went.

The fourth specimen is the beginning of another version of the Parable from Jashpur. The dialect has come under the influence of Aryan forms of speech. It is, however, in most characteristics identical with that spoken in Mankipatti. Note forms such as *sen-en-a-e*, he went; *nam-nan-a-e*, he was found; *baria koṛa hon-ko*, instead of *hān-kāng*, two sons.

The fifth specimen has come from Bamra. It represents the Munḍārī of Bamra and Sambalpur. The influence of Aryan forms of speech can be traced in the confusion between the dual and the plural, and in the general want of consistency in grammar. Note forms such as *baria hān tai-ken-a-ko*, two sons were (plural); *ayum-le*, he heard; *jājum-nāng*, to eat.

[ No. 9.]

## MUNDA FAMILY.

KHERWARÍ.

MUNDAŘI.

## SPECIMEN I.

*(Father J. Hoffmann, S.J., 1899.)*

(DISTRICT RANCHI.)

Mit' hóro-ak' kora-hón-king bar hóro-ge-king táí-ken-a. En-te huríng-nich',  
*One man-of male-child-two two men-they-two were. Then small-the,*  
 'kúrji-ko-ak' úú-ag-ak' hańńg, aba, om-á-ing-me,' mén-te apú-te-e kaji-ách'-a.  
*'goods-of mine share, father, give-to-me-thon,' saying father-his-he said-to-him.*  
 Orok' dán-kúrji-o hańńg-at'-king-a. Huríng dín-re huríng-nich' sobén-ak'  
*And wealth-he divided-to-them-two. Few days-in small-the all-things*  
 sambuťaú-ket'-chi sańńgín disúm-te-e senok'-jan-a orok' en-tak'-re jom-nú  
*collected-having far country-to-he went-away and there eating-drinking*  
 at' ét'kan kúrji-ko-te kúrji-tac dumbuť-chabá-tad-a. Sobén-ak' chabá-ket'-te en  
*and bad women-with wealth-his to-drown-finished. All-things finished-having that*  
 disúm-re kentet' ringa-jau-a, orok' inich'-o-e reńge-ok'-eťoch'-jan-a. Orok'  
*country-in intense famine-arose, and he-also-he hungry-to-become-began. And*  
 senok'jan-chi miat' en disúm-ren hóro tak'-re dasń-n-jan-a. Ní-do  
*gone-having one that country-of man with servant-made-himself. He*  
 ach'-ak' óte-te súkuri-ko gupí-ko-e kul-tach'-a. Orok' súkuri-ko jóm-jat'  
*self-of land-to pigs to-keep-them-he sent-him. And swine eaten*  
 lupú-ko-te lach' bi sanańg-lich'-taí-ken-a, mēn-do jetaé-o ká-ko om-ách'-a.  
*husks-with belly to-fill wishing-was, but anyone-even not-they gave-to-him.*  
 En-te-do moné-rurá-jan-chi-e kaji-lak', 'apu-iú-ak' orak'-re chimín nála-ko  
*Then thought-returned-having-he said, 'father-my-of honse-in how-many day-labourers*  
 laich' biuk'-ge-ko jóm-tan-a, orok' ańńg né-re-ge reńge-góch'-tan-a-ńńg.  
*belly full-indeed-they eating-are, and I here hungry-dying-am-I.*  
 Birit'-ko-te apu-ńńg-tak'-tūń-a orok'-ńńg meta-á-i-a, "ela aba, sírma-ak'-  
*Arisen-having father-my-near-I-go and-I will-say-to-him, "O father, heaven-of-*  
 ńńg pap-akad'-a, orok' am-ag-ak'. Am-ak' hon kaji-ok' leka-nich' ańńg orok'-do  
*I sinned-have, and thine. Thy son to-call-myself worthy-man I more*  
 ka. Am-ak' nála-nich'-leká-ńńg-me." Orok' birit'-jan-chi apu-te-tak'-  
*not. Thee-of day-labourer-a-like-me-make-thon." And arisen-having father-his-*  
 tí-jan-a. Men-do sańńgín-re taí-ken-ńńmta apu-te-e lel-nám-kióh'-a orok'-e níř-daróm-  
*approached. But far-off was-whilest father-his-he see-got-him and-he ran-met-*

kich'a oṛok' hoṭok'-re hambut'-kich'-ohi-e ohók'-kich'-a. Hón-te-do-e met-aoh'-a, 'cl  
*him and neck-on embraced-him-having-he kissed-him. Son-his-he 'said-to-him, 'O*  
 aba, sirma-ak'-ing pap-akad-a, oṛok' amag-ak'. Amak' hon kaji-ok'-leka-nich'  
*father, heaven-of-I sinned-have, and thine. Thy son to-call-myself-worthy-man*  
 aing oṛok'-do ka.' Apu-te-do dási-ko-e kaji-at'-ko-a, 'bugín uter lijak'  
*I more not.' Father-his servants-he said-to-them, 'good most cloth*  
 uruṅ-táb-ke-ate uiuk'-i-pe, oṛok' tik'-re mudám tusing-i-pe, oṛok' kúṭa-re  
*brought-quickly-having put-on-him, and hand-on ring put-on-him-ye, and feet-on*  
 júta; oṛok' kiri-akan ohúi mak'-i-pe, oṛok'-bu jom-nú-rasiká-e-a; ne hon-íng  
*shoes; and fattened calf kill-him-ye, and-we will-eat-drink-feast; this son-my*  
 dāng-e góoh'-len-a, oṛok'-e jit'-ruṛá-jan-a; at'-len-a-e, oṛok'-e nám-ruṛá-ákan-a.'  
*forsooth-he dead-was, and-he alive-returned; lost-was-he, and-he found-again-has-been.'*  
 Oṛok' rasiká-ko eṭech'-jan-a.  
*And to-feast-they began.*

Maráng-nich'-do píri-re-e tai-ken-a. Oṛok' ruṛá-jan-chi oṛak' tebáge-lok'  
*Great-one-as-to field-in-he was. And returned-having house reaching-on*  
 jhum-kaú-akán bája-ko at' susuntán-ko-ak' duráng-e aium-lak'. Oṛok'  
*tuned-having-been instruments and dancers-of singing-he heard. And*  
 miat' dasi-e rak'-kich'-te, 'néa chí-kan-ak'?' mente-e kuli-kich'-a.  
*one servant-he called-him-having, 'this what-being-thing?' saying-he asked-him.*  
 Nich'-do-e meta-áoh'-a, 'bokó-m-e hijuk'-akan-a; oṛok' apú-m  
*This-very-he said-to-him, 'younger-brother-thy-he come-has; and father-thy*  
 kiri-akan chui-e mak'-kich'-a, inioh'-ge bugi-bugi-ge-e nam-ruṛá-kich'-a men-te.'  
*fattened calf-he killed-him, that-one well-well-indeed-he got-back-him saying.'*  
 En-te-do-e kís-jan-a oṛok' bolo ka-e-ák'-jan-a. Ena-men-te apu-te  
*Then-he angry-became and to-enter not-he-wished. Therefore father-his*  
 uruṅ-jan-chi-e kuli-eṭech'-kich'-a. Inioh'-do apu-te-e kaji-ruṛa-ach'-a, 'aminaṅ  
*come-out-having to-ask-began-him. He father-his-he said-back-to-him, 'so-m*  
 sirma-íng dasi-ám-tan-a. Oṛok' amak' húkum miat'-ó ká-íng atóm-lak' chiula-o.  
*years-I servant-thy-am. And thee-of order one-even not-I put-aside ever-even.*  
 Ēn-re-ó sángi-ko-lok' rasiká men-te miat'-ó meróm hón ka-m  
*That-in-even friends-with to-feast saying one-even, goat young not-thou*  
 om-akat'-iñ-a.' Apú-te-do, 'hon-íng,'-e men, 'ám-do janaú aing-lok'-ge-m  
*given-hast-to-me.' Father-his, 'son-my,'-he said, 'thou always me-with-indeed-thou*  
 táin-tan-a. Oṛok' aiñ-ak' soben-ak' am-ag-ak'-tan-ak'. Bokó-m kóṛa-do  
*remainest. And me-of all-things thine-being-things. Younger-brother-thy boy*  
 goch'-len-áte-e jit'-ruṛá-jan-a; oṛok' sen-át'-len-áte-e nám-ruṛa-ákan-a  
*dead-having-been-he alive-again-became; and gone-lost-having-he found-again-has-been*  
 men-te ka-ohí rasiká hobá-len-a?'  
*saying not-why to-feast became?'*

[No. 10.]

## MUNDA FAMILY.

KHERWARĪ.

MUNPĀRĪ.

## SPECIMEN II.

(Father J. Hoffmann, S. J., 1899.)

(DISTRICT RANCHI.)

Bár-ia      hařám-búřia-kińg      tai-ken-a.      Ēn-te      ráhari-kińg  
*Two old-man-old-woman-they-two were. Then ráhar-dál-they-two*  
 hér-la(k'), én-te jetaé dási mit' hóřo ká-ko tai-ken-a. Ēn-te kulai-ko  
*sowed-had, then any servant one man not-they were. Then hares*  
 sířb-ko jóm-jat'-ko tai-ken-a en rahari. Ēn-te musíńg-dín-do, 'lańg dási-ko  
*deer eating-they were that ráhar-dál. Then some-day, 'we-two servants*  
 nam-aú-ko-a-lańg',-kińg      mén-keđ-a.      Ēn-te síđa      keat'-kińg  
*seek-bring-them-will-we-two',-they-two said. Then first parrot-they-two*  
 nám-kich'-a.      'Ko-te-bén-tan-a,      hale      ája-kińg?'-e  
*found. 'Where-you-two-are-going, hey grandfather-and-grandmother?'-he*  
 meta-a-kińg-tan-a.      'Dási-kamiřín-ko      nam-aú-te-líńg-tan-a.'      'Ēn-te  
*says-to-them-two. 'Servants-maid-servants seeking-bringing-in-we-two-are.' 'Then*  
 ańg-do-ben suku-ańń-a-chi?'      Ēn-te-do, 'chí-leka-m      rak'-e-a?'-kińg  
*me-you-two will-agree-to-me-what?' Then, 'what-like-thou crying-out?'-they-two*  
 meta-ai-tan-a.      Ēn-te, 'keat'-keat'-keat'      mente-ńg      rak'-e-a.'      'Ká-líńg-ak';  
*said-to-him. Then, 'keat'-keat'-keat' saying-I cry.' 'Not-we-two-wish;*  
 keat'-chaba-talıńg-ge.'  
*keat'-finish-our-indeed.'*

## FREE TRANSLATION OF THE FOREGOING.

An old couple had sown their rice. They had not any servants to look after it, and so the hares and the deer used to eat the rice. One day they went out in search of servants, and they met a parrot. Said he, 'where are you going, grandfather and grandmother?' 'We are looking out for servants.' 'Would you take me?' 'How do you cry?' 'I say *keat'-keat'-keat'*.' 'You would eat up all our rice in singing *keat'*. We don't want you.'

[ No. II.]

## MUNḌĀ FAMILY.

KHERWĀRĪ.

MUNḌĀRĪ.

## SPECIMEN III.

(DISTRICT PALAMAU.)

Ja hoṛo-ak' bar-hoṛ hon-king tai-ken-a. En-kin-ate huṛiṅ-nich' apu-  
*Some man-of two-men son-they-two were. Those-two-among small-one father-*  
 te-ke kaji-aj-a-i, 'he apu, khurji-ete okoe aiñ-ak' haṭiṅ-re hobao-a  
*his-to said-to-him-he, 'O father, property-in which me-of share-in will-come*  
 ena aiñ-ke em-aiñ-me.' En-te ini ach'-ak' khurji-ko haṭiṅ-at'-king-a. Pura  
*that me-to give-to-me.' And he self-of goods divided-to-them-two. Many*  
 din ka hobo-yan-a chi ach'-ak' huṛiṅ hon soben khurji huṅḍi-ket'-te  
*days not became that self-of small son all property collected-having*  
 sāṅgiṅ disum-te senok'-jan-a, oṛo an-re etka kami-re din hitao-ket'-te  
*far country-to went, and there bad deeds-in days spent-having*  
 ach'-ak' khurji uṛao-ked-a-i.  
*self-of property wasted-he.*

[ No. 12.]

## MUNĀ FAMILY.

KHERWĀRĪ.

MUNĀRĪ.

## SPECIMEN IV.

(STATE JASHPUR.)

Miat' herel-ke baria koṛa hon-ko tae-en-a. Huḍiṅg hon-te apu-te-ke  
*One man-to two male children were. Small son-the father-his-to*  
 kaji-la(k')-e, 'e aba, aiṅgak' baṅta-khurji-ko em-a-iṅg-me.' Oṛo ini han-ku-ke  
*said-he, 'O father, me-of share-goods give-to-me.' And he them-to*  
 agro khurji haṅiṅ-at'-ku-a-e. Oṛo huḍiṅg din tayom-te huḍiṅg hon  
*all property divided-to-them-he. And few days after small son*  
 soben-ko-ke au-la(k')-e oṛo saṅgiṅg disum sen-en-a-e, en-ta(k')-re soben  
*all-things took and far country went, there all*  
 khurji-ko-ke be-ke kami-ko-re ḍubuch'-chaba-tad-a-e. Soben-ak'-e chaba-ked-chi en  
*goods evil deeds-in to-drown-finished-he. All-he finished-having that*  
 raij-re isu reṅgech'-nan-a, oṛo inich'-ke dukuk'-nan-a. En-te inich' sen-en-a-e  
*kingdom-in heavy famine-became, and him-to misery-became. Then he went-he*  
 oṛo en raij-re-do miat' hoṛo-lo(k') tae-en-a-e. Oṛo inich' inich'-ke ach'-ak' biṛi-re  
*and that kingdom-in one man-with stayed-he. And he him his field-in*  
 sukri gupi-te kul-ki(ch')-a-e. Oṛo sukri-ko heṛe-ko jom-tae-en-a en heṛe-ke  
*swine tend-to sent-him-he. And swine husks eating-were those husks*  
 nam-te-a-e hole lach' biyok'-gi jom-te-a-e, oṛo jetae inich'-ke ka-ko  
*got-if-had-he then belly to-fill eaten-would-have-he, and anyone him-to not-they*  
 em-la(k').  
*gave.*

[ No. 13.]

## MUNḌĀ FAMILY.

MUNḌĀRĪ.

## SPECIMEN V.

(STATE BAMBA.)

Miat' hatu-re tai-ken-a-ko (*sic.*) haṛam buṛhi. Mu-siṅ buṛhi dak'  
*One village-in were-they old-man old-woman. Som?-day old-woman water*  
 au sen-kan-a-e. Raja oṛak'-ren hāṛā baid nam-tahin-a-ko. Buṛhia  
*to-fetch went-she. King's house-of men physician searching-were-they. Old-woman*  
 kuli-lit'-ku-a-i, 'ape oka-te sen-ok'-tan-a-pe?' Hin-ko kaji-la(k')-e-ko, raja hān  
*asked-them, 'you where going-are-you?' They told-they, king's son*  
 dukhu-tan-a-e je baid nam-te sen-ok'-tan-a-ko. Buṛhia kaji-la(k')-e, 'ali-ak'  
*ill-is-he that physician seeking going-are-they. Old-woman told, 'our*  
 haṛam khob sari-a-o.' Hen hāṛā-ko haṛam-ke sap'-idi-ked-i-a-ko. Buṛha-ke  
*old-man much knows-he.' Those men old-man caught-took-away-him-they. Old-man*  
 idi-ke-te dukhali hāṛā-lo(k') miat' kuthri-re ader-tad-i-a-ko. Ohilka-ke-te  
*taken-having ill man-with one room-in shut-up-him-they. Somehow*  
 hen hāṛā bes-nan-a-o. Raja buṛha-ke khob mal-jal im-ad-i-a-e. Buṛha  
*that man well-became. King old-man-to much property gave-to-him-he. Old-man*  
 buṛhi khob sukh-re taken-en-a-ko.  
*old-woman great happiness-in lived-they.*

## FREE TRANSLATION OF THE FOREGOING.

In a village there lived an old man and an old woman. One day the old woman went to fetch water. Men from the king's house had just gone out to find a physician and she asked them where they were going. They told her that the king's son was ill, and that they had been sent for a physician. The old woman told them that her husband was very clever, and so the men took the old man away and shut him up in a room with the sick prince, who, somehow, became well again. The king then bestowed much wealth on the old man, and he and his old wife lived in great happiness.



## BHUMIJ.

It has already been mentioned that a dialect which is almost identical with Muṇḍārī is also spoken by the Bhumij tribe of Singbhum and neighbourhood. According to Mr. Risley, the Bhumij are probably 'nothing more than a branch of the Muṇḍās who have spread to the eastward, mingled with the Hindūs, and thus for the most part severed their connection with the parent tribe.' According to information collected for the purposes of this Survey they speak a separate dialect in the west of Singbhum, in the Orissa Tributary States, and in the Chota Nagpur Tributary States. At the last Census of 1901, speakers have also been returned from Midnapore and Manbhum, and, in small numbers, also from some other districts of the Bengal Presidency.

No information is available regarding the dialect of the Bhumij of Midnapore. It is probably Santālī, and it is spoken in the west of the district. In Manbhum they are found in the west, and, according to Mr. Risley, speak Muṇḍārī. The Bhumij on the eastern side of the Ajodhya range speak Bengali. The Tamariās are a sub-tribe of the Bhumij, who were originally settled in Pargana Tamar of Ranchi. Their dialect does not differ from that of the Bhumij proper. Other Tamariās speak a dialect of Magahi. See Vol. v, Part ii, pp. 166 and ff.

The number of speakers of Bhumij has been estimated for the purposes of this Survey as follows :—

Orissa Tributary States—		
Morbhanj . . . . .		39,693
Nayagarh . . . . .		1,651
Nilgiri . . . . .		321
		<hr/>
		41,695
Singbhum . . . . .		30,000
Chota Nagpur Tributary States—		
Sarai Kala . . . . .		5,900
Bonai . . . . .		75
		<hr/>
		5,975
		<hr/>
	TOTAL . . . . .	77,660
		<hr/>

Forty-three out of the 75 speakers in the Bonai State have been reported to speak Kurmi Bhumij. No specimens have been forwarded from the State. It is, however, not probable that the different denomination connotes a difference of dialect. With regard to the Kurmi caste compare Dr. Grierson's paper *On the Kurmis of Bihār, Chutiā Nāgpur, and Orissa*. *Journal of the Asiatic Society of Bengal*, Vol. lxxvii, Part iii, 1893, pp. 110 and f.

The following are the revised figures for the so-called Tamariā Bhumij as estimated for this Survey :—

Orissa Tributary States—		
Morbhanj . . . . .		832
Nilgiri . . . . .		556
		<hr/>
	TOTAL . . . . .	1,418
		<hr/>

By adding these figures to those given above for Bhumij proper we arrive at the following total as estimated for this Survey:—

Bhumij proper . . . . .	77,660
Tamariā Bhumij . . . . .	1,418
TOTAL . . . . .	<u>79,078</u>

The number of speakers returned at the Census of 1901 was as follows:—

Midnapore . . . . .	23,272
Hoogly . . . . .	7
24-Parganas . . . . .	963
Jalpaiguri . . . . .	7
Pabna . . . . .	206
Southal Parganas . . . . .	1
Balasore . . . . .	356
Manbhum . . . . .	2,340
Singbhum . . . . .	25,624
Orissa Tributary States . . . . .	53,120
Chota Nagpur Tributary States . . . . .	5,314
Assam . . . . .	94
TOTAL . . . . .	<u>111,304</u>

This total includes the figures returned under the head of Tamariā Bhumij, viz.:—

Singbhum . . . . .	4,016
Orissa Tributary States . . . . .	2,705
Chota Nagpur Tributary States . . . . .	799
Assam . . . . .	52
TOTAL . . . . .	<u>7,572</u>

It will be seen that Bhumij has been returned from several districts where the information collected for the purposes of the Linguistic Survey does not make any mention of such a dialect. The obvious reason is that Bhumij is not the name of a dialect but of a tribe, and it has not formerly been separately returned in districts where the Bhumij speak the same dialect as their neighbours. In the Orissa Tributary States, Singbhum, and the Chota Nagpur Tributary States, on the other hand, the principal Muṇḍā languages are Santāli and Hō, while the members of the Bhumij tribe mostly speak a dialect which is almost identical with Muṇḍārī. Some of them, however, apparently use the current Muṇḍā language of their district. Thus the Bhumij vocabulary published by Hodgson in 1850 and prepared by Captain Haughton in Singbhum, is mainly Hō. The figures given above are therefore far from being certain, as in other similar cases when the name of a tribe has been used as the denomination of a dialect.

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- HUNTER, SIR W. W.,—*A Comparative Dictionary of the Languages of India and High Asia*. London, 1868.

[LYALL, SIR A. J.],—*Report of the Ethnological Committee on Papers laid before them, and upon examination of specimens of aboriginal tribes brought to the Jubbulpore Exhibition of 1866-67.* Nagpore, 1868. Part iii contains a Bhumij vocabulary.

CAMPBELL, SIR GEORGE,—*Specimens of Languages of India.* Calcutta, 1874. Contains Bhumij of Manbhūm.

Specimens have been received from the Orissa Tributary States and from Singbhum, and two of them will be reproduced in what follows. The first is a version of the Parable of the Prodigal Son taken down in the Nilgiri State and professing to be written in Tamariā Bhumij; the second is a short tale from Singbhum. Both represent the same form of speech, *viz.*, Muṇḍārī, with very few peculiarities. The Aryan postposition *ke* is commonly used in the dative and the accusative, and the genitive of pronouns is usually formed after the model *am-ag-ak'*, thy. In the specimens received from the Orissa Tributary States we find *kana*, what? and a conjunctive participle ending in *kiate*; thus, *hañing-kiate*, having divided; *sen-kiate*, having gone. Compare *ananda-kiā-natin*, in order to make merry. In other respects the dialect is almost ordinary Muṇḍārī, as will be seen from the specimens which follow.

## MUNḌĀ FAMILY.

## KHERWĀRĪ.

## So-CALLED TAMARIĀ BHUMIJ.

## SPECIMEN I.

(NILGIRI STATE.)

Moyat' hoṛo-ak' bāriā hon koṛā-kin tāi-ken-ā. In-kin-ak' madh-re  
*One man-of two child boy-they-two were. These-two-of among*  
 huṛiṅg hon koṛā apu-te-ke kaji-ād-i-ā-i, 'e ābā, amagak' daulat-re  
*small child boy father-his-to said-to-him-he, 'O father, thy property-in*  
 oka-w-ak' bhāg-iṅg nāme-y-ā-iṅg inā om-āiṅg-me.' Inā-te iniech' aeh'-agak'  
*which share-I get-shall-I that give-to-me-thon.' Then he himself-of*  
 daulat hātiṅg-kiāte in-kin-ke om-at'-kin-ā-i. Huṛiṅg din tayom-te  
*property dividing them-two-to gave-to-them-two-he. Few days after*  
 hani huṛiṅg hon koṛā sobenak' huṅḍi-kiāte sāṅgiṅg disum-te sen-  
*that small child boy all collected-having distant country-in gone-*  
 kiāte khārāp ācharan-te soben daulat aṭāṅg-ked-ā-y-e. Soben khareh-  
*having evil behavior-in all property squandered-he. All spent-*  
 ket'-tayom-te inā disum-re isu riṅgā hobā-en-te ini-ak' duku-jan-ā-y-e.  
*having-after that country-in big famine arisen-having him-of misery-got-he.*  
 Inā-te ini sen-kiāte inā disum-rak' moyat' hoṛo-ak' asra-hobā-jan-te  
*Then he gone-having that country-of one man-of shelter-become-having*  
 iniech' hoṛo ini-ke sukuri-goḥ gupi-te baṭi-te kul-kid-i-ā-y-e. Han-re  
*that man him swine-flock keeping-in field-in sent-him-he. There*  
 ini-ke jītāc jītānak' jomeyak' kā-ko om-ād-i-āte ini sukuri-ko-ak'  
*him-to anyone anything food not-they given-to-him-having he swine-of*  
 jojomak' lupuk'-te lach' biyuk'-na-tin sana-kid-i-a. Inā tayom-te ini  
*food husks-with belly to-fill-his-for wish-seized-him. That after he*  
 mane-mane-to thor-kiāte kaji-ked-ā-e, 'hāya, iṅagak' ābā jāpak'-re  
*mind-mind-in sense-having-got said-he, 'alas, my father near*  
 chimināṅg muliā-ohākar isu ado inā-āte jatkā jomeyak' nam-jad-ā-ko  
*how-many laborers much and that-from enough food get-they*  
 ado iṅg reṅga-te gojok'-tān-ā-iṅg. Iṅg birit'-kiāte ābā-ak' jāpak'-re  
*and I hunger-in dying-am-I. I arisen-having father-of near*  
 sen-kiāte kaji-ā-iṅg, "e ābā, iṅg mahā-prabhu-ak' ado amagak'  
*gone-having say-shall-I, "O father, I God-of moreover thee-of*  
 upar-re-iṅg pāp-ked-ā-iṅg. Amagak' hon koṛā men-te bikhyāt jayak'ā  
*against-I sinned-I. Thee-of child boy saying to-be-honored worthy*

niā-tayom-te kā-īng hobā-ū. Amagak' moyat' muliā-chākar lekā īng-ko  
*this-after not-I shall-become. Thee-of one servant like me*  
 doho-g-īng-me." Inā-tayom-te ini birit'-kiāte āpu-tet'-tak'-te senok'-jan-ā-c.  
*keep-me-thou." That-after he arisen-having father-his-near-to went-he.*  
 Ado ini-ak' āpu-tet' isu sāngīng-re ini-ko lel-ka-te dāyā-kid-i-ā-y-e,  
*And his father-the much far him seen-having pitied-him-he,*  
 ado dhaur-sen-kiāte iniak' hoṭok'-ro sap'kiāte ini-ko chok'-  
*and run-gone-having him-of neck-on seized-having him kissed-*  
 kid-i-ā-ye. Inā-te hon korā ini-ko kāji-ād-i-ā-y-e, 'o  
*him-he. Then child boy him-to said-to-him-he, 'O*  
 ābā, mahā-prabhu-ak' ado amagak' upar-re pāp-ked-ā-īng. Nīa-to  
*father, God-of and thee-of against sinned-I. Henceforth*  
 amagak' hon korā mente bikhyāta hobāyok' niā-tayom-te jayak'a kā-īng  
*thee-of child boy saying honoured to-become this-after worthy not-I*  
 hobā-ā.' Ado iniak' āpu-te aoh'agak' chākar-ko-i hukum-at'-ko-y-ā-e,  
*shall-become.' And his father-the self-of servants-he ordered-to-them-he,*  
 'soben-ko-te bugiak' kichirich' agu-kiāte ini-ke pindhā-e-pe; ini-ak'  
*'all-from good cloth brought-having him put-on-him-you; him-of*  
 dādo-re mudum em-āi-pe; ini-ak' kāfā-re juta em-āi-pe. Ado ābo  
*hand-on ring give-him-you; him-of foot-on shoe give-him-you. And we*  
 jom-kiāte ānandan-ā-bo, je-man-je iūagak' ne hon korā goch'-jan-to  
*eaten-having feast-shall-we, because me-of this child boy died-having*  
 ado-masā bañchāo-jan-ā-y-e; ini at'-len-ā-y-e nām-jan-ā-y-e.' Inā-te in-ko  
*again saved-was-he; he lost-had-been-he found-was-he.' Then they*  
 ānanda-ked-ā-ko.  
*merry-made-they.*

Im-tāng inigak' marāng hon korā bādi-ro tāi-ken-ā-e. Ado hijuk'-  
*Then his big child boy field-in was-he. And coming-*  
 hijuk'-te orak' japak'-re hich'-jan-te susun oṛo bājānā-reyak' sārī  
*coming house near arrived-having-in dancing and music-of sound*  
 ayum-nām-ke-te chākar-ko-ak' moyat' hoṛo-ke rak'-kiāte kuli-kid-i-ā-y-e,  
*hear-got-having servants-of one man called-having asked-him-he,*  
 'niā kāji chi-kanak'?' Ini kāji-ked-ā-y-e, 'amagak' hāgā hich'-len-ā-y-e,  
*'this matter what?' He said-he, 'thee-of brother come-has-he,*  
 ado amagak' ābā hāni-ke bugin hoṛmo-re nām-kid-i-kāran-te marāng  
*and thee-of father him good body-in got-having-him-reason-in big*  
 bhoj em-ked-ā-y-e.' Inā-te kis-ke-te bitar-te senok' kā-e  
*feast gave-he.' That-on angry-having-become inside-to to-go not-he*  
 mānā-tiūng-len-a. Inā-te inig-ak' ābā rāchā-te hich'-ke-te ini-ke isu  
*wished. Therefore him-of father outside come-having him much*  
 bujhāo-kid-i-ā-y-e. Ado ini apu-te-ke kāji-ruāp-ād-i-ā-y-e, 'lel-me, amagak'  
*-entreated-him-he. And he father-the-to said-back-to-him-he, 'lo, thee-of*

jitāyak' hukum kâ-ing amānāting-led-ā isu sirmā-te amagak' sewā  
*any order not-I disregarded many years-from thee-of service*  
 agu-tad-ā-ing. En-re-γ-o kuṭum-ko-lok' ānanda-kiā-natin chim-tāng-ho moyat'  
*carried-out-I. Still friends-with feasting-for ever-even one*  
 merom ing-ke kâ-m om-ad-ing-ā. Ado amagak' oko hon-koṛā kasbi-  
*goat me-to not-thou gavest-to-me. And thee-of which child-boy harlots-*  
 tak'-te senok'-eman-āte amagak' daulat ipāyāte kharch-ked-ā-y-o,  
*near going-etcetera-in thee-of property useless squandered-he,*  
 ini hich'-torā inigak'-natin isu bhoj om-ked-ā-m.' Inigak'  
*he coming-as-soon-as him-of-sake-for big feast gavest-thou.' His*  
 āpu-tet' kāji-ked-ā-c, 'e hon koṛā, am jāoge ing-lok' men-ā(k')-m-ā.  
*father-the said-he, 'O child boy, thou always me-with art.*  
 Ado iūagak' oka-joto menak'-ā inā soben amagak'. Ado inā-to amagak'  
*And mine whatever is that all thine. But that-for thy*  
 hāgā goch'-hobā-ke-te, ado-masā bañchāo-jan-ā-c; ini at'-len-ā-c,  
*brother dead-been-having, again saved-was-he; he lost-had-been-he,*  
 nām-jan-ā-c; niā-te mauchhab ado ānanda-kiā-te ale-ak' učit.'  
*found-was-he; this-for festivity and merriment-to-make us-of proper.'*

[No. 15.]

## MUNḌĀ FAMILY.

KHERWĀRĪ.

BHMJ.

(DISTRICT SINGBHM.)

## SPECIMEN II.

Moyat' hātu-re moyat' hoṛo tāi-ken-ā. Ach'agak' bāriyā koṛā hon-  
*One village-in one man was. His two boy children-*  
 kin tāi-ken-ā. Inā bhitar-re maraṅ koṛā hon-te oṛak'-re sari  
*they-two were. Those among big boy child-the house-in well*  
 kami-tan-e tāi-ken-ā. Huriṅg hon-ṭak' jetā-o kā-e kami-tan-ā. Inā  
*working-he was. Small child-the anything not-he did. This*  
 gunā-te āpu-tet' jetā-o kā suku-tan-ā. Moyat' hulaṅg āpu-tet' huriṅg  
*reason-in father-the anything not pleased-was. Some day father-the small*  
 hon-ṭak' kāji-ad-i-y-ā, 'oṛak'-re jodi kā kami-re-do, har-mi-y-ā.' Enā  
*son said-to-him, 'house-in if not working-in, drive-off-thee-shall.' That*  
 kāji-natīn-te en hon-ṭak' oṛak'-ete nir-jan-ā. Bāriā āpe kos-re  
*word-on-account-of that son house-from went. Two three kos-in*  
 moyat' hātu-re hich'-ke-te peṛā-ko oṛak'-re tāin-jan-ā-e. Peṛā-ko  
*one village-in come-having relatives house-in stayed. Relatives*  
 kuli-kid-i-y-ā, 'chikā-kānā-m hich'-ākan-ā?' En koṛā hon-ṭak' kāji-ad-i-y-ā,  
*asked-him, 'why-thou come-hast?' That boy child told-him,*  
 'iṅak' āpā oṛak'-te har-oṛoṅ-tad-iṅg-ā.' Tār-gāpā-tā-re peṛā-ko  
*'my father house-from drove-out-me.' Thereupon-next-day-in relatives*  
 en hon-ṭak'-ko āpu-te-ta-ko-tak'-re ao-seṭe[r]-ad-i-ā. Hon-ṭak'-ke apu-tet'  
*that child-they father-their-near brought-near-him. Sou-to father-the*  
 bes-lekā bujātiṅg-kid-i-y-ā-e, oṅdo eṅgā-tet'-o bes-lekā bujātiṅg-kid-i-y-ā-e.  
*well remonstrated-he, and mother-the-also well remonstrated-she.*  
 Tayum-te hon-ṭak' bujātiṅg-jan-ā-e oṅdo oṛak'-re kami-jan-ā-e. Maraṅg-ete-o  
*Then son-the came-to-senses-he and house-in worked-he. Big-from-even*  
 huriṅgich' khub kami-jan-ā-e, je tayum-te eṅgā-tet' āpā-tet' khub  
*small-the much worked-he, so-that then mother-his father-his much*  
 suku-ad-i-y-ā-kin.  
*loved-him-they-two.*

## FREE TRANSLATION OF THE FOREGOING.

In a village there lived a man who had two sons. The elder son used to busy himself in the house, but the younger did not do anything. The father was much displeased,

and one day he said to the latter, 'if you will not work in the house, I shall turn you out.' The son thereupon left the house, and after having gone some miles came to a village where certain relatives lived, and stayed with them. They asked him why he had come, and he told how his father had turned him out. The following day the relatives took him back to his father, and his mother and father admonished him. He then came to his senses, and did his work in the house even better than his elder brother. His mother and father were then very well pleased with him.



## BĪRHĀR.

Bīrhār literally means 'Forest-man.' According to Mr. Risley, they are 'a small Dravidian tribe of Chota Nagpur who live in the jungle in tiny huts made of branches of trees and leaves, and eke out a miserable living by snaring hares and monkeys, and collecting jungle products, especially the bark of the *chob* creeper (*Bauhinia scandens*), from which a coarse kind of rope is made. They claim to be of the same race as the Kharwars.'

According to information collected for the purposes of this Survey, a dialect called Bīrhār was spoken in Hazaribagh, Ranchi, and Singhbhum. Two hundred speakers were also returned from Palamau, but they have since left the district. No estimates of the number of speakers were forwarded from Hazaribagh and Singhbhum, and the Census figures for the tribe have, therefore, been taken instead. It was also stated that the dialect was spoken by 500 individuals in the Jashpur State. The specimen forwarded from that State has, however, turned out to be written in Kharṣā, and the Bīrhār dialect of Jashpur will therefore be dealt with in connexion with that form of speech. At the last Census of 1901, some speakers of Bīrhār were also returned from Manbhum. The numbers are everywhere small. The revised figures are as follows:—

Hazaribagh . . . . .	717
Ranchi . . . . .	504
Singbhum . . . . .	13
	TOTAL . . . . .
	1,234

The corresponding figures at the Census of 1901 were as follows:—

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Ranchi . . . . .	129
Manbhum . . . . .	44
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Some few Bīrhārs are also found in other districts, such as the Sonthal Parganas, but no estimates are available, and their number is unimportant.

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**Pronunciation.**—Mr. Kiefel does not distinguish between *á* and *o*, or *ã* and *e*, respectively. Mr. Bodding's list, however, shows that at least the Bīrhār of the Sonthal Parganas in this respect agrees with other neighbouring forms of speech.

The cerebral *r* is commonly changed to *r* in the Sonthal Parganas; thus, *hār*, man; *ōrak*, house; *dūrūp*, sit. Compare Kārmāli and Māhlē. The form *hār* is probably due to the influence of those latter dialects. The corresponding word in Ranchi is *hoṛo*, i.e. *hārā*.

On the other hand, the Ranchi specimen contains forms such as *hurinich*, Santāli *hūḍīn-ich*, the small one. In the list 'how many?' is *timin* as in Santāli. The word does not occur in the specimen.

**Inflexional system.**—The declension of nouns and pronouns is the same as in Muṇḍārī. The suffix of the dual is *kīn*; thus, *āpōt-kīn*, two fathers. The inanimate form of the genitive suffix is sometimes used when the governing noun denotes an animate being, and *vice versa*. Thus, *mīat hārā-ak' bāreā kōṛā hārān-kīn tāhi-ken-ā-kīn*, one man of two male children were. Note also the suffix *rinich* in the list; thus, *timin dīn-rinich*, of how many days? how old? *īn-rinich* (and *īn-inich*), my. It is formed from the locative suffix *rē* by adding *n* and *ich*. In Santāli the suffix *rinich* has got the special meaning of 'wife'; thus, *Paṇḍu-rinich*, Paṇḍu's wife.

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Other forms of the past tense are *kul-tach-ā-e*, he sent him; *āyūm-lu(k)-ē*, he heard; *torāyā*, he went; *chaba-ākad-chī*, having finished; *moṛhāo-ākan*, fatted, and so forth.

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## MUNḌĀ FAMILY.

KHERWĀRĪ.

BĪRṆĀṚ.

(DISTRICT RANCHI.)

(Rev. W. Kiefel, 1898.)

Mia(t') hoṛo-ak' bāreā koṛā hopon-kin tāhi-ken-ā-kin. En-kin-ā-te  
*One man-of two male children-they-two were-they-two. Them-two-from*  
hurīnich' āpu-ke kahī-kī(ch')-ā-c, 'e abā, iṅgak' hiṣā huḍu om-ā-  
*small-the father-to said-him-he, 'O father, my share goods give-*  
iṅg-me.' Ente hinī en-kin-ke ach'-ak' huḍu hiṣ-ād-kin-ā-c. Huring  
*to-me-thou.' Then he them-two-to his goods divided-to-them-two-he. Few*  
din tayom-te huring hopon sobenak' moṛā-atā-c saṅging disum-te  
*days after small son all-thing together-made-he far country-to*  
torāy-ā, oḍo en-tāi-re et'kan paiṭi-re din harāo-lo(k') ach'-ak' huḍu  
*went, and there evil life-in days spending-with his goods*  
ḍubāo-atā-e. Soben-ak'-i chaba-ākad-chī en disum-re bēchoḷ  
*wasted-he. All-he finished-had-after that country-in heavy*  
reṅge-ān-ā, oḍo hinī-e reṅge-ān-ā. En-te hinī sed nam-te en  
*starvation-came, and he-he destitute-became. Then he sense getting that*  
disum-re mia(t') hoṛ-tā-re tāhi-ken-ā-c, oḍo hinī ach'-ak' ote-re sukri  
*country-in one man-near stayed-he, and he his field-in swine*  
gorkhī-te hinī-ke kul-ta(ch')-ā-c. Oḍo hinī sukri jomad lupu-ko-āte ach'-ak'  
*feeding-for him sent-him-he. And he swine eaten husks-from his*  
laich' bī-sanaṅ-tāhi-ken-ā-e, oḍo jāc hinī-ke kā-o on-ā(ch')-tāhi-ken-ā.  
*belly to-fill-wishing-was-he, and anyone him-to not-he gave-to-him.*  
En-te hinī birid-an-te kahī-ked-ā, 'āpu-iṅg-ak' ḍher nalhā-ko-tā purā  
*Then he arisen-having said, 'father-my-of many servants-to much*  
jojomak' men-ā, oḍo iṅg reṅgech'-gojuk'-tan-ā-iṅg. Iṅg birid-ko-te āpu-tā(k')-  
*food is, and I hunger-dying-am-I. I arisen-having father-to-*  
iṅg sinuk'-a oḍo hinī-ke-ṅg gām-ā-i-ā, "e abā, iṅg drom oḍo amak'  
*I shall-go and him-to-I shall-tell, "O father, I right and thee-of*  
ayar-re-ṅg gunhā-ked-ā. Oḍo ayar-te amak' hopon kahīok'-lekā  
*before-I sinned. And henceforth thee-of son to-be-called-worthy*  
baṅg-aiñ-ā. Amak' nalhā-ko-te miāni (mianīch'?) leka doho-iṅg-me."'  
*not-am-I. Thee-of servants-among one like keep-me-thou."'*  
Oḍo birid-ko(k')-te āpu-tā(k')-te torāy-ā-e. Oḍo hinī saṅging-re tāhi-ken,  
*And arisen-having father-near went-he. And he distance-at was,*  
im-tā āpu hinī-ke nel-kī(ch')-āte moh-ad-i-ā-e, oḍo nīr-daram-hambut'-  
*then father him seen-him-having pitied-him-he, and run-met-embraced-*

ke-te chok'-kī(ch')-ā-e. En-te hopon kahī-kī(ch')-ā-e, 'e abā, drom oḍo  
*having kissed-him-he. Then son said-him-he, 'O father, right and*  
 amak' ayar-ro gunhā-ked-ā-īng, oḍo ayar-te amak' hopon kahī-ok'  
*thee-of before sinned-I, and henceforth thy son to-be-called*  
 lekā-nich' baṅg-niū-ā.' Batkam āpu aoh'-ak' dhaṅgor-ko-ke gām-ad-ko-ā-e,  
*worthy-man not-am-I.' But father his servants-to said-to-them-he;*  
 'soben-āte bugin kīehrīch' oḍoṅg-e-pe oḍo hini horok'-o-pe, oḍo hini-ak'  
*'all-from good cloth bring-ont-you and him put-on-you, and him-of*  
 ti-ro aṅṭhī oḍo kaṭā-re jutā horok'-o-pe, oḍo moṭhāo-ākan urīch'  
*hand-on ring and foot-on shoe put-on-you, and fattened cow*  
 hopon au-ki(ch')-te goj-i-pe, oḍo abu jom-ke-te riḷḷāo-ā-bu. Chikan  
*young brought-it-having kill-it, and we eating feast-shall-we. What*  
 men-te, ne hopon goj-ākan-e tāhi-ken-ā, oḍo jived-ruār-ākan-ā-e; oḍo  
*saying, this son died-having-he was, and alive-returned-has-he; and*  
 hini ād-en tāhi-ken-ā-e, oḍo nam-ruār-ad-e-ā-bu.' Oḍo on-ko riḷḷāo  
*he lost was-he, and found-again-him-we.' And they to-feast*  
 oṭech'-ked-ā-ko.

*began-they.*

Batkam hini-ak' pahil hopon khet-re tāhi-ken-ā-e. Oḍo hijuk'-tan-lo(k').  
*But his first son field-in was-he. And coming-on*  
 oraḷ'-te seṭer-ān-te piṭhāo-te enech'-ko-ak' sāḍi āyum-la(k')-e.  
*horse-to approaching drumming dancing-people-of sound heard-he.*  
 Oḍo dhaṅgor-ko-ete mia(t')-ge aeh'-tā hohoi-od-i-yā-e, 'neā chinā-tan-ā?'  
*And servants-from one him-near called-to-him-he, 'this what-is?'*  
 men-to gām-ad-i-ā-e. Oḍo hini-e kahī-ked-ā, 'boko-m koṛā  
*saying said-to-him-he. And he-he said, 'younger-brother-thy boy*  
 hich'-ākan-ā-e, oḍo āpu-m moṭhāo-ākan urīch' goj-āka(ch')-ā-e neā  
*come-has-he, and father-thy fatted calf killed-has-it-he this*  
 lagit'-te ohi hini-ke bugi-ge nam-ed-e-ā-e.' Oḍo hini-e khisāo-  
*for that him well got-him-he.' And he-he angry-*  
 yan-ā-e, oḍo bolok' kā-e sanaṅ-ken-ā. Āpu-do oḍuṅ-yan-te hini-ke  
*became-he, and to-enter not-he wished. Father out-come-having him-to*  
 samjhāo-ad-e-ā-e. Batkam hini āpu-ke kahī-ruār-ad-e-ā-e,  
*remonstrated-to-him-he. But he father-to said-back-to-him-he,*  
 'nele-me, nimin sirmā-te amak'-īng paiṭi-tan-ā, oḍo chilā-o amak' anchu  
*'see, . so-many years-in thy-I serving-am, and ever thy order*  
 kā-īng sid-ked-ā. Oḍo iṅgak' sāṅgī-ko-lo(k') riḷḷāo-nagen-te chilā-o iṅ-ke  
*not-I transgressed. And my friends-with feasting-for ever me-to*  
 mia(t') bhedī hopon kā-m om-ad-īng-ā. Batkam bisrendā paiṭi-re amak'  
*one goat young not-thou gavest-to-me. But evil living-in thy*  
 huḍu ohabā-atā-e, ne hopon-tam heeh'-len im-tā-ge am hini-ak''  
*property finished-he, this son-of-thee came then-indeed thou his*

lāi en mothāo-ākan urich' hopon goj-ad-e-am.' Batkam  
*sake-for that fatted coio young killedst-for-him-thou.' But*  
 hinī-e gām-ad-e-ā, 'e hopon, am sob din ing-lok' menām-ā, oḍo ingak'  
*he-he said-to-him, 'O son, thou all day me-with art, and mine*  
 sobenak' amak'-gi-kan-ā. Batkam rijhāo amak' tāhi-ken-ā mar ne  
*all-thing thine-indeed-is. But to-feast thine was for this*  
 boko-m goch'-ākan tāhi-ken-ā-e, oḍo-o jived-ruār-ākan-ā; hinī  
*younger-brother-thy died-having was-he, and-he living-returned-has; he*  
 ād-en tāhi-ken-ā-e, oḍo nam-ruār-γān-ā-e.'  
*lost was-he, and found-again-was-he.'*

## KŌḌĀ OR KŌRĀ.

The various Census reports mention a dialect called Kōḍā or Kōrā. According to local estimates it is spoken by about 9,000 individuals

The Kōḍās are constantly confounded with other tribes, and it is often impossible to distinguish them. Their name is given in many various forms such as Kōḍā, Kōrā, Kāorā, Khairā, Khayrā, and so forth. It

Name of the dialect.

cannot have anything to do with the Muṇḍā word for 'man,' which is *hūṛ* in those districts where most members of the tribe are found. The form Kōḍā seems to be the original one. It is probably an Aryan word and means simply 'digger.' This supposition well agrees with the actual facts. The principal occupations of the Kōḍās are tank-digging, road-making, and earthwork generally. The Kōḍās of Sambalpur and the neighbouring tributary States, Sarangarh, Bamra, and Rairakhol, are mostly cultivators, and they are commonly known as Kisāns, *i. e.* cultivators. Moreover, the Kōḍās do not speak the same language everywhere. In the Central Provinces they mostly speak the Dravidian Kurukh, in the Bengal Presidency some of them speak Muṇḍārī, others Kurukh, and others perhaps Santālī, and so forth. Kōḍā is not, therefore, the name of a language, but of a profession. In Sarguja 569 speakers have been returned under the head of Kōḍārī. Kōḍārī simply means the language of the Kōḍās, *i. e.* diggers.

The form Kōrā is only the Bongali way of pronouncing the common Kōḍā. It has, however, often been confounded with the Muṇḍā word *kōrā*, a boy, and the Kōḍās are therefore often confounded with the Kūrūs, the Korwās, and other connected tribes. Thus the Kōḍās, like the Korwās, are not always distinguished from the Khariās, and the names Khairā or Khayrā mentioned above are probably due to this fact.

It has already been remarked that the Kōḍās of the Central Provinces speak Kurukh, and the figures referring to these will therefore be shown under the head of that language. It is of course possible that some of the Kōḍās of the Central Provinces use a Muṇḍā form of speech. We have not, however, any facts to corroborate such a supposition. In this place I shall therefore only deal with the Muṇḍā Kōḍās.

The honorific title which the Muṇḍā Kōḍās use to denote themselves is Mudi, and their language is, hence, sometimes called *Kōrā-mudi thār*. They are divided into four sub-castes, bearing the names Dhalo, Molo, Sikhariā, and Bādāmiā. According to Mr. Risley, 'the Dhalo sub-caste say that they came from Dhalbhum, the eastern pargana of Singbhum; the Molo from Manbhum; and the Sikhariā from the tract of country between the Damodar and Barakar rivers bounded on the east by Samet Sikhar or Parasnath Hill. In Bankura, again, besides the Sikhariā we find three other groups—Sonārekhā, Jhetiā, and Guri-Bāwā, of which the first is associated with the Sonarekha or Subarnarekha river, which rises in the Muṇḍārī country, while the second bears the same name as one of the sub-castes of the Bāgdīs.'

'The caste believe tank-digging, road-making and earthwork generally to be their characteristic profession, and it may be surmised that their adoption of a comparatively degraded occupation, necessarily involving a more or less wandering manner of life, may have been the cause which led to their separation from the Muṇḍās who are above all things settled agriculturists, conspicuous for their attachment to their original villages.'



The Kōḍās are spread over a rather large area in the central portion of the Bengal Presidency. Their old home is, according to their own traditions, Dhalbhum, Manbhum, and the neighbouring localities, *i.e.* the tracts of country now inhabited by the Bhumij and Muṅḍārī tribes. To a great extent, the Kōḍās lead a wandering life, and it is not, therefore, possible to draw up exact boundaries of the area within which they are found.

The language of the Kōḍās is not a uniform dialect, and the materials forwarded for the purposes of this Survey are not sufficient for judging its nature in all the various localities.

Sub-Dialects.

One excellent specimen of Kōḍā has been prepared by the Rev. P. O. Bodding. It represents the dialect as spoken in Birbhum. The Kōḍās of that district aver that they have come from Singbhum. They are now found on the frontier of the Sonthal Parganas. Their language is almost pure Muṅḍārī. The same is also, according to the Rev. A. Campbell, the case in Manbhum. The Kōḍās returned at the last Census from the Sonthal Parganas are not settled inhabitants. They have probably come from Birbhum or Manbhum. One section of them call themselves Dhaṅgār.

The Kōḍās of Bankura state that they have come from Nagpur, and that they speak a dialect of Santālī. One specimen has been forwarded from the district. It is written in a very corrupt form of speech, but seems originally to have been a dialect of the same kind as that spoken in Birbhum, with a tinge of Santālī.

We have no information about the dialect of the Kōḍās of other districts. In Athmallik they are said to speak Kurukh, and the same is perhaps the case everywhere in the Orissa Tributary States. It seems as if the Muṅḍā Kōḍās originally spoke a dialect of Muṅḍārī, but are gradually abandoning their old language for that of their neighbours in districts in which they are only found in small numbers. On the other hand, they have entered their dialect as Kōḍā, *i.e.* under the head of their caste. The language returns for Kōḍā therefore probably comprise more than one dialect, and it is safer to give them separately, than to add them to the Muṅḍārī figures. If we only had to consider the specimens forwarded for the purposes of this Survey, I should certainly have considered Kōḍā as simply a sub-dialect of Muṅḍārī.

According to information forwarded for the purposes of this Survey, the Muṅḍā dialect Kōḍā was spoken in the following districts:—

Number of Speakers.	dialect Kōḍā was spoken in the following districts:—	
Spoken at home—		
Burdwan . . . . .	2,309	
Bankura . . . . .	830	
Manbhum . . . . .	4,043	
Sarguja . . . . .	569	
Morbhanj . . . . .	276	
Pal Lahera . . . . .	215	
Taloher . . . . .	103	
	Total	8,345
Spoken abroad—		
Angul and Khondmals . . . . .		604
	GRAND TOTAL	8,949

The speakers in Sarguja were returned under the head of Koḍārī, and it is not certain that they are really Kōḍās. They are said to speak a Kōl dialect.

The corresponding figures at the last Census of 1901 were as follows :—

## Bengal Presidency—

Bardwan . . . . .	5,115
Birbhum . . . . .	5,756
Bankura . . . . .	867
Midnapore . . . . .	3,853
Hoogly . . . . .	60
Murshidabad . . . . .	505
Rajshahi . . . . .	5
Dinajpur . . . . .	202
Jalpaiguri . . . . .	6
Bogra . . . . .	5
Dacca . . . . .	22
Sonthal Pargannas . . . . .	2,559
Balasore . . . . .	707
Manbhum . . . . .	2,229
Singbhum . . . . .	32
Orissa Tributary States . . . . .	1,848
Chota Nagpur Tributary States . . . . .	56
	Total Bengal Presidency
	23,827
Assam . . . . .	46
	GRAND TOTAL
	23,873

It will be seen that the dialect has now been returned from several districts where no mention had been made of it in the information collected for the purposes of this Survey. This fact can be accounted for in more than one way. The Kōdās are constantly confounded with other tribes. Thus the speakers in Burdwan and Manbhum were reported in the preliminary operations of this Survey to speak Korwā, but they have turned out to be Kōdās. On the other hand, it is probable that some of the returns under the head of Kōdā in reality belong to some other dialect. Moreover, the Kōdās lead a wandering life, and it is only what we should expect when we find them now in one district, and now in another.

The Kōdā dialect of Birbhum is well illustrated by the specimen printed below. It has been prepared by the Rev. P. O. Boddington of Mohulpahari. It will be seen that the dialect is almost pure Muṇḍārī.

The various sounds of the dialect have been very carefully distinguished in the specimen. It will be seen that the phonetical system is the same as in Muṇḍārī. Compare *hāṛā*, man; *nām*, get; *chīmīn*, how many; *upun-īā*, four; *birīṭ'*, arise; *ā-bū*, we; *lēl*, see; *dūp'*, sit; *dāl-kīch'-ā-ñ*, I struck him, etc. Final *ñ* and *n* are usually retained unchanged; thus *īñ*, I; *in-kīn*, they two. Note also forms such as *hūḍīñich'*, the young one.

The inflexion of nouns and pronouns is the same as in Muṇḍārī. The suffixes of the genitive *rēn* and *ak'* are used promiscuously; thus, *ām-ak' hūn*, thy son; *īñ-ak' bābā-rēn chīmtit' mūnīs-kō-rēn māṇḍī bisīk'-tan-ak' tākō-ak'*, my father-of how-many servants-of bread to-save-is-their. The form *tākō-ak'* in the last example shows that the pronominal genitive infixes are used as independent words. Compare *ām-āñ-mē tīñ-ak'*, give me mine, give me my share; *āṇḍā dāhūn-ken-ak' tae-ak' tahās-nahās-keṭ'-ā-e tae-ak'*,

there being his wasted-he his, he then wasted all his substance. On the other hand we also find the usual suffixed forms; thus, *tusīñ-tāe-pē*, put-on-his-ye, etc.

Note pronouns such as *ḡnī*, he; *ānā*, that; *nīk'ī*, this, and so forth.

The numerals are the same as in Munḍāri. Aryan loan-words are used for the numerals six and following; thus, *chhā*, six; *sāt*, seven; *āṭ*, eight; *lā*, nine; *dās*, ten. *Mī-ñ-at'* means 'one only.' 'One' is *mīat'*, *mīl'*, as in Munḍāri.

The conjugation of verbs is mainly the same as in Munḍāri. The pronominal infix and suffix of the third person singular is often *īch'* instead of *e*; thus, *dāl-ed-īch'-tan-ā-ñ*, I strike him.

The copula or verb substantive is *tan-ā-ñ*, am; *tāhñ-ken-ā-ñ*, I was.

The suffix *et'* (passive *en*) is used to denote past time; thus, *dāl-et'-ā-ñ*, I struck.

Note also forms such as *birīt'-ketáč'*, having arisen; *kā-e-ak'-ken-ā*, would not.

For further details the student is referred to the specimen which follows. It will be seen that the Kōḍā of Birbhum in all essential points agrees with Munḍāri.

[No. 17.]

## MUNḌĀ FAMILY.

KHERWĀRI.

Kōpā.

(BIRBHUM.)

.(Rev. P. O. Bodding, 1903.)

Miāt' hñrā-rēn bār-iā hārāl hñn tñhñn-ken-ā-kin. Ār in-kin  
 One man-of two male children were-they-two. And these-two  
 mātñ-rē hñdññ-ñoh'-tāk' āpñ-tēt'-ko gām-āch'-ē, 'hñ baba, ññ-ak' ānsñ ja  
 among the-youngest-one father-the said-to-him-he, 'O father, my share which  
 nām-eñ hñññ-ke-tē ãm-ññ-mō tññ-ak' dā.' Khñn-gē bisñe  
 get-I divided-having give-to-me-thou mine give.' Then property  
 hñññ-āt'-kin-ā-e. Khñn-gē ãñ kātāk tñññm hñdññ hññ-tāk' jātñ  
 divided-to-them-two-he. Then days some after young son all  
 sāmñao-ke-tē sññññ ãñsñm sēt'-en-e; ãr ãñññ ãñhññ-ken-ak' tñe-ak'  
 collected-having distant country went-he; and there being his  
 bñchñlññ-tē tabñs-nahñs-ke-t'-ā-e tñe-ak'. Ār jātñ-gē ublñ-dublñ-ke-t'-ā-e,  
 bad-living-in squandered-he his. And all wasted-he,  
 ãñ-khñn ãññ ãñsñm ãñsñ mñrññ ãñkñl pñrñ-y-en-ñ, ãr ãññ-dñ rēñgēj-ok'  
 then that country very great famine fell, and he to-hunger  
 lagñ-y-en-ñ-e. Khñn-gē sññ-ke-tē ãññ ãñsñm-rēn miāt' rayñt thññ  
 began-he. Then gone-having that country-of one tenant with  
 japñk'-en-ñ-e, ãr ãññ-dñ ãñh'-ak' pñd-jægñ-tē sñkñri bñgñl  
 took-shelter, and he his outside-property-place-to swine tending  
 kññ-kñch'-ē. Ār sñkñri-kō jññ-ken-ak' chñklñk'-tē ãñh'-ak' lñhech' pñrēch'  
 sent-him-he. And swine eating husks-with his belly filling  
 natññ gñrññj-ok' tñhññ-ken-ñ-e; kññtñ jñññ kñ-kō ãññ-ñe-ken-ñ. Khñn-gē  
 for wishing was-he; but anyone not-they gave-to-him. Then  
 ohñtññ-ññ-lē-y-ē gñm-ke-t'-ñ-e, 'ññ-ak' bñbñ-rēn chñmtit' mñññ-kō-rēn  
 having-come-to-senses-he said-he, 'my father-of how-many servants-of  
 mññññ bisñ-k'-tan-ak' tñkō-ak'; kññtñ ññ-dñ rññgñch'-tē nññññ bēñññk'.  
 food more-becoming-is theirs; but I hunger-from here perishing-  
 tan-ñ-ñ. Bñrñt'-ke-tñch' bñbñ-tak' sññ-ok'-ññ ãr gñm-ñe-ññ, "hñ bñbñ,  
 am-I. Arisen-having father-to shall-go-I and shall-say-to-him-I, "O father,  
 sñrmñ-rēn ãr ãñm-ak' samññ-rē pñp-tāt'-ññ. Ām-ak' hññ ãr nñtñm-  
 heaven-of and thy presence-in sinned-I. Thy son henceforth to-call-  
 ok' layēk lñhñe-tan-ññ. Ām-ak' miāt' mññññ lekñ hñe-to-kñ-ñ-mē."'  
 myself worthy not-being-am-I. Thy one servant like be-let-me-thou."'  
 Khñn-gē bñrñt'-ke-tē ãñh'-ak' āpñ-tēt'-tññ hñch'-en-ñ-e. Kññ-tñ sññññ-rē  
 Then arisen-having his father-to came-he. But distance-at

dâhân-ken-rē-y-ē anī-ak' apū-tēt' lâl-nâm-kīch'-ē, ār mâyā-gē hīch'-en-ak'  
*being-in-he his father to-see-got-him-he, and compassion came*

tāe-ak'; ār nūr-sân-ke-tē hâbâr-kīch'-ē; ār chûk'-û-kīch'-ē. Kin-tū  
*his; and run-gone-having embraced-him-he; and kissed-him-he. But*

hân gām-âch'-ē, 'hâ bābā, sirmā-rēn ār âm-ak' samān-rē pāp-tāt'-īf.  
*son said-to-him-he, 'O father, heaven-of and thy presence-in sin-did-I.*

Ām-ak' hân ār nūtūm-ok' layēk lāhūo-lan-īf.' Kin-tū apū-tēt'  
*Thy son henceforth to-call-myself worthy not-am-I.' But the-father*

âch'-ak' nākâr-kō gām-at'-kō-ā-e, 'dā, jātâ hatâk' bugin-ak' sânk'  
*his servants said-to-them-he, 'give, all from good robe*

ōdōn-āgū-i-pē; ār tusīn-tāe-pē; ār anī-ak' tihī-rē anī, ār  
*take-out-bring-ye; and put-on-his-ye; and his hand-on ring, and*

kātā-rē jutē tusīn-tāe-pē. Ār posāo-ta-rēn dāmṛā āgū-ke-tē baṭi-hât'-  
*foot-on shoe put-on-his-ye. And fattening-of calf brought-having kill-quickly-*

i-pē. Ēn-khân jāmē-jāmē-lāk' rīj-rân-ā-bū. Kārān, nīk'i īn-ak'  
*him-ye. Then eating-eating-with shall-make-merry-we. Reason, this my*

hân gâch'-gē tāhân-ken-ā-e, ār jit' ruṇṛ-en-ā-e; āt'-gē tāhân-ken-ā-e.  
*son dead was-he, and living returned-he; lost was-he,*

ār nām-en-ā-e.' Khân-gē rīj-rân natān lagā-y-en-ā-kō.  
*and found-was-he.' Then merry-making for began-they.*

Kin-tū anī-rēn mārān hân lāyūn-rē tāhân-ken-ā-e. Ār oṛak'-tē hīch'-  
*But his big son field-in was-he. And house-to come-*

nārēch'-en-rē dūrān ār ānāch' ajūm-nām-keṭ'-ā-e. Khân-gē miat'  
*near-having-in singing and dancing to-hear-got-he. Then one*

maḥindār kōṛā nārēch'-te rāk'ā-āgū-ke-tē kūli-kīch'-ā-e, 'ānā-kō-dâ  
*servant boy near-to called-brought-having asked-him-he, 'those-things-*

chekān-tan-ak'?' Anī-dâ gām-âch'-ē, 'ām-ak' hūḍīn hagā-m hīch'-akān-ā-e,  
*what-kind-being?' He said-to-him, 'thy younger brother-thy come-has-he,*

ār âm-ak' apū-m-dâ posāo-tarēn dāmṛā baṭi-kīch'-ē; kārān, bogīn-hāṛmā  
*and thy father-thy fattening-of calf killed-him-he; reason, good-body*

nām-ruṇṛ-kīch'-ē.' Khân-gē rangāo-en-ā-e, ār bālāk' kā-e-ak'-ken-ā.  
*got-back-him-he.' Then angry-became-he, and enter not-would.*

Ātāk'-dâ anī-rēn apū-tēt' oḍōn-hīch'-ke-tē lāhâr-īch'-ken-ā-e. Kin-tū anī-dâ  
*So his father out-come-having entertainer-was-he. But he*

gām-ruṇṛ-ke-tē apū-tēt'-kē gām-âch'-ē, 'nāk'ā nitit' bāchâr âm-ak'  
*said-back-having father-his-to said-to-him-he, 'these so-many years thee-of*

thān maḥindār khaṭāok'-tan-īf, ār âm-ak' hukūm jahā-chīu-lān hō  
*with servant employed-am-I, and thy order ever even*

kā-ī tārām-pārām-tāt'-īf. Inā-rē-hō īf-dâ jahā-chīu-lān hō miṇat'  
*not-I transgressed-passed-I. This-in-even me ever even one-single*

mārām hân-ge kā-m ām-tāt'-īf-ā-m, jāmān īf-ak' gatē-kō lāk' rīj-  
*goat young not-thou gavest-me-thou, so-that my friends with merry-*

*rân-iû. Kin-tû kûsmbi-kô lâk' am-ak' bisoi-dâulât nâstâ-tât'-ê nik'i*  
*make-I. But harlots with thy property-wealth wasted-he this*  
*hân-tâm-ak' hich'-ka-tâch' posâo-ta-rên dâmra-gê baïi-kich'-â-m.' Kin-tû*  
*son-thy coming-after fattening-of calf killedst-it-thou.' But .*  
*anî-dû gâm-âch'-ê, 'hâ bachhâ, am-dû din-gê if-ak' lâk' mênak'-mê-â;*  
*he said-to-him-he, 'O son, thou days me-of with art-thou ;*  
*âr jatâ iû-ak'-kô-dû am-ak'-tan-ak'. Kin-tû rij-rân âr khûsî-gê*  
*and all my-things thine-are. But merry-making and rejoicing*  
*ohâe; kârân, .nik'i hagâ-m-dû gâch-gê tâhân-ken-â-e, âr*  
*is-proper; reason, this brother-thy dead was-he, and*  
*jît'-en-â-e; ât'-gê tâhân-ken-â-e, âr nâm-en-â-e.'*  
*alive-became-he; lost was-he, and found-was-he.'*

It has already been remarked that some of the Kōḍās of the Sonthal Parganas are known under the name of Dhaṅgār. Most Dhaṅgārs of the district speak Kurukh. Some of them, however, use a form of speech which is closely related to the Kōḍā of Birbhum. I am indebted to the Rev. P. O. Bodding for a list of Standard Words and Phrases in that dialect. It will be found below on pp. 241 and ff.

The so-called Dhaṅgār is almost identical with Kōḍā. In a few points, however, it differs.

The word for 'man' is *hūṛā*, but also *hūṛ*. 'Four' is *pōn* as in Santālī.

The inflexion of nouns and pronouns is the same as in Kōḍā. Thus the genitive suffixes *rēn* and *ak'* are used promiscuously.

Most tenses of the verbs are formed as in the Kōḍā of Birbhum. The categorical *a* is often dropped in the singular.

The copula *tān* is often shortened to *t* when used to form the present. Thus, *dāl-ek'-et-iñ*, I strike; *dāl-içh'-et-iñ*, I strike him; *sēnok'-tā-lān*, we two go. Compare Khaṛiā.

The final *t'* of the suffix *tāt'* sometimes becomes *r* as in some dialects of Hō. Thus, *dāl-tar-ak' dāhāk'-ken-iñ*, I had struck.

In other respects the dialect is regular.

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A Kōḍā specimen has also been forwarded from Bankura. It is very corrupt, and it seems to show that the Kōḍās of Bankura will soon abandon their old tongue for Bengali. Compare genitives such as *hor-or*, of a man; *ghorkonnor*, of the property; conjunctive participles such as *birit'-kē*, having arisen, and so forth. The basis of the dialect is, however, a form of speech closely related to the Kōḍā of Birbhum. A form such as *bā-kan-ā*, I am not, corresponds to Muṅḍārī *baṅg-iñ-ā*. The negative particle is *kā*; thus, *kā-m em-at-e*, you did not give. Forms such as *nām-ed-ā*, I get; *hui-en-ā*, it became; *sennā*, i.e. *sen-en-ā*, went; *hatiṅ-ki-ā-y-e*, he divided, apparently agree with the Kōḍā of Birbhum. Other forms occurring in the specimen do not furnish any indication regarding the relationship of the dialect.

I have restored the beginning of the very corrupt specimen as best I could. I have not, however, made any attempt at consistently restoring the semi-consonants.

[ No. 18.]

## MUNḌĀ FAMILY.

KHERWĀRĪ.

Kōpā.

(DISTRICT BANKURA.)

Miat(?) hāro-r bāriā hāne tahn-kin-ā-kin. Inā-maddhē huṛiṅ hān-te  
*One man-of two sons were-they-two. Them-among small son*  
 bābā-kē gom-ke, 'bābā, jor ghorkonno-r bhāg nāmi, im-āṅg-me-dā.'  
*father-to said, 'father, what property-of share shall-get, give-to-me-thou.'*  
 Unāk-nātik-kē bābā haṭiṅ-ki-ā-y-e. Kichhu din bad-rē huṛiṅ hān-te  
*Them-for father divided. Some days after small son*  
 ghorkonno(-r) bhāg au-ka-te akdara-meṭne(sic). Ani sen-ka-te ku-kāj-kete  
*property-of share taking went-abroad. He gone-having evil-deeds-with*  
 ghorkonna-te at(')-kete. Ana dēs sen-ka-te ghorkonna at(')-kete  
*property lost. That country gone-having property lost-having*  
 akal-kete. Anā-tē aśu kaṣṭa hui-en-a. Ani hon-tē girastha sab-kete  
*famine-rose. There much distress became. He then householder joining*  
 āsraya nām-kete. Girastha piri-kē śukri gupi kul-ki-ā-ye. Śukri  
*shelter found. Householder field-to swine to-tend sent-him-he. Swine*  
 gupi-kē amin-rē ani-a(k') man-rē gami-ā-y-e, 'iṅg bābā-reṅg chākar am-te  
*tending that-in his mind-in said-he, 'my father-of servants gratis*  
 jom-nāme-ā, iṅg jom ka-i(iṅg) nām-ed-ā. Iṅg birit(')-kē bābā-thāṅg  
*to-eat-get, I to-eat not-I get. I arisen-having father-near*  
 gomi, "bābā, sarge-ri boṅgā thāṅg ār āmā(k') thāṅg āśu pāp-ke-ā-i(iṅg).  
*will-say, "father, heaven-in God near and thee near much sinned.*  
 Āmā(k') hān-hāpān parichay-em-riā jogya bā-kan-ā. Bābā, āmā(k') chākar  
*Thy son recognition-giving-of worthy not-am. Father, thy servant*  
 lekhā iṅ-kē-hā doh-iṅg-mē."'  
*like me-also keep-me-thou."'*



## HŌ OR LAṘKĀ KOL.

Hō is the dialect spoken by a Muṇḍā tribe in Singbhum and the Tributary States to the south. The number of speakers is about 400,000.

Hō is the name of a tribe, and the language is often called *Hō-kāḷi*, i.e. the language of the Hōs. The word Hō is identical with *hāṛ* and *hāṛā*, the words for 'man' in Santālī and Muṇḍārī respectively.

The Hōs are closely related to the Muṇḍārīs, and they assert that they have come into their present homes from Chota Nagpur. In Singbhum they are usually known as the Laṛkā Kols, i.e. the fighting Kols. Mr. Bradley-Birt rightly remarks that they have fully justified this name. 'As far back as their annals go, they are found fighting, and always crowned with victory, driving back invaders or carrying war and devastation into the enemy's lands.' They have no sub-tribes, and the dialect is the same over the whole area where it is spoken.

The principal home of the Hōs is Singbhum, the neighbouring States of Kharsawan and Sarai Kala, and the adjoining districts of Morbhanj, Keonjhar, and Gangpur. They are found only in small numbers outside these localities. Their territory lies in the midst of the country inhabited by the Muṇḍārīs, and both dialects are spoken side by side in the frontier tracts. In Singbhum, however, Hō is the predominant language, even if we consider the Aryan forms of speech. This is particularly the case in the south-east, in the Kolban or Kol territory proper.

It has already been mentioned that Kol or Kālḥā has been returned as the dialect of numerous speakers in Hazaribagh, the Sonthal Parganas, and Manbhum, and that it is possible that some of the Kols of those districts speak Hō. The bulk of them, however, use a form of Santālī which has been described above under the name of Kārmālī.

According to local estimates made for the purposes of this Survey, Hō was spoken in the following districts:—

Number of speakers.

## Orissa Tributary States—

Athmallik	200
Daspalla	45
Keonjhar	18,536
Morbhanj	45,479
Nilgiri	2,440
Pal Lahera	710

67,410

## Singbhum

205,493

## Chota Nagpur Tributary States—

Sarai Kala	9,975
Kharsawan	19,702
Gangpur	65,000
Korea	3
Bonai	3,348
Sarguja	276

98,304

TOTAL . 371,147

Most of the speakers in the Chota Nagpur Tributary States were returned under the head of Kol, and it is possible that some of them in reality speak Muṇḍārī.

Outside the territory where it is spoken as a vernacular Hō was returned from the following districts :—

Bengal Presidency—		
Parana . . . . .	3,000	
Angul and Khondmals . . . . .	46	3,046
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Central Provinces—		
Kalahandi . . . . .		575
Assam—		
Cachar Plains . . . . .	4,025	
Sylhet . . . . .	1,750	
Kamrup . . . . .	330	
Darrang . . . . .	500	
Lakhimpur . . . . .	1,750	
		8,358
		<hr/>
Total . . . . .		11,979
		<hr/>

By adding all these figures we arrive at the following grand total for the dialect :—

Hō spoken at home . . . . .	371,147
Hō spoken abroad . . . . .	11,979
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Total . . . . .	383,126
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At the last Census of 1901, 371,860 speakers of Hō were returned. I have only soon the details from the Bengal Presidency. They are as follows :—

Mitrapur . . . . .	334
Dalaura . . . . .	244
Angul and Khondmals . . . . .	35
Manikum . . . . .	85
Singhama . . . . .	235,313
Orissa Tributary States . . . . .	96,219
Chota Nagpur Tributary States . . . . .	35,353
	<hr/>
Total . . . . .	367,613
	<hr/>

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The dialect of the Hōs has no literature. I am not aware of any portion of the Scriptures having been translated into it.

The dialect itself is almost identical with Munḍārī. The only difference of importance is the different treatment of the cerebral *ṛ*. It is retained in Munḍārī, but dropped in Hō. Compare *hō*, Munḍārī *hāṛā*, a man; *koa*, Munḍārī *kōṛā*, a boy; *kui*, Munḍārī *kūrī*, a girl; *rua*, Munḍārī *rūār*, return; *oak'*, Munḍārī *ōṛak'*, house; *moya*, Munḍārī *māṛeā*, five; *dāi*, Munḍārī *dārī*, to be able, and so forth. In a specimen received from Morbhanj, it is true, we find *kola*, a boy, but 'a house' is regularly *oak'*. It has already been remarked that the *ṛ* in *dūp'*, Santālī *durup'*, sit, is an old infix. The same is perhaps the case in many other instances where an *ṛ* is dropped in Hō.

The short *a* is occasionally written *o* and *e* in the specimens received from the Sonthal Parganas. Thus the copula *tan* is also written *ton* and *ten*.

Note forms such as *hujuk'* instead of *hijuk'*, come; *rās-ate-y-a-īng*, I might feast; *jome-ka-īng*, I may eat; *ho-naīng*, to become, etc.

The semi-consonants are treated as in Munḍārī. The final *t'* of verbal tenses commonly becomes *d* or *ḍ*, or else it is retained, but very weakly sounded. In the grammar called *Hokajī*, mentioned above under authorities, forms such as *jom-akaḍ-a-īng*, I have eaten, are said to be used when there is no animate object.

The change of *n* to *l* does not appear to occur. Thus we always find *nel*, see.

In other respects Hō is, so far as we can judge from the materials at our disposal, exactly like Munḍārī, and it will be sufficient for further details to refer the student to the specimens which follow. The first is a version of the Parable of the Prodigal Son, and the second the deposition of a witness, both received from Singbhum. The third is the statement of two accused persons taken down in the Sonthal Parganas. It is a comparatively good specimen, and I have therefore printed it, though Hō is not a vernacular of the district. The use of the word *munḍa*, village headman, shows that the speaker did not belong to the Sonthal Parganas.

[No. 19.]

## MUNḌĀ FAMILY.

KHERWĀRĪ.

HŌ OR LARĀ KOL.

## SPECIMEN I.

(DISTRICT SINGBHUM.)

Okon ho-ren baria koa hon-king tai-ken-a. In-king-te huringich'-do  
*A-certain man-of two boy children were. Them-two-among small-one*  
 apu-te-ta-re kaji-ked-a-i, 'am-ak', apo-ng, biti-te okonak' aing-ak' hitad  
*father-his-to said-he, 'thy, father-my, property-in whatever mine share*  
 hobao-a ena aing em-aing-me.' En-te ini ach'-ak' biti haing-ad-king-a-e.  
*becomes that me give-to-me-thou.' Then he self-of property divided-(to-)them-two-he.*  
 Pura din ka senok'-yan-a chi huring hon-do saben jaha-jetanak'-ko  
*Many days not went that small son all whatever*  
 hunḍi-ked-ete sanging disum-te senok'-yan-a-e oṅḍo en-pa-re etkan  
*together-having-made far country-in went-he and there evil*  
 paiṭi-re dim-si tain-te biti-ko chaba-ked-a-i. Chimi-tan ini sabenak' chaba-renga-ked-a  
*doing-in always living goods finished-he. When he all finished-away*  
 en-te en disum-re isu ringa-ked-a, oṅḍo ini rengech'-yan-a-e. Oṅḍo  
*then that country-in much famined, and he destitute-became-he. And*  
 ini senok'-yan-te en disum-ren miat' ho-ta-re tai-yan-a-i okoe ni ach'-ak'  
*he gone-having that country-of one man-with stayed-he who him self-of*  
 ote-re sukuri gupi-te kul-ki(ch')-a-e. Oṅḍo ini en jokach'-te okonak'-ko  
*field-in swine keeping-in sent-him-he. And he that time-in which-things*  
 sukuri jome-tan-a ach'-ak' lach' pek'rech' sanang-tan-e tai-ken-a, oṅḍo okoe-o  
*swine eating-were self-of belly to-fill wishing-he was, and anyone*  
 ini jahanak'-o ka-ko em-ai-tan tahi-ken-a. En-te ini atkar-ked-a oṅḍo  
*him anything not-they giving-to-him were. Then he understood and*  
 ini kaji-ked-a, 'apu-ing-ta-re ohimin nala-tan-ko jome-tan-te-ak'-te-re-y-o  
*he said, 'father-my-near-in how-many servants food-with-in-even*  
 isu-ko asul-ok'-tan-a oṅḍo aing rengech'-goch'-tan-a. Aing-do ka-ing  
*much-they subsist and I hunger-die. Me-as-far let-me-go*  
 apu-ing-ta-te senok'-a oṅḍo aing kaji-ai-a, "he apo-ng, torpur-reak'  
*father-my-near-to will-go and I will-say-to-him, "O father-my, heaven-of*  
 chira oṅḍo am-ta-reak' chira-tad-a-ing; oṅḍo amak' hon men-te kaji aing  
*wrong and thee-near-of wronged-I; and thee-of son saying to-say I*  
 leka-o baṅg-aif-a. Nala-tan-ko-te-re-o mit'-o leka rika-ing-me." En-te ini  
*worthy not-am-I. Servants-in-of-even one-even like keep-me."* Then he

ufa-yan-te ach'-ak' apu-te-ta-te senok'-yan-a. Men-do ini sanging-re-ge  
*arisen-having self-of father-his-near-to went. But he distance-at-indeed'*  
 tai-ken-lok' ach'-ak' apu-te ach' nel-ki(ch')-te hiyating-yan-a ondo nir-kete  
*being-with self-of father-his him seen-having pitied and run-having*  
 ach'-ak' hotok'-re hambud-kete chereb-ki(ch')-a-i. Hon-te kaji-ai-tan-a, 'he  
*self-of neck-on embraced-having kissed-him-he. Son-the says-to-him, 'O*  
 apo-ning, torpur-reak' chira ondo am-ta-re-y-o-ing chira-tad-a, ondo mit'-sa  
*father-my, heaven-of wrong and thee-near-in-also-I wronged, and anymore*  
 amak' hon men-te-do ka-ko kaji-a-in-a.' Men-do apu-te ach'-ak' dasi-ko  
*thee-of son saying not-they shall-call-me.' But father-his self-of servants*  
 kaji-ad-ko-a-i, 'saben-ko-ete isu bugin lija ondong-kete pinda-i-pe, ondo  
*said-to-them-he, 'all-from much good cloth brought-having put-on-him-you, and*  
 ach'-ak' ti-re pola ondo kata-re karpa tusing-tai-pe; ondo abu jome-a-bu  
*his hand-on ring and feet-on shoes put-his-ye; and we eat-will-we*  
 ondo rās-a-bu, chi-kate-chi ne aiñ-ak' hon goch'-len-lok' jid-rua-len-a-i;  
*and feast-will-we, because' this me-of son died-having alive-returned-he;*  
 ad-yan-lok' nam-rua-len-a-i.' En-te ini rās-atan-a.  
*lost-having-been found-again-was-he.' Then he feasted.*

Ach'-ak' marang hon pipa-re tai-ken-a. Ondo oak' japak'-re hujuk'-len-a-e  
*His big son field-in was. And house near came-he.*  
 en-te ru-atan-te ondo susun-tan-te-ak' sari ayum-ked-a-i, ondo ach'-ak'  
*then playing-of and dancing-of sound heard-he, and self-of*  
 dasi-ko-ete miat' ho ach'-ta-te kaa-li(ch')-te kuli-ki(ch')-a-i, 'neya-do  
*servants-from one man self-near-to called-him-having asked-him-he, 'this*  
 chi-kan-a?' Ini kaji-ked-a, 'amak' unqi-m hujuk'-len-a-e, ondo  
*what-is?' He said, 'thee-of younger-brother-thy come-has-he, and*  
 apu-m-do isu bugin-te jom-ked-a-ko ena mente chi bugi-te-ge nam-  
*father-thy very well feasted-they that saying that well-indeed got-*  
 rua-ki(ch')-a-i.' Men-do ini kurkure-yan-a ondo bitar-te ka-i sen-sanang-ki(ch')-a-  
*again-him-he.' But he angry-became and inside not-he to-go-wished.*  
 Ena men-te ach'-ak' apu-te parka-te ol-yan-a-i ini manati-i-tan-a.  
*That saying self-of father-his outside came-out-he him entreats-him.*  
 En-te apu-te kaji-rua-a(ch')-a-i chi, 'nel-me, aing nimin sirma  
*Then father-his said-back-to-him-he that, 'see, I so-many years*  
 hoba-yan-a am-ing saitiba-tad-me-a, ondo chuila-o am-ak' kaji ka-ing  
*became thee-I served-thee, and ever-even thee-of word not-I*  
 uch'-ked-a. Men-do am chuila-o miat'-leka minqi hon ka-m  
*transgressed. But thou ever-even one-like goat young not-thou*  
 em-a(ch')-ing-a, chi aing aing-ak' jori-ko-lok'-ing rās-ate-y-a. Men-do amak'  
*gatest-to-me, that I me-of friends-with-I feast-might. But thee-of*  
 en hon etkan paiqi era-ko-lok' juri-yan-te amak' biti-ko  
*this son bad behaviour women-with joined-having thee-of goods.*

jom-ohaba-ked-a-i, chi-leka-i rua-len-a, en-leka am bugin jome-te-am  
*to-eat-finished-he, when-he returned, then thou well eating-in-thou*  
 jom-ked-a.' Apu-te ini kaji-a(oh')-tan-a, 'he hon, am saben din  
*atest.' Father-his him said-to-him, 'O son, thou all days*  
 aing-lok' men-am-a, oṇḍo okonak' aingak' ena saben amak'. Men-do  
*me-with art, and whatever mine that all thine. But*  
 sukhi-te-ak' oṇḍo rās-ate-ak'-ge honaṅ bugin-a. Chi-kan men-te chi  
*happiness and merriment-indeed to-become good-is. What saying that*  
 ne amak' uṇḍi-m goch'-len-a-i, oṇḍo-i jid-rua-kan-a;  
*this thee-of younger-brother-thy dead-was-he, and-he alive-retained-has;*  
 ad-len-a-i, oṇḍo-i nam-rua-kan-a.'  
*lost-has-been-he, and-he found-again-has-been.'*

[ No. 20.]

## MUNḌĀ FAMILY.

KHERWĀRĪ.

HŌ OR LAḤKĀ KOL.

## SPECIMEN II.

(DISTRICT SINGBHOUM.)

## DEPOSITION OF A WITNESS.

Aingak' nutum Balku. Apu-ing nutum Gono. Jāti Ho. Nala  
*My name Balku. Father-my name Gono. Caste Ho. Daily-wages*  
 jom-tan-a-ing. Hatu Karkāṭa.  
*eat-I. Village Karkāṭa.*  
 Am chikana-m adan-a?  
*Thou what-thou knowest?*  
 Aing ol-ken-a-ing. Pal-ko-ko tuḍ-tan-a. 'Ape ohikanak'  
*I came-out-I. Ploughshares-they pulling-out-are. 'You what*  
 men-te pal-ko-pe tuḍ-tan-a?' 'Alo-m met-ale-y-a, sobok'-goch'-me-  
*saying ploughshares-you pull-out?' 'Not-thou say-to-us, stab-kill-thee-*  
 a-le.' En-te muṇḍa-ing uṭa-ki(ch')-a. Muṇḍa uṭa-len dipli kumbu-ko  
*shall-we.' Then Muṇḍā-I raised-him. Muṇḍa awoke time thieves*  
 nire-yan-a. Muṇḍā-lok'-te-ling nel-ked-ko-a. Pal-ko-ko tuḍ-ked-a.  
*ran-away. Muṇḍā-with-in-we-two saw-them. Ploughshares-they pulled-out.*  
 Muṇḍa uṭa-len-te-ko nire-yan-a. Adoṅ-ko-do ka-ing nel-urum-tad-ko-a.  
*Muṇḍā awoke-when-they ran-away. Others not-I recognized-them.*  
 Ni-king-ge-ṅ nel-ad-(king)-a. Gopa Ḍuka kaji-ked-a-king, sobok'-goch' udube-re-do.  
*These-two-I saw. Gopa Ḍuka said-they-two, stab-kill tell-if.*  
 Setak'-pāṅ nel-ked-a-ie, oak' ka-ko bu-dai-te pal-ko-ko  
*Morning-in saw-we, house not-they make-hole-able-being ploughshares-they*  
 idi-ked-a. Haṭ betar nida-ko kumbu-ked-a. Haṭ basi-le  
*took-away. Market day night-they theft-made. Market following-day-we*  
 sab-ked-king-a.  
*seized-them-two.*  
 Chimtaṅ-pe sab-ked-king-a?  
*What-time-you seized-them-two?*  
 Tara-siṅgi Maṅki hujuk'-len-te sab-ked-king-a-le. Ḍuka oak'-re baria  
*Afternoon Maṅki come-having seized-them-two-we. Ḍuka house-in two*  
 pal-le nam-ked-a.  
*ploughshares-we found.*

## FREE TRANSLATION OF THE FOREGOING.

My name is Balku, and my father's name is Gono. I am a Hō and subsist on daily wages. Karkaṭā is my village.

What do you know?

When I came out of the house, they were pulling out the ploughshares. I asked them why they did so, and they said that they would stab me if I spoke to them. Then I woke up the headman, and the thieves ran away. The headman and I saw them take off the ploughshares. I did not recognize the rest, but I saw these two. It was Gopa and Ḍuka who said they would stab me if I informed against them. In the morning we saw that they had not been able to break into the house when they carried off the ploughshares. They committed the theft on the night of the market day, and we arrested them the following day.

At what time of the day did you arrest them?

In the afternoon after the arrival of the Maṅki. We found two ploughshares in Ḍuka's house.



## MUNḌĀ FAMILY.

## KHERWĀRI.

HŌ OR LARĀ KOL.

## SPECIMEN III.

(SONTHAL PARGANAS.)

Chi-kan numu-tem-a?  
*What name-thy-is?*

Ramai Ho, gomke.  
*Ramai Ho, Sir.*

Amak' chi-lika ujur men-a?  
*Thy what petition is?*

Ale hatu-reyak' mit' ho aifak' ote eser-ked-a.  
*Our village-of one man my land took-possession-of.*

Okoi eser-ked-a?  
*Who dispossessed?*

Soma Ho.  
*Soma Ho.*

Chimin sirma-y-eto am en ote si-ten-a-m?  
*How-many years-from thou that land cultivatest-thou?*

Monu-y-ete si-ten-a-ing, gomke.  
*Manu-from cultivate-I, Sir.*

Nea kalom okoi si-ked-a?  
*This time who cultivated?*

Ale-ge.  
*We-indeed.*

Okoi en ote-reyak' pañcha em-ten-a-e?  
*Who that land-of rent giving-is?*

Aing-ge. Moya taka ape sika ape ana em-e-ten-a-ing.  
*I. Five rupces three sika three anna giving-am-I.*

Okoi-ta em-ten-a-m?  
*Whom-to giving-art?*

Munḍa-ta.  
*Headman-to.*

Okoi her-ked-a?  
*Who sowed?*

Aing-ge her-ked-a, oṇḍo ako-ge ir-ked-a.  
*I-indeed sowed, and they harvested.*

Am-ak' gowa-ko menak'-ko-a ?  
*Thy witnesses are ?*

Menak'-ko-a.  
*Are-they.*

Soma hujuk'-akan-a ohi ?  
*Soma come-has what ?*

Nenre-ge men-a.  
*Here is.*

Am-do Ramai-ak' ote eser-ked-a-m ?  
*Thou Ramai's land dispossessedst-thou ?*

Ka, Gomke, ena-do ale-y-ak' ote; ale-ge her-ked-a.  
*No, Sir, this our land; we-indeed sowed.*

Ayer-te okoi her-ked-a ?  
*Formerly who sowed ?*

Ayer-te ale-ge her-ked-a. Tayum-te Ramai her-ura-ked-a.  
*Formerly we-indeed sowed. Afterwards Ramai sowed-again.*

Mah okoi si-ked-a ?  
*Last-year who ploughed ?*

Ramai si-ked-a-e.  
*Ramai ploughed-he.*

Chi-lika-te si-ked-a-e ?  
*How ploughed-he ?*

Apu-ing hasu-en-te Ramai bong-lagit'-te miat' taka miat' sukri  
*Father-my ill-being Ramai sacrifice-for one rupee one pig*  
 onḍo sim-king baria em-ked-a-e, onḍo bar sirma lagit' en ote  
*and fowl-they-two two gave-he, and two years for that land*

apu-ing bandhar-ked-a. Tayum-te ai sirma ach'-ge si-ked-a.  
*father-my mortgaged. Afterwards seven years he-indeed ploughed.*

Bandhar em-kai-te mit' sirma tayum apu-ing goch'-en-a-e. En  
*Mortgage given-to-him-having one year after father-my died-he. That*

dipli huḍing tai-ken-a-ing. Men-do bara-bari kaji-ked-a-ing, 'bar sirma  
*time small was-I. But still said-I, 'two years*

chaba-ked-a. Na-do ale-ge si-a.' Men-do ka-i bage-ked-a.  
*gone-have. Now we-indeed cultivate-shall.' But not-he gave-up.*

Bara-bari aing-ge pañcha em-ten-a-ing, onḍo ni-ge sama-sama-te  
*Still I-indeed rent giving-am-I, and he free-of-charge*

si-ten-a-e.  
*cultivating-is.*

Amak' hatu-reyak' muṇḍa hujuk'-len-a-i ?  
*Your village-of headman come-is-he ?*

Eyak', gomke, ni-do ale-y-ak' munḍa.  
*Yes, Sir, this our headman.*

Ohikan numu-tem-a, munḍa?  
*What name-thy-is, headman?*

Goma Ho, gomke.  
*Goma Ho, Sir.*

En epses-reyak' kaji adan-a-m?  
*This mutual-possessing-of matter knowest?*

Adan-a-ing, gomke. Soma-ta-ete pañcha nam-tan-a-ing.  
*Know-I, Sir. Soma-from rent getting-am.*

Bandhar-reyak' kaji adan-a-m chi?  
*Mortgage-of matter knowest what?*

Adan-a-ing. Ena-do bar sirma lagit' bandhar tai-ken-a.  
*Know-I. This two years for mortgage was.*

### FREE TRANSLATION OF THE FOREGOING.

What is thy name?

Ramai, a Hō, Sir.

What is thy petition?

Somebody of our village has taken possession of my land.

Who?

Soma.

How many years hast thou cultivated it?

From the oldest time, Sir.

Who did the ploughing this time?

We.

Who pays the rent?

I. I pay five rupees, 15 annas.

To whom dost thou pay?

To the headman.

Who did the sowing?

I, but they did the harvest.

Hast thou any witnesses?

Yes.

Has Soma come in?

Here he is.

Hast thou taken possession of Ramai's land?

No, Sir, it is our land, and we have sowed it.

Who did so from the beginning?

We, but later on Ramai did.

Who ploughed last year?

Ramai.

How came that to pass?

My father had been taken ill, and Ramai lent us one rupee, a pig, and two fowls for the offerings. My father then mortgaged his land for a period of two years, but he went on ploughing for seven years. One year after having mortgaged his land my father died. I was then a boy, but still I said, 'two years have passed, and now we shall take over the cultivation.' But he did not give up the land. Nevertheless, I pay the rent, and he is cultivating free of charge.

Is the headman of your village here ?

Yes, Sir, here he is.

---

What is thy name, headman ?

Goma, Sir.

Dost thou know about this quarrel ?

Yes. I get the rent from Soma.

Dost thou know about the mortgaging ?

Yes. It was for a period of two years.

## TŪRĪ.

According to Mr. Risley, the Tūrīs are 'a non-Aryan caste of cultivators, workers in bamboo, and basket-makers in Chota Nagpur. The physical type of the Tūrīs, their language and their religion, place it beyond doubt that they are a Hinduised off-shoot of the Muṇḍās. In Lohardaga, where the caste is most numerous, it is divided into four sub-castes—*Tūrī* or *Kisān-Tūrī*, *Or*, *Dom*, and *Domrā*—distinguished by the particular modes of basket and bamboo-work which they practise ... Tūrīs frequently reckon in as a fifth sub-caste the Birhārs, who cut bamboos and make the *sikās* used for carrying loads slung on a shoulder yoke (*bahangī*), and a kind of basket called *phanda*. Doms and Domrās speak Hindi; Tūrīs, Ors, and Birhārs use among themselves a dialect of Muṇḍārī.'

The Birhār dialect is closely related to Muṇḍārī, and the speech of the Tūrīs also agrees with that language in most essential points. In a few characteristics, however, it follows Santālī, as against Muṇḍārī.

According to information collected for the purposes of this Survey, Tūrī is spoken in Ranchi, the Jashpur State, Sambalpur, and Sarangarh. The following are the revised figures returned for the purposes of this Survey:—

Ranchi	455
Jashpur State	2,000
Sambalpur	1,600
Sarangarh	271
TOTAL	3,727

The corresponding figures at the Census of 1901 were as follows:—

Burdwan	38
24 Parganas	354
Jessore	94
Dinajpur	258
Jalpaiguri	547
Darjeeling	203
Bogra	546
Sonthal Parganas	1
Ranchi	450
Palamu	24
Singbhum	39
Chota Nagpur Tributary States	630
Sambalpur	660
TOTAL	3,880

In Sambalpur the Tūrī dialect is almost pure Muṇḍārī. 'A man' is, however, *hor*, i.e. probably *hūr*, and not *hūrā*. Compare Santālī. Forms such as *pēā*, three; *pūniā*, four, in Tūrī agree with Santālī, as does the phonology of the dialect in most points. Thus we find *ñel*, to see, in Jashpur, but *lel* in Ranchi.

The inflexion of nouns and pronouns is mainly regular. The dative-accusative adds the Aryan *ke*, and the two genders are occasionally confounded. Thus, *ap-tai-ke*, to his father; *sukri-ren jojomak'*, the swine's food. In Sarangarh we find forms such as *apan*, is, and the singular and plural forms of the pronouns are often confounded in the

specimen from that State; thus, *yem-ād-i-y-ā-e*, he gave him, *i.e.* them; *ām*, thou, instead of *āpē*, you, and so forth.

The inflexion of verbs agrees with Santāli, but replaces the *k* of *kan* by *t* in the same way as in Muṇḍāri. The distinction between the various suffixes which are used to denote past time is rather loose. On the whole, however, the conjugation is regular. Compare *senok'-a-īng*, I shall go; *katha-i-a-īng*, I shall say to him; *bigur-jun-ā-pe*, you will become at variance with yourselves; *gock'-tan-ā-īng*, I die; *sap'-ked-ā*, seized; *lāṭēk'-lid-i-ā*, struck him; *hoi-en-ā*, became, and so forth.

In the Sarangarh specimens the verb substantive is *idān-ā*, past *doho-len-ā*. Compare Asurī and Māhlē. There are also several irregular forms. They will, however, be easily understood from the specimen.

Note also forms such as *kān-iñ-ā*, I am not; *kān-ok'-ā*, it is not.

Further details will be easily understood from the specimens which follow. The first is the beginning of a version of the Parable of the Prodigal Son received from Rancbi. The second has been forwarded from the Jashpur State and contains the complaint of a villager over hard times. The third is a version of a well-known story in the Tūri dialect of Sarangarh.

[ No. 22.]

## MUNḌĀ FAMILY.

KHERWĀRĪ.

TŪRĪ.

## SPECIMEN I.

(DISTRICT RANCHI.)

Miat' nor-ke haria chhaua tahi-ken-a-kin. Ini-ate huringich'  
*One man-to two sons were-they-two. Them-from young-the*  
 apat-te kathad-i-y-a-i, 'e aba, iing-ke khurji-ke hatīng-aiing-me.'  
*father-the said-to-him-he, 'O father, me-to property divide-to-me-thou.'*  
 Ogo ach'-ak' khurji hatīng-ad-kin-a-i. Thora din tayom-te huringich'  
*And his property divided-to-them-two-he. Few days after small-the*  
 sohenak' samtao-ked-te sainging disum-te senok'-en-a-i, oro hon-te kharab  
*all collected-having distant country-to went-he, and there evil*  
 kami-re din-din ach'-ak' khurji dūbi-chaba-tad-a-i. Sohenak' chaba-ked-te  
*doing-in day-by-day his property waste-finished-he. All finished-having*  
 hana muluk-re pure akal hei-en-a, oro reñgech'-en-a-i. Oro  
*that country-in big famine arose, and destitute-became-he. And*  
 senked-to una raj-ren miat' hor-lok' tahi-ken-a-i.  
*gone-having that country-of one man-with stayed-he.*  
 Uni ach'-ak' qār-re uni-ke sukri chara-te-ko kul-tad-i-a-i. Uni  
*He his field-in him sicine feeding-in-them sent-him-he. He*  
 sukri-ren jommak'-e koi-ken-a-i ach'-ak' lach' biok' oro okoe-ho ini-ke  
*size-of food-te demanded-he his belly to-fill and anyone him-to*  
 kado em-ai-ken-a. Oro ini-ak' ji-re urung-ked-te katha-la(k')-i,  
*not-let gave-to-him. And his mind-in sense-getting said-he,*  
 'apatāng-ren nankar-ke bahut jom-ak' hena; iing reñgech'-goch'-tau-a-iing.  
*'father-my-f servants-to much food is; I hunger-die-I.*  
 Ing birik-ko-te apatāng-ta senok'-a-iing oro ini-ke-ñg katha-i-a-iing,  
*I critic-having father-my-near go-shall-I and him-to-I say-to-him-shall-I,*  
 "ho aha, sangera birad oro amak' birad-iing gunh-akad-a-iing. Iing-ke  
*'O father, hear-of against and thee-of against-I sin-have-done-I. Me*  
 ekhanda-ya alu dāng-me, iing-ke dhangar-loka do-iing-me." Oro  
*and-let don't keep-me, we servant-like keep-me." And*  
 hāhā-ya apatāng-ta senok'-en-ai. Sainging-re tahi-ken-a-i, apatāi  
*and-let say father-my-near went-he. Distance-at was-he, father-his*  
 hāhā-ya aur kado adan-ai oro hāhā-ko-te chol'-lil-i-a-i,  
*and-let and now-let and and-let-having kiss-to-him-he,*

## MUNḌĀ FAMILY.

KHERWĀRĪ.

TŪRĪ.

## SPECIMEN II.

(JASHPUR STATE.)

Dulā, māt' āgu-y-ā. Hēltā bhētāw-ā ōnā-kē-hō āgu-y-ā.  
*Come, bamboo shall-bring. Sprouts are-found them-also shall-bring.*

Hēltā-rēn haṇḍuā bānāy-ā-ū, āur ākriñ-ā. Māt'-rēn jhāṭī tēngē-y-ā.  
*Sprouts-of haṇḍua shall-prepare, and shall-sell. Bamboo-of mat shall-weave.*

Tihing ōṛāk'-rē chē-kānāk'-hō jōmē-tē kānōk'-ā. Ōnā-kun-rē māt'  
*To-day house-in anything eating-for not-is. Thereabout bamboo*

kānōk'-ā. Ōnā buru jāti saṅgiñ-ā. Nōṇḍē-rēn māt' kānōk'-ā.  
*is-not. That mountain very distant-is. Here-of bamboo not-is*

bēs. Bir nēs lōōk'-kān-ā. Ōnā-sē lōōk'-kētē māt' kharāp-  
*good. Wood this-year burnt-was. Therefrom burnt-having bamboo bad-*

ēn-ā. Ing dui ānā-rēn ōt si-y-ā-ing. Hōl-kālōm-rēn huṛu kā  
*became. I two anna-of field cultivate-I. Last-year-of paddy not*

hōi-lēn-ā. Chālis man itā hēr-tāhī-lā(k')-ing. Sē itā ōnā-hō kā  
*became. Forty measures seed sowed-I. That seed that-even not*

ruār-lēn-ā. Sagrō kēārī-rēn huṛu rōhōṛ-ēn-ā, dāk' kā-ē pūrā-lāk'-a.  
*returned. All field-of paddy dried-up, water not-he was-sufficient.*

Machkam-kē kārā kuchā-tād-ā-ē. Inā-nēgi machkam-hō jāti mahraṅg-ēn-ā.  
*Machkam hail smashed. Therefore machkam-even much dear-became.*

Nēs ūt' jāti hōi-lēn-ā. Iñāk' ūl-sing nēs-rēn jō-tāhi-  
*This-year mushrooms many grew. My mango-tree this-year-of fruitful-*

kēn-ā. Magar ōnā ūl-hō kā bili-lēn-ā. Berel-ti-gi gōt'-chābā-tān-ā-kū,  
*was. But that mango-even not ripened. Unripe-being gather-finish-they.*

Jē bāñchā-lēn-ā, tē-kē ōnā-kē chōr idi-tān-ā-kū. Nōā ūl biliōk'-rē  
*What left-was, that that thieves stole-they. This mango ripens-when*

jātis sibil-ēn-ā. Pahil jāti jō-y-ōk'-kēn-ā; nīhāk'-dō kā jō-y-ōk'-ā.  
*very sweet-became. Formerly much fruitful-was; now not fruitful-is.*

## FREE TRANSLATION OF THE FOREGOING.

Come, let us bring bamboos and also the young shoots if we find any. We will make *haṇḍua*<sup>1</sup> from them and sell it. And we will weave bamboo mats. We have

<sup>1</sup> A kind of dried flour prepared from the young shoots of the bamboo.



nothing to eat in the house, and there are no bamboos in the neighbourhood. Yonder mountain is very far off, and the bamboos here are not good. The woods were burnt this year, and the bamboos have become bad from the burning. I cultivate a field at a rent of two annas. Last year there was no rice. I had sowed forty maunds, but it did not come up. The rice of my whole plot dried up because the rain was not sufficient. The machkam<sup>1</sup> was smashed by hail, and so even machkam has become dear. There were many mushrooms this year. My mango tree was full of fruit, but they did not ripen. They were gathered up and eaten unripe, and what was left was stolen by thieves. The fruit of that mango tree is very sweet when it is ripe. It used to be loaded with fruit, but now there is none.

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<sup>1</sup> Machkam is *Santalum album*, *Paria latifolia*. The flowers are an article of food with most of the Munda tribes.

[No. 24.]

MUNĐĀ FAMILY.

KIRIBĀRI.

161.

SPECIMEN III.

(STATE SUBANGAER.)

## FREE TRANSLATION OF THE FOREGOING.

An old man had many sons who were always quarrelling. He often remonstrated with them, but in vain. At last he ordered his sons to bring a bundle of sticks before him, and asked each of them to break it. They tried with all their force, but in vain. Because the sticks had been tightly tied together, and one man could not manage to break them. Then the father asked them to untie the bundle and gave each boy one stick to break. They easily did so, and the father said, 'behold the force of unity. If you will live in friendship, nobody can do you any harm; but if you quarrel and separate, you will be a prey to your enemies.'

## ASURĪ.

Asurī is the dialect spoken by the Asurs, a non-Aryan tribe of Chota Nagpur. So far as can be judged, from their language, the Asurs are closely related to the Korwās.

Colonel Dalton connects the Asurs with the Asuras who, according to Muṇḍā tradition, were destroyed by Siṅboṅga, and Mr. Risley is inclined to think that they are the remnant of a race of earlier settlers who were driven out by the Muṇḍās. The Rev. F. Hahn mentions that the Asurī dialect contains some Dravidian words which have possibly been borrowed from Kurukh, and also some words which he cannot identify in connected languages. This latter fact would point to the same conclusion as that arrived at by Messrs. Dalton and Risley. It will, however, be shown later on that at least some of the words which Mr. Hahn thinks are neither Kurukh nor Muṇḍā are used in other connected forms of speech. Moreover, Asurī grammar so closely agrees with Santālī and Muṇḍārī that there is no philological reason for separating the Asurs from other Muṇḍā tribes. They believe in a god whom they apparently identify with Siṅboṅga, the sun, and their religion is, so far as we know, of the common Muṇḍā character. We are not, however, in this place concerned with their origin. So far as philology is concerned, they are a Muṇḍā tribe pure and simple.

According to Mr. Hahn 'the tribe is divided into several sections, *viz.*,— the Agōriā, the Brijīā or Binjhīā, the Lōharā, the Kōl, and the Pahārīā-Asurs. These sub-tribes are again divided into totemistic sections, which are similar in name to those found among other Aborigines in Chota Nagpur. The chief occupation of the Asurs is smelting iron, and, in the case of the Lōharā Asurs, the making of rude iron utensils and agricultural implements; they also till the jungle in a most primitive manner.'

According to information collected for the purposes of  
this Survey, Asurī was spoken in the following districts:—

Number of speakers.	
Ranchi . . . . .	8,025
Jashpur State . . . . .	1,000
TOTAL	9,025

The so-called Agōriā or Agariā has only been returned from Ranchi. No information has been available as to the number of speakers. The Census figures for the tribe are 1,616.

The so-called Brijīā, which is also called Kōrāntī, has been returned as the dialect of 3,000 individuals in Palāmau. The Brijīās in Ranchi were included under the head of Agariā.

By adding these figures we arrive at the following total for Asurī:—

Asuri proper . . . . .	9,025
Agōriā . . . . .	1,616
Brijīā . . . . .	3,000
TOTAL	13,641

To this total should be added 6,000 speakers in the Raigarh State, 4,000 of whom were reported to speak Māñjhī, while 2,000 were entered under the head of Muṇḍārī. At the last Census of 1901, Māñjhī and Brijīā were returned instead. Māñjhī is a common title among the Asurs, and the specimens forwarded from Raigarh in the so-called Muṇḍārī

and in the so-called Māñjhi both represent a form of speech which is apparently most closely related to Asuri. See below. The following are then the revised figures:—

Asuri and sub-dialects	13,641
So-called Māñjhi	4,000
So-called Mundāli	2,000
TOTAL	<u>19,641</u>

This total is considerably above the mark. The corresponding figures at the last Census of 1901 were as follows:—

## Asuri—

Jalpaiguri	553
Ranchi	2,492
Palaman	44
Chota Nagpur Tributary States	47
	<u>3,126</u>

## So-called Māñjhi of Raigarh

22

## Agarīā—

Jalpaiguri	1
Ranchi	119
Palaman	161
Chota Nagpur Tributary States	42
	<u>323</u>

## Bijāīā—

Darjeeling	8
Ranchi	13
Palaman	1,052
Chota Nagpur Tributary States	304
Raigarh	20
Wartha	1
Sambalpur	23
	<u>1,423</u>

TOTAL 4,894

It will be seen that these forms of speech are rapidly dying out, and their total disappearance can only be a question of time.

## AUTHORITIES—

DIXON, W. H.—*Nine Years among Kolarian Tribes*. *Journal of the Asiatic Society of Bengal*, Vol. lvii, Part 1, 1896, pp. 7 and 8.

HARR, REV. FRED.—*Primer of the Asuri dialect, a dialect of the Kolarian language*. Communicated by Dr. G. A. Grierson, C.I.E. *Journal of the Asiatic Society of Bengal*, Vol. lxxx, Part 1, 1930, p. 116 and 117.

Several specimens of Asuri have been received from Ranchi and from the Jashpur State.

Most of them are more or less mixed with Mundāri. One specimen, however, a version of the Parable of the Prodigal

son, has been kindly prepared by the Rev. Ferd. Hahn who has made a special study

of the dialect. It will be reproduced, together with one of the Jashpur specimens, in the ensuing pages. No specimens have been forwarded of the so-called Agōriā. The dialect is, however, stated to be the same as ordinary Asurī. The same is also the case with the so-called Brijīā. A list of Standard Words and Phrases in that dialect has been received from Palamanu. It will be referred to in what follows. It represents the same form of speech as ordinary Asurī.

In addition to the list of words two specimens purporting to be written in Brijīā have been forwarded from Palamanu. They are very corrupt and represent a mixed form of speech. A short account of it will be given below on pp. 143 and ff. In this place we shall deal with Brijīā as represented by the list of words, *i.e.* as identical with Asurī.

Like Tūri, Asurī is a dialect of the language which we have called Kherwāri, the two principal forms of which are Santāli and Muṇḍārī. Asurī is more closely related to the latter than to the former, though it, in many respects, agrees with Santāli.

**Pronunciation.**—The pronunciation mainly agrees with Muṇḍārī. The palatal *ñ*, however, does not become *n*, but is retained or else changed to *y*; thus, *ñel*, see; *yam*, get.

An *h* is sometimes changed to *v* in the specimens prepared by Mr. Hahn; thus, *vātū*, village; *vej-u(k')*, come. This must be due to Dravidian influence. An initial *v* or *w* is, *e.g.*, unknown in Santāli. An *r* is, in the same specimens, occasionally changed to *r*, as is also the case in Kārmāli; thus *rūar*, to return; but *hoṛ*, a man.

Mr. Hahn does not mention the semi-consonants. He speaks of 'the check which often occurs after a vowel and especially when two vowels stand together.' This remark can only refer to the semi-consonants, and I have, therefore, added them in the specimen within parenthesis. The Jashpur specimens mark the semi-consonants, though in a very inconsistent way. As in Muṇḍārī and Hō, the corresponding soft consonants are often substituted for them.

Mr. Hahn usually writes a long vowel instead of a final semi-consonant. In other cases he uses the corresponding soft consonant. Spellings such as *goj* and *god*, die; *ved-kan-ā*, has come; but *vej-u(k')-mē*, come, however, point to the conclusion that the phonetical system of Asurī in this respect agrees with Santāli and Muṇḍārī, and I have therefore added the sign of the semi-consonants. Thus I write *dukumā-lak'-ā*, said, instead of Mr. Hahn's *dukumā-la'-a*; *neā-rak'-a-tē*, for this reason, instead of his *neā-ra'-a-tē*, *lit.* from that of this; *mīat'*, one, instead of his *mīad*; *raṅget'*, *i.e.* probably, *raṅgech'*, famine, instead of his *raṅget* and so forth.

Soft consonants are apparently sometimes substituted for hard ones; thus, *doho-ken-ā*, was, compare Dhaṅgār *dāhāk'-ken-ā*; *gatad-i-ā*, he said to him, and so forth. Note also *ov-ai-me*, Santāli *em-ae-me* and *ew-ae-me*, give him, and so forth.

**Vocabulary.**—Mr. Hahn mentions several instances where Asurī differs slightly from ordinary Muṇḍārī. Thus, *hopon*, Muṇḍārī *hon*, child; *kūl*, Muṇḍārī *kulā*, tiger; *durup'*, Muṇḍārī *dūp'*, sit; *tihin*, Muṇḍārī *tisih*, to-day; *ōt*, Muṇḍārī *otē*, field; *hāṭih*, Muṇḍārī *hanāṭih*, share; *pēā*, Muṇḍārī *apī-ā*, three, and so forth. In all the cases mentioned, and in several similar ones, Asurī agrees with Santāli. It should, however, be borne in mind that such slight divergencies do not represent different words but different forms of the same word. Thus Santāli, and also Muṇḍārī, possesses both the simple *hān*, child, and the collective *hāpān*. Similarly *sodor*, to arrive, to approach, which Mr. Hahn

considers as a genuine Asurī word, is the same word as Santāli *sor*, and so forth. It is very unsafe to base any conclusions on such facts so long as we do not know more of Asurī, and of the formation of words in the Muṅḍā languages in general.

According to Mr. Hahn there are many words in Asur which he cannot identify in connected languages. It would be rash to infer anything from this fact. Some of the words mentioned by him are good Muṅḍā words. Thus, *hēṛē*, husk (Santāli *hārā*); *hurū*, i.e. *hurū*, unhusked rice (Santāli *horō*); *javar*, gather (Santāli *jaora*); *usul*, high (Santāli *usūl*); *numiu*, thus (Santāli *nūmīn*, so much); *nes*, this year (Santāli *nās*); *usad*, angry (Santāli *usaḥ*), and so on. Some of these words are, of course, originally loan-words, but they are not peculiar to Asurī. The case with the other words mentioned by Mr. Hahn is probably similar, and all words in Asurī which are not true Muṅḍā words are probably borrowed from some Aryan or Dravidian form of speech.

**Nouns.**—The inflexion of nouns is quite regular.

The suffixes of the dual and the plural are *kiñ*, *kū* (or *kō*), respectively.

The dative-accusative is sometimes formed by adding the Aryan suffix *kē*. Usually, however, the dative and the accusative are indicated in the verb.

The suffixes of the genitive are *ā* (i.e. probably *ak'*), *rā* (i.e. *rak'*), *ren*, *reni* (i.e. *renich'*).

**Numerals.**—The first numerals are 1, *mīat'*; 2, *bariā*; 3, *pēā*; 4, *upuniā*; 5, *moyā*; 6, *turiā*; 7, *aiyā*; 8, *iriyā*; 9, *arēā*; 10, *geleā*. For five, etc., however, the Hindī numerals are commonly used. Note *banar*, both, as in Santāli.

**Pronouns.**—The personal pronouns are regular. 'I' is *iñ*; and 'you two,' *aban*. There is some confusion in the use of the suffixed pronouns in the specimens. Thus we find *āpuu-iñ*, my father, instead of 'his father.'

The demonstrative pronouns are *hinī*, this; dual, *hi-kiñ*, plur. *hi-kū*; *hunī*, and *hūi*, that. Besides we also find *minī* and *munī*. *Nīhī*, this very, is probably written for *nīk'z*. The same forms are said to be used for inanimate nouns as well. We also find, however, regular forms such as *neā*, *minā*, *houā*. The Brijjā list from Palamau has forms such as *mininā*, his; *mu-kūnā*, their.

'What?' is *chitauā*, i.e. probably *chitanak'*. In other respects the pronouns are apparently quite regular.

**Verbs.**—There is a verb *īdan-ā*, (he) is, which is often used as an impersonal verb; thus, *īdan-me-ā*, thou art. In the Brijjā list from Palamau we also find the ordinary *meu-ā*, is. The base *doho*, to remain, is used like Santāli *tahān*; compare Dhangār. We also find forms such as *tehi-ken-ā* or *tahi-ken-ā* (Jashpur) and *tai-ken-ā* (Brijjā of Palamau), was. In Jashpur we also find the Aryan *hēkē*, is. Compare Khariā.

The passive is formed by adding *o* or *vā*, i.e. *ok'*. Thus, *seu-o(k')-ā*, I shall go; *rug-o(k')-ā*, reduplicated future of *ru*, beat, and so on.

The tenses are, so far as we can judge from the materials, formed as in Muṅḍāri. Note the prefixing of *ov* (i.e. *w*) before suffixes beginning with a vowel; thus, *hāḥī-ovat'-kiñ-ā*, divided to them two.

The future does not take any suffix. Thus, *sen-o(k')-ā*, I shall go; *rū-e-y-ā*, I shall strike.

The suffix of the present is *tan*; thus, *nīk-tan-ā-e*, he sees.





## MUNḌĀ FAMILY.

## KHERWĀRĪ.

## ASURĪ.

## SPECIMEN I.

(Rev. F. Hahn.)

(DISTRICT RANCHI.)

Mīat' hoṛ-rēni(ch') bariā hopon-kiñ doho-len-ā. A-kiñ-otē huṛiñ hūni-ā  
*One man-of two sous-they-two were. Them-two-from small his*  
 āpun dukumā-la(k'), 'oe bābā, iñ-ā hāṭiñ idan-ā, hūni ov-āiñ-mē.' Niho  
*father said, 'O father, my share is, that give-to-me.' Then*  
 hiñi banar hāṭiñ-ovat'-kiñ-ā. Niñiñ diplē tayom-rē huṛiñ hopon soben  
*he both share-gave-to-them-two. Some days after small son all*  
 javar-ked-tē sañiñ disum-tē sen-yan-ā oṛo honñ aḍē-rē kā-pāriḷā kāmī-tē  
*collected-having distant country-to went and that place-in not-good work-with*  
 soben ḍubāu-ked-ā. Soben chaba-ked-tē honā disum-rē bekār rañet'-yan-ā,  
*all wasted. All finished-having that country-in much famine-became,*  
 hed hiñi rañet'-yan-ā-e. Niho hiñi sen-kan-tē honā disum-rā miat' hoṛ  
*and he famished-he. Then he gone-having that country-of one man*  
 aḍē doho-len-ā. Hūni miñi ot-rē sukri-kū ñel-tā bidā-lid-i-ā. Niho  
*near stayed. He him field-in swine see-to sent-him. Then*  
 hiñi sukri hēṛē jom-doho-la(k')-ā-e hūni-tē iñ-ā(sic.) potā pērej-o(k')-yan-ā,  
*he pig husk eating-was-he that-with his belly filling-was,*  
 hed hūni okoe kā ovāld-i-ā. Niho hiñi iriyan-tē dukumā-lā(k'), 'iñ-ā  
*and him anyone not gave-him. Then he conscious-having-become said, 'my*  
 āpun-ren-kū kudahā kāmī-kū idan-ā. Hu-kū aḍē kudahā jojom idan-ā,  
*father-of-they many servants are. Them near much food is,*  
 hed iñ rañet'-tē goj-og-o(k')-yan-ā. Iñ birid-o(k')-iñ oṛo āpun-iñ aḍē  
*and I hunger-with dying-am. I shall-arise-I and father-my near*  
 seno(k')-iñ hed dukumā-e-ñ, "oe āpun-iñ, iñ sirmā-rē hed am-ā  
*shall-go-I and shall-say-to-him-I, "O father-my, I heaven-in and thee-of*  
 maṛaṇ-rē pāp-ked-ā. Hed-tē maṛaṇ-rē am-rēni hopon-iñ dukumā-y-ā  
*before sinned. Hence in-future thy son-I shall-say*  
 lekā kun-iñ-ā. Iñ am-rā miat' kāmī-ā lekā ēdel-iñ-mē." Niho birid-kan-tē  
*fit not-am. Me thy one servant-of like appoint-me-thou." Then arisen-having*  
 hūni āpun aḍē sene-yan-ā. Oṛo sañiñ-rē doho-len-ā, hiñi-kan-tē hiñi-ā  
*he father near went. And distance-at was, this-in his*  
 āpun hūni ñel-lid-i-ā, hed aṇāu-ked-tē ñir-ked-tē rōd-e-ā oṛo ohoñā-lid-i-ā.  
*father him saw-him, and pitied-having run-having embraced-him and kissed-him.*

Niho hopon dukumā-lā(k'), 'oe āpun-iñ, sirmā-rē hed am-ā marān-rē  
*Then son said, 'O father-my, heaven-in and thee-of before*  
 pāp-ked-ā-iñ, oṛo marān-tē am-ā hopon-iñ dukumāy-ā lekā kun-iñ-ā.' Paš  
*sinned-I, and future-in thy son-I shall-say fit not-am.'* But  
 āpun hini-ā kāmī-kū dukumā-lā(k'), 'sanam-etē bēs gendrā(k') uṛuñ-ē-pē  
*father his servants said, 'all-from good robe bring-you*  
 oṛo muni jadaur-i-ē-pē, hen-tē muni-ā ti-rē mudam oṛo kāṭā-rē jutā  
*and him clothe-him-you, also his hand-on ring and foot-on shoe*  
 jutā-y-ē-pē. Oṛo jil-vanā bachrū ged-ē-pē, hed abū jom-ked-tē sārī-o(k')-ā-bū,  
*shoe-him-you. And fattened calf kill-it-you, and we eaten-having feast-will-we,*  
 nik'i-ra(k')-a-tē, iñ-ā hopon-iñ goj-doho-len-ā, nahā jivid-len-ā; muni  
*this-of-from, my son-my dead-had-been, now revived; he*  
 ad-doho-len-ā, oṛo rūar-yam-len-ā.' Hen-tē hu-kū sārī-yan-ā.  
*lost-had-been, and again-found-was.' So they feasted.*

Paš hini-ā baḍe-ac otē-rē doho-len-ā. Oṛo vej-vej-tē oṛa(k') aḍē sodor-ked-  
*But his elder-one field-in was. And coming-in house towards approached-*  
 tē sārī-kū susun-kū ayum-la(k')-ā. Hen-tē hini muni-ā kāmī-kū-tē mīat'  
*having musicians dancers heard. Therefore he his servants-from one*  
 hoṛ rāk'-ked-tē sudhau-lid-i-ā, 'nihi chi-tan-ā?' Hini dukumā-lā(k'), 'am-ā  
*man called-having asked-him, 'this what-is?' He said, 'thy*  
 boko-ē vej-len-ā. Hen-tē am-ā āpun jil-vanā bachrū ged-lid-i-ā, nik'i-  
*younger-brother-he come-has. Therefore thy father fattened calf killed-it, this-*  
 ra(k')-a-tē, huni napae-kan-tē vej-yam-lā(k'). Paš hini usad-yan-ā oṛo oṛa(k')  
*reason-for, he safely came-found.' But he angry-became and house*  
 bitar-re kā-e bolo-yam-len-ā. Hen-tē muni-ā āpun uḍuñ-ked-tē  
*inside-in not-he to-enter-wished. Therefore his father outside-having-come*  
 huni bhuriyau-lid-i-ā. Paš huni āpun-iñ(sic.) rūar-dukumā-lā(k'), 'ñel-mē, nimin  
*him entreated-him. But he father-his replied, 'see, so-many*  
 baḡi-tē am-rā kāmī-lā(k'), ortē-rē amā dukmā kā-iñ birid-la(k')-ā. Numen-rē  
*years-from thy service-doing, once thy word not-I lifted. That-much-in*  
 am huṛiñ merom hō kā-m ovāld-i-ā, niā men-tē, iñā gaṭi-kū tūlē sārī-o(k').  
*thou small goat even not-thou gavest, this saying, my friends with might-feast.*  
 Paš am-rā nik'i hopon lamī-kū tūlē am-ā jonom jom-ked-ā, huni enan vej-len-ā,  
*But thy this-very son women with thy living devoured, he when came,*  
 mi-an muni-tē jil-vanā bachrū ovāld-i-ā-m.' Paš huni dukumā-lā(k'), 'an hopon-iñ,  
*then him-for fattened calf gavest.' But he said, 'O son-my,*  
 am sadāin iñ-ā aḍē doho-tan-am. Hed chitana(k') iñ-ra(k'), sanam am-ra(k') idan-ā.  
*thou always me-of with art. And what mine, all thine is.*  
 Paš abū sārī-neienāñ hed sirīñ-nelenāñ, nia-ra(k')-a-tē, ni(k')i am-ā boko-  
*But we should-feast and should-be-happy, this-reason-for, this-very thy younger-*  
 e goj-doho-len-ā, oṛo rūar-jivid-len-ā; ad-doho-len-ā, oṛo rūar-yam-len-ā.'  
*brother-he dead-had-been, and again-alive-became; lost-had-been, and again-found-was.'*

[ No. 26.]

## MUNDA FAMILY.

KHERWARI.

ASURI.

## SPECIMEN II.

(STATE JASHPUR.)

## I.

Mēṛhēt' űam-la sen-nen-ā tihñ ninduā bērā. Buruk' pakhā  
*Iron seek-to went to-day morning time. Mountain direction*  
 sen-tehin-en-ā-iñ. Mēṛhēt' kā-lē yām-la(k') oṛak' rūaṛ-nen-ā-lē.  
*gone-had-I. Iron not-ice found house returned-ice.*  
 Boko-iñ giti(ch')-ken-ā-e. U-kē biñ hab-lid-i-ṛ-ā-e. Rān-mubgāḍ  
*Younger-brother-my sleeping-was-he. Him snake bit-had-him-it. Drugs-roots*  
 lagāo-legā-lak' itan-ō kāi itan-nen-ā. Āyub-berā-e goch'-nen-ā-e. Dihirē  
*applied-ried anything not took-place. Evening-time-he died-he. Village-in*  
 dhēr hoṛ-kū tehin-en-ā. Sagro-kono űel-lid-i-ā. Thānā-rē  
*manṛ men were. All men saw-him. Police-station-in*  
 nālis sen-nen-ā-lē. Dārogā hich'-nen-ā-e āru goch' hoṛ-kē  
*to-give-information went-ice. Dārogā came-he and dead man*  
 űel-lid-i-ā-e.  
*saw-him-he.*

## II.

Holāte iñ huṛu ir-iñ sen-tehin-en-āiñ. Hūi-ho hich'-tehin-en-ā-e.  
*Yesterday I paddy to-cut-I gone-had-I. He-also come-had-he.*  
 Hūi tik'-rē hāpā tāhin-en-ā. Ul-dubā āṛē duṛap'-tehin-en-ā-iñ. űel-lid-iñ-ā-e  
*His hand-in stick was. Mango-tree side sitting-was. Saw-me-he*  
 hech'-gathā-lak', 'itanā iñ huṛu-kē ik'-r-id-ā-m?' Iñ kabāḍē-la(k'), 'iñ huṛu  
*came-said, 'why my rice cuttest?' I answered, 'my rice*  
 bekē.' Theṅgā-tē humak'-lid-iñ-ā-e. Sāmān-rē choṭ-lāgāo-len-ā. Bidig maēm  
*is.' Stick-with struck-me-he. Forehead-on struck. Much blood*  
 űur-nen-ā. Nēā gendṛak'-kē tol-le-iñ. Jē ghaṛi gogoch'-rē bār-hoṛ  
*came-out. This cloth tied-I. What time struck-when two-men*  
 tehin-en-ā-kū(sic). Mit'-hoṛ tehin-en-ā-e goñjhu, mit'-hoṛ koṭwār tehin-en-ā-e.  
*were-present-they. One-man was-he head-man, one-man koṭwal was-he.*  
 Iñ gitich'-tehin-en-ā. Iñ-kē koṭwār dak' em-lā(k')-e. Kaṭi saltassē-rē oṛak'  
*I lying-was. Me-to koṭwal water gave. A-little composed-when house*  
 hich'-nen-ā-iñ.  
*came-I.*

## FREE TRANSLATION OF THE FOREGOING.

## STATEMENT OF TWO WITNESSES.

## I.

To-day I went out in the morning to find iron. I went towards the mountain but did not find any, and so we came home. My brother was then sleeping. A snake had bitten him. I applied many drugs and roots, but in vain, and in the evening he died. There were many men in the village, and they all went and saw him. We went to the police station and gave information, and the Sub-Inspector came and saw the corpse.

## II.

Yesterday I went to cut rice, and he came there likewise, with a stick in his hand. I was sitting under a mango tree. He saw me and said, 'why are you cutting my rice?' I said that it was my rice, and then he struck me with his stick on the forehead. Much blood came out, and I tied my cloth round my head. At the time he struck me, two persons were present, the Goñju and the Koṭwāl. I fell down, and the Koṭwāl gave me water. After having become somewhat restored I went home.

It has already been remarked that some corrupt specimens of the so-called Brijīā dialect have been forwarded from Palamau. I am not able to make anything out of them, and I therefore simply reproduce the beginning of the first of them, a version of the Parable of the Prodigal Son.

Very little can be said regarding the inflexion of nouns and pronouns. There is, apparently a locative suffix *en*; thus, *dīhīrīā-en(sic.)*, in the country; *luchā-en*, in riotousness.

*Iān* is translated 'my', 'thy', and 'his'. For 'his' we also find *āj*. *Iān* therefore probably means sometimes *inā*, my, and sometimes *ach'-ā*, his.

The conjugation of verbs is, if we can trust the specimens, very confused. We find *sen-ā*, I will go, and, he went; *kathā-lā-e*, he said, and, I shall say. There are regular forms such as *uddau-keṭ-ā*, i.e. *uḍau-keṭ'-ā*, squandered; *hāṭi-wad-i-ā*, i.e. *hāṭin-wad-i-ā*, he divided to him, side by side with forms such as *jawār-ō*, he collected; *jived-ō-ā*, he revived; *hār-ō-ā*, I broke. Conjunctive participles end in *ōmī*; thus, *biridōmī*, having arisen, and so forth.

It would, however, only be waste of time and paper to try to reconstruct the grammar of the specimens. If they really represent the dialect of anyone, it must be that of such Brijīās as have forgotten their own language.

[No. 27.]

## MUNḌĀ FAMILY.

## KHERWĀRĪ.

ASURĪ (BEIJĀ) DIALECT.

(DISTRICT PALAMU.)

Okoe hoṛ bāriā seṅgoch' idan-ā. Huni-ēdāni hundie āpu-in  
*One man two sons were. Them-from-among younger father-his*  
 kathā-lā-ē, 'oe baba, huṛū-ōt jē ithān hinibāṅṅ hoṛā-ō betē iā dān.'  
*said-he, 'O father, rice-field which my share may-be that me give.'*  
 Tabē huni huni-ēn i-ān huṛū hāṭi-wad-i-ā. Purē din rekānā hoṛw-ā  
*Then he him-to his property divided-to-him. Many days not (sic.) passed*  
 hundie seṅgoch' chitānā jawar-ō purē sāngiā senō-an-ā, iwējōā hundēā  
*younger son all collected very distant went, and there*  
 luchhāen din bitā-lek i-ān huṛū uddāō. Senōen hundēā ēk-ḍūē uddāō-keṭ-ā  
*riotously days spent his property wasted. When there all wasted-had*  
 tabē hunā dihirīā-en hāpoṛ hōtā-et-ā, iwējōā huni range-thān-ā, iwējōā  
*then that country-in heavy famine-arose and he poor-became, and*  
 huṛi senō-en-ā hunā dihin idān-i-ā miānāe hoe-an-ā, sērāng huni i-ān  
*he went that country inhabitants one-to lived, who him his*  
 khātān sūkari kul-tad-i-ā bidā.  
*field swine sent-him sent.*

Speakers of Kherwārī have also been returned from the Raigarh State. According to local estimates there were 2,000 speakers of Muṇḍārī, and 4,000 whose dialect was returned as Māñjhī, in the State. At the last Census 20 speakers of Brijīā and 22 speakers of Māñjhī were returned instead. It is therefore probable that the Muṇḍārī originally reported is in reality Brijīā, and that that dialect as well as the so-called Māñjhī are now practically extinct. The specimens forwarded for the purposes of this Survey point to the same conclusion. They are extremely corrupt and mixed with Aryan forms and words.

The so-called Māñjhī has hitherto been classed as Santālī. Māñjhī is, however, not a dialect at all, but a title which the Santāls as well as the Asurs, Korwās, and other tribes are fond of applying to themselves. One specimen of the so-called Māñjhī, a version of the Parable of the Prodigal Son, has been forwarded from Raigarh. It is not written in Santālī, but in a form of speech which is much more closely related to Muṇḍārī. It represents the same dialect as a list of Standard Words and Phrases in the so-called Kol or Muṇḍārī, forwarded from the same place. We are therefore justified in considering both as the same form of speech.

It is extremely difficult to classify the dialect in question. It is not pure Muṇḍārī, but more closely related to dialects such as Tūrī, Asurī, and Korwā. Forms such as *hunḍi-ker-si*, having collected; *del-ker-ā*, left, show the same change of the *t'* in the suffix *ket'* as Korwā. The negative particle, on the other hand, is *kā* as in Asurī. Who? is *koi*, which corresponds to Asurī *okoe*, and so forth. It seems therefore to be most correct to class the dialect as a form of speech between Asurī and Korwā. The figures have been shown under Asurī.

It would be waste of time and paper to go further into detail. It will be sufficient to print the first few lines of the Parable of the Prodigal Son in order to give an idea of this very corrupt and mixed form of a dying language. I give the text almost as I have received it, with only a very few corrections.

[No. 27.]

## MUNḌĀ FAMILY.

## KHERWĀRI.

SO-CALLED MĀNĪHĪ DIALECT.

(STATE RAIGARH.)

Min ēr-ā barayā lihin-kiṅg tac-ken-a-kiṅg. Kōṛā lihin tātā-go  
*One man-of two sons-they-two were-they-two. Small (sic.) son father-to*  
 kāji-ki-ā-ē, 'ē būā, dē kauṛi-kū paisā-kū hāṭiṅ-talaṅg.' Ēnā tātā  
*said-he, 'O father, give cowries pice divide-our-two.' Then father*  
 kauṛi-kū paisā-kū hāṭiṅ-anjā. Tayom-tē huḍiṅg tikiṅ kōṛā lihin jammā  
*cowries pice divided. Afterwards few days small son all*  
 huṅḍi-kēr-si āru sāiṅg ātū tōrāiṅg. Ēnā phuhar kām-rē kauṛi-paisā-kū  
*collected-having again distant village went. Then evil doing-in cowry-pice-them*  
 at'-kē. Jēb ach'ā hāth-rē paisā anker-ā, ēnā rāj-rē khūb dukāl  
*lost. When his hand-in money not-remained, that country-in big famine*  
 parā-yan-ā. Ini mit'-gi-mit'-gi kisān ghar-rē kamiā thai-yan. Ini kisān  
*fell. He one-one farmer's house-in labourer stayed. That farmer*  
 ūwāya(sic.) barahā charāya-kē toryā-kūl-tā-i-yā. Hēṛē jēprā(sic.) barahā.  
*him pigs feeding-for away-sent-him. Husks ate swine.*  
 Barahā jomē-dēl-ker-ā, lihin jojom-nān man hoēl. Ini jahā-kahā kā  
*Swine eating-left, child eat-to mind was. He in-any-way not*  
 yam-ji-ā-ē.  
*gets-he.*

## KORWĀ.

The Korwā dialect is closely related to Asuri, and is spoken by about 20,000 individuals.

The word for 'man' is *hoj*, i.e., *hāj*, as in Santāli. The name Korwā does not therefore appear to have anything to do with that word, which in the west has the form *kōr*. It is perhaps connected with names such as *Khericār*. We do not, however, know anything about the original meaning of either of those words.

The Korwās use the same honorific title to denote themselves as the Santāls, viz., *Mānjhi*.

The Korwās are sometimes also called *kōrā-kū*, young men, from *kōrā*, a boy. The use of this denomination has given rise to much confusion. In the first place the Korwās have been confounded with the Kūrkūs, the most important Muṇḍā tribe of the Central Provinces. Moreover, *kōrā-kū* is also the plural of *kōrā*, another form of *kōḍā*, a digger. Now the Kōḍās are a different tribe, but Korwās and Kōḍās are constantly confounded, and it is not always possible to say if the speakers returned from the districts in reality speak Korwā or are Kōḍās. The Kōḍās have been separately dealt with above. See pp. 107 and ff.

The Korwās are found in various parts of Chota Nagpur, especially in Palamau, Jashpur, and Sarguja. They also occupy a tract of country in Mirzapur, to the south of the river Son, and along the Sarguja frontier. The Mirzapur Korwās assert that they have come from Sarguja within the last two or three generations. Some Korwās are also found in Hazaribagh. The number of speakers in that district was originally estimated at 2,950. The local authorities have, however, since then reported that there are no speakers of Korwā in Hazaribagh.

Korwā was also returned from Burdwan and Manbhum. At the last Census, of 1901, the corresponding figures have been shown under Kōḍā. In the case of Manbhum this agrees with information kindly supplied by the Rev. A. Campbell, who further remarks that the Kōḍās of Manbhum speak Muṇḍāri. I have therefore given the figures for both districts under Kōḍā. It is probable that the 395 speakers of Korwā who were returned from the Sonthal Parganas at the last Census, of 1901, in reality speak Santāli. The principal home of the Korwā tribe is, accordingly, Palamau and the tributary States of Jashpur and Sarguja. In Palamau, they are almost exclusively found in the south, on the Sarguja frontier, and in Jashpur most of them reside in the table land of Khuria.

The hill Korwās of Sarguja believe that they are descended from a scare-crow set up to frighten wild animals by the first men who raised crops in the State. The same tradition is also current among the Asurs. The Korwās claim to be the original inhabitants of the country they occupy.<sup>1</sup> Mr. Risley remarks that this their claim 'is in some measure borne out by the fact that the priests who propitiate the local spirits are always selected from this tribe.' Mr. Driver, on the other hand, states that they have traditions about the Mahadeo Hills.

<sup>1</sup> The hereditary Divān of the State of Jashpur is a Korwā.



. According to the latter authority, 'they are in various states of civilisation, from the Birhor-Koroa of the jungles to the cultivator on the plains who prefers to call himself a "Kisān."

'In Palamau they call themselves Korca-Muṅḍas rather than Koroas, and in Sirguja and Jashpur they like to be called Paharias, the name Korea being looked upon as a term of reproach . . . The Koroas are divided into several sub-tribes, the Pahariā or Bor-koroas, the Birinjia-koroas, the Birhor-koroas, the Koraku-koroas, and the Korea-Muṅḍas. All live amongst the hills and jungles and speak dialects of the Kolarian language. The Dand-koroas or Dih-koroas and the Agaria-koroas live on the low lands, and speak only a dialect of Hindī.'

The so-called Kōrā-kū Korwās are sometimes also called Kōr-kūs. Two hundred and seventy-five speakers of Kōr-kū have been returned from Sarguja. They will be included in the Korwā figures from the State.

According to Mr. Crooke, the various sub-tribes of the Korwās do not appear to exist in Mirzapur. The Korwās of that district state that there are only two sub-tribes, *viz.*, Korwā and Kōrā-kū.

The language of the Korwās is not the same in all places. Many Korwās now use a form of speech which is very closely related to Muṅḍārī and Santālī. They are apparently gradually abandoning their old speech. Specimens of that more refined form of the language will be given below on pp. 158 and ff.

The most idiomatic Korwā is spoken in Jashpur and Sarguja, in the south of Palamau, and in Mirzapur. In the latter district the dialect is known under the name of Korwārī. The Erṅā sub-tribe of the Jashpur State use a slightly different dialect which is known as Erṅā or Singlī.

According to local estimates and the returns of the Census of 1891, Korwā was spoken as a home tongue in the following districts:—

Number of speakers.		spoken as a home tongue in the following districts:—	
Bengal Presidency—			
Ranchi . . . . .			5,016
Palamau . . . . .			2,000
Jashpur . . . . .			5,000
Sarguja . . . . .			6,536
Udaipur . . . . .			358
		Total Bengal Presidency	18,910
United Provinces—			
Mirzapur . . . . .			33
		GRAND TOTAL	18,943

At the Census of 1891 Korwā was further returned from Jalpaiguri and from Assam, where it was spoken by non-resident immigrants from Chota Nagpur. The details were as follows:—

Jalpaiguri . . . . .		608
Assam . . . . .		181
	TOTAL	784



run. A *v* sometimes corresponds to an *h* in Santālī and Muṅḍārī; thus, *vich'-ken-ā*, he came; *vātu*, village. The semi-consonants have only been marked in the Jashpur specimens, and even there in a very inconsistent manner. I have written them in the usual way when there were indications to show their existence. I have not, however, ventured to aim at consistency with regard to the marking of them or to the spelling generally.

'Give him' is *ow-ai-me*, as in Asurī. Compare also *īdān-ā*, is, etc.

Note also the insertion of a *w* in forms such as *katā-waḍ-i-ā*, he said to him; the use of the infix *n* in words such as *anamak'*, thy; *kanalom*, last year, etc.; and the common tendency to change the semi-consonant *t'* in verbal forms to *ḍ*, *ṛ* and *r*. Compare *kasūr-teḍ-ā-ing*, I sinned (Jashpur); *yam-ker-ā*, got (Palamau); *katā-ter-ā*, said (Palamau). Compare the remarks under the head of Hō, on p. 118 above.

Verbal tenses in the Jashpur specimens frequently end in *ō*; thus, *āyum-aḍ-ō*, he heard; but *katā-waḍ-ā*, he said; *katā-ter-ā-yō*, he said. It is impossible to decide whether this *ō* is a suffixed particle or represents a change of *ā* or *e* to *ō*.

There are several other peculiarities and inconsistencies in the spelling. They cannot, however, be classed according to definite rules, and I shall therefore only draw attention to the fact. The details will be ascertained from the specimens.

**Nouns.**—The inflexion of nouns is, mainly speaking, regular. Forms such as *lesan dān-ō*, in few days, in the Jashpur specimen, apparently contain the same *ō* as the verbal forms just mentioned. Postpositions such as *kā* (Jashpur), *kiā* (Palamau), to; *sudhā*, to (Mirzapur and Palamau), are borrowed, and the dialect is, on the whole, no more pure. Note also the *tō* or *tū* in words such as *apā-tō*, the father; *hopon-tū*, the son. Compare Santālī *tāt'*.

**Numerals.**—The numerals 'four' and following are borrowed. Instead of *pē*, three, we also find the Aryan *tīn* in Jashpur.

**Pronouns.**—The personal pronouns are apparently regular. Thus, *āing* and *iing*, I; *alē*, we (exclusive); *abū*, we (inclusive). Note forms such as *iniing*, my; *anamak'*, thine, and so on.

In the case of demonstrative pronouns we find the same forms beginning with *m* as in Asurī. Compare *hāe*, *māe* and *wāe*, he; *man*, that, and so forth.

In the Mirzapur list we find *ya-wa-nē*, who? *ya-r-nē*, whose? *yā-tha-rē*, from whom? They look like Dravidian loan-words. An initial *y* does not appear to belong to the Muṅḍā languages. What? is *chili* or *chila*, compare Santālī *chele*.

**Verbs.**—The verb substantive is *īdān*, past *doho-tan*, as in Asurī. In Palamau we find forms such as *īdān-mi-ā*, thou art.

The indefinite future tense is regularly formed. Thus, *jom-ā*, he is eating; *durup'-kok'-ā*, he is sitting; *charā-kok'-ā*, he is standing; *chalo-ā*, I shall go.

The usual present tense is formed as in Muṅḍārī. Thus, *rijh-raṅg-jom-tan*, they feast and eat. In Jashpur *tā* is commonly used instead of *tan*, and such forms often have the meaning of a future. Thus, *gujuk'-tā*, I am dying; *katae-tā*, I shall say to him. Compare Khariā. The suffix *tā* in Jashpur sometimes also has the meaning of past time; thus, *doho-tā*, was; *bol-tā*, entered.

The various stages of past time are denoted by means of the same suffixes as in Santāli and Muṇḍārī, though we cannot, of course, expect to find instances of all the various forms in use in those languages.

In the first place we have the simple past formed by adding the suffixes *eḍ*, *aḍ*, *en* (*yān*), *an*. Thus, *sen-eḍ-ā*, went; *ow-aḍ-i-ā*, gave to him; *mesa-en-ā*, joined; *goch'-yān-ā*, I am beaten; *kud-ān-e*, he has come.

Such forms frequently have the meaning of a present; thus, *goj-yan-ā*, I die; *im-yad-ā*, he gives; *chalāo-en-ā*, goes.

The Muṇḍārī suffix *te'* occurs as *ted*, *teḍ*, *teṛ*, and *ter*. Thus, *sab-ted-ā*, I have seized; *rañgeh'-tiḍ-i-ā*, it hungered him, he was hungry; *sen-teṛ-ā*, I have walked; *rak'-ter-ā*, he called. In Palamau we find forms such as *yal-yam-te-ā*, he caught sight of him. Compare the forms ending in *tā* in Jashpur mentioned above. Note also forms such as *ḥhurāo-tar-ā*, collected (Jashpur). In Palamau we also find *sen-ten-ā*, he went, and so on.

The suffix *ket'*, *ken*, etc., occurs in forms such as *byāh-keḍ-e-ā*, he has married her; *īdān-kī-ā*, said; *yam-keṛ-ā*, got; *surtā-ker-ā*, he came to his senses; *goch'-ken-ā*, he died; *vich'-ken-ā*, he has come, and so forth.

Forms such as *tilā-gaḍ-ā*, I have taken; *ñam-gaḍ-ō*, he got, and so forth, apparently contain the suffix *kat'*.

The remoter past is formed by adding the suffixes *le'*, *len*, etc. Thus, *ñil-li-ā*, i.e. *ñil-lich'-ā*, he saw him; *chalāo-len-ā*, he went; *goj-len-ā*, he had died, and so forth.

Note finally forms such as *ñam-nen-ā*, he was found; *tōrā-yō*, he went; *mamak'-yō*, he was cutting, and so forth.

The imperative is regular. Thus, *ow-ai-mī*, give him; *hāṭing-wā-ing-mē*, divide to me, etc. In Palamau and Mirzapur we find forms such as *asulī-ārā*, keep me; *jomi-ārā*, eat.

The noun of agency is formed as in Asurī. Thus, *huḍing-āi*, the younger.

The negative particle is *mē* in Jashpur, *minē* in Mirzapur, and *menē* or *nē* in Palamau. Compare Khariā. We also find *alo* in forms such as *alo-i bol*, he did not enter.

It will be seen that Korwā is closely related to Asurī, and there can be no doubt regarding its classification as a form of Kherwārī. For further details the student is referred to the specimens which follow. The first is a version of the Parable of the Prodigal Son received from Jashpur; the second is a popular tale from Palamau; and the third is the statement of an accused person in the Korwā or Korwārī of Mirzapur. All the specimens are rather corrupt. They are, however, quite sufficient to allow us to judge as to the general character of the dialect. A list of Standard Words and Phrases from Mirzapur will be found below on pp. 241. and ff.

[No. 28.]

## MUṄḌĀ FAMILY.

KHERWĀRĪ.

KORWĀ.

## SPECIMEN I.

(JASHPUR STATE.)

Mi(t') hor-rikinak' bar hor-kin doho-tā. Huḍiṅg-āi beṭā-t apā-t  
*One man-of two men-they-two were. Small-the son-his father-his*  
 saṅgē katā-ter-ā, 'e bābā, dēñ, itādō hāṭiṅg-wā-iṅg-mē.' Lāich'-ku  
*near said, 'O father, please, this-all divide-to-me-thou.' To-the-sons (sic).*  
 hāṭiṅg-aḍ-ō apā-tō. Lesan din-ō huḍiṅgāi-yō jamak' ṭhurāo-tar-ā aur  
*divided-to-them father-the. Few days-in small-the-also all gathered and*  
 jabar laṅkā-e sen-eḍ-ā aur jamak' hāṭiṅg-chābā-go(t')-teḍ-ā. Jamak'  
*great distance-he went and all to-distribute-finished-quickly. All*  
 chābā-o(k')-te hānā rāij-ō baṛā akūl-en-ō, raṅgech'-tiḍ-i-y-ā. Hāe hānā  
*finished-being-on that country-in heavy famine-arose, it-hungered-him. He that*  
 rāij-ra(k') mi(t')-hor hor saṅge mesā-en-ā. Tab hāe hāe-yā katā-ter-ā-yō,  
*country-of one-man man with joined-was. Then he him-to said-he,*  
 'da-mē, sukri-kū sarāo-kū-mē loyong-hor.' Tab sukri-kū jom-kē-ā hānā hēṛē  
*'go, swine feed-them-thou field-ward.' Then swine ate those husks*  
 nām-kū-rē-do hāe jom-kē-ā. Man mē-i nām-gaḍ-ō. Nibū hāe surtā-kēṛ-ā,  
*getting-them-if he eaten-would-have. That not-he got. Then he sense-became,*  
 nak'ak' urī-kā-e katā-yā, 'āiṅg bābā-ra(k')-ku jom-tā haṛwāhā-kū nak'ak' lakan;  
*this wise-he said, 'my father-of-they ate servants this much;*  
 iṅg-do raṅgā-iṅg guju(k')-tā. Iṅg rim-u(k')-tā-iṅg, bābā-kā-iṅg  
*I-on-the-other-hand hungering-I die. I shall-arise-I, father-to-I*  
 sen-tā, āru hāe-kā-iṅg katā-e-tā, "Bhagwān aikē-rē kasūr-teḍ-ā-iṅg, am-kā  
*go-shall, and him-to-I say-to-him-shall, "God near sinned-I, thee-to*  
 hō. Am beṭā ab-iṅg nō-hōe. Iṅg-do-hō kowā haṛwāhā rakhāo-iṅg." Hāe  
*also. Thy son now-I not-am. Me-also some servant keep-me." He*  
 rim-len-khan apā-tākā torā-yō. Hāe apāt jabar laṅkā-te hāe űil-li-ā, āru  
*arisen-having father-near went. His father very far him saw-him, and*  
 katā-ter-ā-e, 'iṅg beṭā wai(ch')-ki-ā, mahre-ma.' Nir-tem-to hāe-rā hoṭo-re sābārā  
*said-he, 'my son has-come, lo.' Running his neck-on embraced*  
 hōen-ō āru taem-te-do āiyok'-eḍ-i-ā. Aru apā-tō beṭā-tāe katā-wāḍ-ā, 'iṅg  
*became and afterwards kissed-him. And father-the son-his said-to, 'I*

Bhagwān oṛa(k')-rē-ing kasūr-len-ā-ing, āru am met'-tō. Āru ab-do am beṭā-ing  
*God's house-in-I sinner-was-I, and thy sight-in. And now thy son-I*  
 nō-hōe.' Tab haṛwāhā-kū apā-t katā-ter-ā, 'nāpāe nāpāe sonhēpē uḍuṅ-goḍ-ō  
*not-am.' Then servants father-his said, 'good good clothes take-out*  
 māi tik'-rē mudam tusing-goḍ-ō āru kaṭ-re-m jutā tusing-goḍ-ō. Dē abū  
*his hand-on ring put-on and foot-on-thou shoe put. Come we*  
 jom-ā-bū, āru nāpāe karī-bū. Dohonā-do-ing beṭā gooh'-ān-āi, khān-ō  
*eat-shall-ice, and well shall-make-we. Because-my son died-had-he, now*  
 jiāo-yān; āru keṛe-yān-ō, khān-ō nām-nen-ā.' Ma-kuā man-kū rijh-raṅg-jom-tan.  
*revived; and lost-was, now found-is.' Then they feasting-eating-are.*

Hān-melā hāc-ra(k') maraṅg beṭā loyong-rō dohon-ā. Hān-melā āi oṛa(k')-rē-  
*That-time his big son field-in was. That-time he house-to*  
 wai(ch')-eḍ-ā, khān-ō māḍāy-wiri āyum-aḍ-ō. Āru haṛwāhā-kū mit' hor-e  
*came, then drums-dancing heard. And servants(-of) one man-he*  
 rak'-ter-ā āru homor-teḍ-i-y-ā, 'nai kareyā-tāi-yō?' Hāc katā-ter-ā, 'anr  
*called and asked-him, 'this what-is-being-done?' He said, 'thy*  
 wāg wai(ch')-ki-ā, āru nāpāe nāpāe kud-ān-e, hānā-oṛi am apā-t  
*younger-brother come-has, and well well is-come, therefore thy father-his*  
 jom-ā.' Tab hāc ukik'-ān-ō āru oṛa(k')-rē mō bol-tā. Tab hāc-y-a(k')  
*eats.' Then he angry-became and house-in not entered. Then his*  
 apā-t uḍuṅ-en-ā āru tayom-to suḍhāri-āi-y-ō. Beṭā-tō apā-tē katā-waḍ-ā,  
*father-his out-came and aftercards entreated-him. Son-the father-to said,*  
 'nāmin basar-ing am-rā-ing kām-ter-ā; kōnō din dēkhā am hukum mē-ing taṛāo-  
*'so-many years-I thy-I service-did; any day see thy order not-I broken-*  
 aḡaḍ-ā. Hānā-rē-hō mi(t')-gōṭ paṭhrū hon mē-m hāṭiṅ-aḍ-i(ā)-yā, nē iyār  
*have. That-in-even one-piece goat young not-thou gavest-to-me, that friends*  
 saṅgē ko-āndo-ing jom-ki-y-ā. Nak'i beṭā-am wai(ch')-eḍ ki am bhōj-ḥop-eḍ-ā;  
*with feasting-I eat-might. This son-thy came that thou feasted-drunk;*  
 am beṭā dēkhā kasbin-kū am jīnā jom-chāb-eḍ-ā.' Tab hāc hāeyā  
*thy son see harlots thy living feed-finished.' Then he him*  
 katā-waḍ-ā, 'e beṭā, am-gā sab-din iniṅ saṅgē dohon-tā, āru iṅ-ra(k')-do ān  
*said, 'O son, thou all-days me with art, and mine that*  
 am-ra(k'). Alē holē man-teḍ-ā, dohonā-dō am wāg gooh'-ān-ā-i,  
*thine. We so entertained, because thy younger-brother died-he,*  
 khān-ō jiyāo-yān; āru keṛe-yān-ō, khān-ō nām-nen-ā.'  
*and lived; and lost-was, and found-was.'*

## MUNḌĀ FAMILY.

KHERWĀRĪ.

KORWĀ.

## SPECIMEN II.

(DISTRICT PALAMAU.)

## A POPULAR TALE.

O bhāi, chili-n kahne-ā. Tisiñ iyā ādijā bora(k') in bor-ā kē  
*O brother, what-I shall-say. To-day such false fear I fear that*  
 jekrō bāyā mēnī ṭebhō-ā. Chili-ken-ā, kē hōlā tikin-in  
*what-of description not can. What-happened, that yesterday noon-I*  
 buru dubich'-dubich' bāzār sen-ter-ā. Buru-tiñg kŭl hedi-gati  
*mountain towards bazar went. Mountain-on tiger very-loudly*  
 ādūmi-ān-ā. In hōnum hōr-kū doho-tan-ā, mēnē bora(k') hāp'-(a)d-i(n)-ā. Parañ  
*roared. We many men were, not fear caught-me. But*  
 tisiñ hen hōr-te in gēḍej māmā-in gāo tikin. mit'-hōr sen-ten-ā. Jakhan  
*to-day that way-in I own (?) uncle-my village noon one-man went. When*  
 buru dubich' nāi āḍi sen-ten-ā chanak hōnum khar-barāo-tirā birū sa-rē  
*mountain towards river bank went suddenly very loud-noise forest side-on*  
 sōtī sa-rē ājōm-ter-ā. In-do nayañ samjhāo-gad-ā kē kŭl vech'-ten-ā, aur  
*river side-on heard. I thus thought that tiger come-has, and*  
 in hap'-ter-ā. Tij-in tarvār doho-tan-ā, mīnē ausar doho-ḡan-ā kē  
*me caught. Hand-my sword was, not opportunity was-for-me that*  
 bōkhār-re uruñ-gad-ā. Jiñg chhaṭṭaṭāo-en-ā, boro(k')-ken-ā; kāṭh niar in  
*scabbard-from took-out. Heart-my throbbed, feared; wood like I*  
 chaṛā-kin, kŭl bēgār yal-tir-ā boke-keṛi-yan. Jakhan chōkōi dēri-ā in  
*stood, tiger without seeing bewildered-became. When little time-passed I*  
 henā soṇḍa yāl-wād-ē-yā, takhan in yāl-tir-ā, mit'-ṭāñ haṛam Sonthal hākū-kū  
*that side looked, then I saw, one old Santāl fishes*  
 yāri-yānā sōtī da(k') tanayā doho-tan, wahi buru-tēng bāri-lō-jōra-yān-ā.  
*to-kill river water damming was, which hill-top-from falling-was.*  
 Ti-kiyarā jē diri ōta-rē adāḍij-eṛ-ā, sē-ti diri bis hāṭh bāri  
*Therefrom which stones below was-throwing, those stones twenty cubits from*  
 harharāo ōt-rē agrū-len-ā. Jakhan inā yal-ter-ā, takhan khātir-ten-ā;  
*sounding ground-on falling-had-been. When this saw, then was-comforted;*  
 doyā phūr-sāt-lēn-ā, in ining neyā ṭebhok' dahayārāyā ining sāhas kāi landā-yān-ā.  
*again became-active, I myself this matter remembering my courage at laughed.*

## FREE TRANSLATION OF THE FOREGOING.

What shall I say, brother? To-day I have had such a shock from false fear that I cannot describe it. What happened is this.

Yesterday I went to the bazaar in the direction of the mountain, and heard the roar of a tiger from the mountain. We were many men together, and so I did not fear. But to-day at noon, I went alone by the same road to my uncle's village. When I approached the river near the mountain, I heard a very loud noise from the same direction. I thought that the tiger had come to catch me. I had a sword in my hand, but had no time to draw it from the scabbard. My heart began to beat violently, and I was so terrified that I stood like a stock and became quite senseless, though I did not see the tiger. After some time I looked in that direction, and I saw an old Santāl who was damming up the water of the river that came from the top of the mountain, to catch fish. He was therefore throwing stones down, and they were falling with a loud sound at a distance of twenty cubits. I was then comforted and came to myself, and laughed at my own courage.



[No. 30.]

## MUNḌĀ FAMILY.

KHERWĀRĪ.

KORWĀ.

## SPECIMEN III.

(DISTRICT MIRZAPUR.)

## STATEMENT OF AN ACCUSED PERSON.

Rupiya Udbegi minē tilā-gad-ā. Chili-laga tila-tila ? Naa mamla polis  
*Rupees Udbegi not took. What-for should-take? This matter police*  
 jachao-kid-a. Ne hoṛ adit kahne-re. In mari nokar-yan kam  
*judged. These men false tale-in. I old servant-being work*  
 nees-do achchha banao-kin-a. Pe-khe rupiya pao-en-a. In  
*this-year (i.e. always) well did. Three-times money got. I*  
 bidik chor-ko sab-ted-a. In-on-do iṭa-gi-do aloi rakhwar. Kanalom  
*many thieves seized. Me-like other not watchman. Last-year*  
 dewan bari-tān rupiya ow-ad-i-a. Nees-do heni sudha rupiya assi-y-a.  
*Dewan two rupees gave-to-him. This-year him to rupees asked.*  
 Hen hoṛ rupiya-tiñ minē im-yad-a, nena khatir nalis-kid-a. Na-an  
*This man rupees-my not will-give, this sake-for complained. This*  
 ori-te kini hoṛ mini nalis-gad-i-ya. En dih-ren-ku hoṛ homor-  
*way-in any man not complaint-made. This place-of-they men may-*  
 ku-an. En dih-ren-ku hoṛ pe-tān hoṛ na-an vi(oh')-kin-a, or  
*be-asked. This place-of-they men three men here come-have, and*  
 miyat' ghari-re miyat' hoṛ vech'-a. Ne hoṛ am sudha chikan  
*one moment-in one man will-come. This man thee to the-fact*  
 tibu-a.  
*tell-can.*

## FREE TRANSLATION OF THE FOREGOING.

I have not taken Udbegi's money. The matter has been tried by the police, and these men bear false witness. I am an old servant and always did my work well. I have got rewarded three times. I have seized many thieves, and there is no village watchman like me. Last year I lent the Dewan two rupees, and this year I asked him for them. He, however, would not pay, and therefore he filed this complaint. Such a complaint has never before been made. My fellow-villagers may be asked. Three of them are present here, and one more will be here in a moment. He will be able to tell you the truth.

It has already been mentioned that some Korwās speak a dialect which is much more closely related to Muṇḍārī and Santālī than is the case with the specimens printed above. Two versions of the Parable of the Prodigal Son in this more refined Korwā will be printed below. The first has been prepared by the Rev. J. DeSmet, and represents the dialect as spoken in Sarguja and Jashpur; the second was taken down in Hazaribagh by Messrs. Shaw and Bajray, and is stated to have been written in the so-called *Kōṛākū ṭebok'*, i.e., the language of the Kōṛākū. The word *ṭebok'* is commonly used in the dialect of the so-called Tisiās, a sub-tribe of the Erngā Korwās. See below. There are now no speakers of Korwā in Hazaribagh. I have, however, printed the specimen because it is a very good one. The semi-consonants are marked with much more consistency than in the specimen prepared by Mr. DeSmet where I have restored them from Muṇḍārī and Santālī. Thus I have written *tuluch'* instead of his *tulu'*; *amak'ak'* instead of his *amaa'*, thine, and so on.

Though the two specimens in question do not partake of all the peculiarities of the other Korwā specimens there can be no doubt that they represent a closely connected form of speech. Thus we find *anamak'*, thine; *hopon-tō*, the son; *idan-a*, is; *haṭiñ-wad-kin-a-e*, he divided to them; *bana-en-a*, they do; *huḍiñ-aci(ch')*, the younger, and so on. Mr. DeSmet states that 'you two' is *aban* as in Asurī. In his specimen we find forms such as *mak'-awa-kad-ko-a*, he caused them to kill. We have no instances of a causative verb in the other specimens.

According to Mr. DeSmet the negative particles are *ban* and *ka*. The Hazaribagh specimen, on the other hand, has *menei*, *men*, as in the other Korwā specimens.

For further details the specimens themselves should be consulted.

## MUNḌĀ FAMILY.

KHERWĀRĪ.

KORWĀ.

## SPECIMEN IV.

(Rev. J. M. DeSmet, S.J., 1898.)

(STATE SARGUJA.)

Mit' hoꝝ-ren bar hopon-kiñ idan-kin-ā. Huṛiñ-i(ch') hopon-te apa-t-e  
*One man-of two sons were-they-two. Small-the son-the father-his-he*  
 met-ad-e-a, 'aba, iñ ñam-e-a khurji haṭiñ-añ-me.' Apa-t-do haṭiñ-  
*said-to-him, 'father, I shall-get property divide-to-me.' Father-his divided-*  
 wad-kin-a-e. Huṛiñ din-re huṛiñ-i(ch') hopon-te sanama(k') jawar-ked-te  
*to-them-two-he. Few days-in small-the son-the all collected-having*  
 sañiñ desom-e sen-yen-a. Han-re ach'-a(k') khurji eṭkan kami-re chaba-parchi-  
*distant country-he went. There his property bad deeds-in finished-com-*  
 ked-a-e. Ar sanama(k')-e chaba-ke-ate hana disum marañ raṅga-kan-a,  
*pletely-he. And all finished-having that country much famine-stricken-was,*  
 ar raṅge(ch')-ed-e-a. Ar-e chala-en-a ar hana disum-ren mit' hoꝝ thao-re-e  
*and it-hungered-him. And-he went and that country-of one man place-in-he*  
 doho-ken-a. Huni-do ach'-a(k') ot-re sukri gupi-e kul-ked-e-a. Ar sukri-ko  
*stayed. He his field-in swine to-feed-he sent-him. And swine*  
 jom-ad-e-a(k') lupu-te lach' bi-o(k')-a-e ñam-la(k')-e, ar okoe-ho bañ-ko  
*eating husks-with belly shall-be-filled-he wished, and anyone not-they*  
 em-ad-e-a. Ar-e uꝛu-keate-e men-ked-a, 'apu-iñ-a(k') oꝛa(k')-re timin  
*gate-to-him. And-he reflected-having-he said, 'father-my-of house-in how-many*  
 dasi-ko-a(k') pura lad men-a, iñ-do nẽ-re raṅge(ch')-tiñ goch'-tan-a. Birid-ko(k')-  
*servants-of much bread is, I here hunger-with-I dying-am. Arise-shall-*  
 a-iñ apu-iñ thao-iñ sen-o(k')-a ar, "e baba," met-ai-a-iñ, "sirima-  
*I father-my place-I go-shall and, "O father," say-to-him-shall-I, "heaven-*  
 rea(k') ar am thao-re eṭka-ked-a-iñ; taiom-te-do am-reni(ch') hopon leka  
*of and thy presence-in sinned-I; henceforth thee-of son like*  
 iñ-do na-lage. Am-reni(ch') dasi lekan-te doho-ka-iñ-me." Ar-e  
*I-indeed not-at-all. Thee-of servant like keep-me-thou." And-he*  
 birid-yan-a ar apa-t-e sen-ñam-ked-e-a-e. Oꝛo pura sañiñ-re apa-te-e  
*arose and father-his-he went-found-him-he. And great distance-at father-the-he*  
 ñel-ñam-ked-e-a, oꝛo daia-wad-e-a, oꝛo ñir-daram-ked-e-a-e oꝛo hambud-ked-e-a-e, oꝛo  
*see-got-him, and pitied-him, and ran-met-him-he and embraced-him-he, and*  
 cho(k)-cho(k)-ked-e-a-e. Hopon-te koꝛa-do, 'e baba,' met-ad-e-a-e, 'sirima-rea(k')  
*repeatedly-kissed-him-he. Child-the boy, 'O father,' said-to-him-he, 'heaven-of*

ar am thao-re eŭka-ked-a-iñ; taiom-te-do am-roni(oh') hopon leka iñ-do na-lage.  
*and thy presence-in sinned-I; henceforth thee-of son like I not-at-all.'*

Apa-te-do ach'-ren dasi-ko-e met-ad-ako-a, 'sob-ate bugi lija(k') agu-tab-pe,  
*Father-the his servants-he said-to-them, 'all-from good cloth bring-quickly-ye,*  
 oro lija(k')-c-pe; oro ti-ro müdam, oro kaŭa-re juta tusiñ-ai-pe, oro  
*and clothe-him-ye; and hand-on ring, and foot-on shoe put-on-him-ye, and*  
 hormo-akad-e bachru agu-e-pe, ma(k)'*goj-c-pe; jom-ñu-ka-te-bun susun-a.*  
*fattened calf bring-it-ye, cut-dead-it-ye; eaten-drunk-having-wo dance-shall.*

Ni hopon-iñ koŕa goch'-len-a-o, oro jivid-ruar-kan-a-e; ad-len-a-e, oro  
*This child-my boy died-had-he, and alive-returnd-has-he; lost-was-he, and*  
 ñam-ruar-kan-a-e.' Ar-ko jom-ñu-susun-ked-a.  
*found-again-has-been-he.' And-they ate-drunk-danced.*

Marañ-ni(oh') koŕa hopon-do ot-re-e dohon-kan-a. Oro-o ruar-kan-a ora(k)'  
*Great-the boy child field-in-he was. And-he returned house*  
 japā(k')-ro hiju(k')-len-a-o, oro seroñ-kan susun-kan-ko-a(k') sari-o aŕum-ked-a.  
*near came-he, and singing daucing-men-of sound-he heard.*

Huni-do mit' dasi-o ra(k)'*-ked-c-a oro, 'chet'-ko bana-cn-a ?' men-te*  
*He one servant-he called-him and, 'what-they do ?' saying*

kuli-ked-e-a-e. Dasi-do, 'boko-m koŕa huoh'-kan-a-e,' met-ad-e-a-o,  
*asked-him-he. Servant, 'younger-brother-thy boy come-has-he,' said-to-him-he,*  
 'apu-m-do asul-akan bachra-e mak'-aka-wad-e-a; boko-m bugi-bugi  
*'father-thy fatted calf-he killed-has-for-him; younger-brother-thy well-well*

ñam-ruar-kan-a-e, men-te.' Marañ-ni(oh') hopon-do kisc-yen-a-o oro ora(k)'  
*found-again-is-he, saying.' Big-the son angry-became-he and house*

bolo(k)'*-te ka-e ñam-la(k'). Apa-t-do uruñ-khon-te ini-o binti-ad-e-a.*  
*enter-to not-he wished. Father-his come-out-having him-he remonstrated-to-him.*

Huni-do apa-te-e met-ad-e-a, 'ñolo-me, iñ pura sirima-re ama(k)'*-iñ kami-*  
*He father-the-he said-to-him, 'see, I many years-in thy-I work-*

agu-ad-a, oro ama(k)'*miat' kaji-hõ ka-iñ tarām-ked-a. En-re-o iñ*  
*carried-on, and thy one word-even not-I transgressed. That-in-even I*

gati-ko tuluch' iñ khusina men-te mit' merom hopon ka-m em-ad-iñ-a.  
*friends with I might-feast saying one goat young not-thou gavest-to-me.*

Ne hopon-me-do eŭkan ŕuri-ko tuluch' ach'-a(k)'*khurji jom-chaba-keate*  
*This sou-thy bad women with own property eat-finished-having*

huch'-kan-re, miat' motao-ked-i bachru ini men-te-m ma(k)'*-awa-kad-ko-a.'*  
*come-having-in, one fatted calf him saying-thou to-kill-causedst-them.'*

Apa-t-do, 'e hopon,'-e met-ad-o-a, 'am-do sab dine iñ thao-re-m dohon-a,  
*Father-the, 'O son,'-he said-to-him, 'thou all days my place-in-thou art,*

oro sab iñu(k)'*-a(k) sab ama(k)'*a(k'). Marañ jojoma(k) banao oro**  
*and all mine all thine. Big feast to-prepare and*

khusi-o(k)'*-do huch'-len-a. Ni boko-m goch'-len-a-e, oro ji-*  
*to-feast came. This younger-brother-thy died-had-he, and alive-*

vid-ruar-kan-a-e; ad-len-a-e, oro ñam-ruar-kan-a-e, men-te.'  
*returned-has-he; lost-was-he, and found-again-is-he, saying.'*

[No. 32.]

## MUNḌĀ FAMILY.

KHERWĀRĪ.

KORWĀ.

## SPECIMEN V.

(Messrs. S. P. Shaw and S. Bajray, 1898.)

(DISTRICT HAZARIBAGH.)

Mia(t')-hoṛ hoṛ bare-goḷa koṛa choṇḍich' hopon-wan-a. Ho-kin-te  
*One-person man two boy children sous-were-to-him. These-two-in*  
 huḍiñich' hopon-to apat-tet'-e kaḥṛi-wad-e-a, 'apa ho, anak' dhan-  
*small-the son father-his-the-he said-to-him, 'father O, thy property-*  
 me-se iñ-ak' hisa haṭiñ-wañ-me.' Ena-wari-do anech-rak' dhan-e  
*in-from my share divide-to-me-thou.' Then self-of property-he*  
 haṭiñ-wat'-kin-a. Bonum din-do menci doho-gan-a, huḍiñ-aeich' hopon-tu  
*divided-to-them-two. Many days not passed-for-him, small-the son*  
 tamani jama-keṭ'-te saṅgiñ des-e chhalao-yen-a, aur hante-re luchpan-  
*all collected-having distant country-he went, and there riotousness-*  
 te dhan-tac-do-e urao-ted-a. Taman dhan-e urao-hani-keḍ-a, hena-  
*with property-his-he spent. All property-he spent-wasted, that-*  
 wari-do hina des-re akal-ted-a-e, aur meni garib-yen-a. Aur men  
*after that country-in famined-he, and he destitute-became. And he*  
 mia(t') hoṛ thao sen-ka-te doho-tan-a-o. Meni hoṛ-do anech'-ra(k') khet-re  
*one man place gone-having stayed-he. That man self-of field-in*  
 sukri charawu kol-ted-e-a. Aur meni hoṛ-do sukri jomeyat'-ware busu(p')-tu  
*swine to-feed sent-him. And that man swine eating-from husks-the*  
 jom-gi sane-ad-e-a. Aur kanac hoṛo men-ko ow-ac-tan-a. Hena-  
*to-eat wish-seized-him. And any man not-they giving-to-him-were. That-*  
 wari hani hoṛ-do chet'-do pakṛao-en-a aur meni hoṛ-do kãḥṛi-ted-a-e, 'iñak'  
*after that man mind caught and that man said-he, 'my*  
 apu-ñ-ren-ko timin nokar-ko jome-a(k') wari-do adik-te-ko ñame-yat'-a.  
*father-my-of-they how-many servants food from more-they get,*  
 aur iñ-do reñgech'-te-ñ gujuk'-tan-a. Iñ rim-kok'-te apu-ñ-thao iñ senuk'-a.  
*and I hunger-in-I dying-am. I arisen-having father-my-place I go-shall*  
 aur iñ ṭebog'-e-a, "apa ho, iñ-do Bhagwan marañ-re aur am marañ-re-ñ.  
*and I say-to-him-shall, "father O, I God before and thee before-I*  
 pap-keṭ'-a, aur iñ-do am hopon ghaite-do mene-ñ bujhaok'-tan-a. Aur iñ-hõ  
*sinned, and I thy son worthy not-I feel-myself. And me-also*

nokar-ko hai-te rakhao-tad-iñ-inc."'' Hena-wari rim-ken-te apa-t tha-ro  
*servants like keep-me-thou."'' That-after arisen-having father-his place-he*  
 sen-en-a-e. Aur sañgiñ-wari ñel-ñam-ked-i-te apa-t-do-o noh'  
*went-he. And distance-at to-see-got-having-him-on father-his-he himself*  
 moh-wae-tan-a, aur ñir-sen-ken-te ho(ok)-tu-ra khaori-ked-i-te noh'  
*passed-him, and run-gone-having neck-on embraced-having-him-on himself*  
 chok'-yad-o-a-e. Aur hopon apa-t-tu kũhpi-wad-e-a, 'apa ho, iñ-do Bhagwan  
*kissed-him-he. And son father-his said-to-him, 'father O, I God*  
 maññ-re aur am maññ-re-iñ pap-ket'-a, aur iñ-do am hopon ghaite-do monc-ñi  
*before and thee before-I sinned, and I thy son worthy not-I*  
 hujhaok'-tan-a.' Hena-wari-do apa-t-do nokar-ko-tae kũhpi-wat'-(ko)-a-e, 'sagro ohirak'  
*feel-myself.' That-after father-his servants-his said-to(them)-he, 'all clothes*  
 wari chikana chirak' niwañ-ka-te ak-ke-te dhuti-y-e-pe; aur meni ti-re  
*from good cloth taking-out bringing put-on-him-ye; and his hand-on*  
 añgñhi aur kata-t-re panahi tusiñ-wae-pe; aur abo-do-bo jomok'-a, ar-bo  
*ring and foot-his-on shoe put-on-him-ye; and ice-ice shall-cat, and-ice*  
 kuik'-a, chele-lagit', iñ hopon-do goch'-yan-a, phin-e jiwaok'-  
*shall-make-errry, what-for, my son died-for-me, again-he alive-*  
 kan-a; at'-ten-a, phin-e ñam-keyen-a.' Hena-wari-do sagro-ko kusi-yen-a.  
*became; last-ice, again-he found-has-been.' That-after all-they merry-made.*  
 Bado-ari, ch') hopon-tu-do khot-re-e doho-tan-a. Hena-wari-e hijuk'-tan-a  
*Elder-the son field-in-he was. That-after-he came*  
 onk'-i oyak'-bañchao-ket'-a, hena-wari-do baja-r ññjom-ket'-a, ar-ko anech'-  
*house-he near-came, that-after music-he heard, and-they dancing-*  
 tan-a. hira gul-i añjom-ket'-a. Aur anech'-renich' min(t') hoñ nokaru-do-e  
*were, that sound heard. And self-of one man servant-he*  
 rak'-ked-i-te ach' homori-yad-e-a-e, 'noa-do-ko chele-yen-a?' Hiñi  
*called-him-having him asked-him-he, 'these-things what-are?' He*  
 kũhpi-tet'-a-e, 'amak'-ai(ch') bhac-do-e me(ch')-ken-a, aur amak'-ai(ch') apn-m-do  
*said-he, 'thy brother-he come-has, and thy father-thy*  
 jakar jakar khona-e isin-ket'-a, on-te meni-do hesmi pao-ket'-a-e.' Hana-  
*good good food-he cooked-his, this-for him well received-he.' That-*  
 wari-do-e khis-eu-a, aur bhitar-do mene-i holo-gan-a. Hena-wari-do  
*on-he angry-became, and inside not-he entered. That-on*  
 apa-t-do baher-re uduñ-ken-te manao-ted-e-a-e. Meni apa-t-tet'-o kũhpi-  
*father-his outside come-out-having entreated-him-he. He father-his-he said-*  
 wad-e-a, 'ñel-ñi-mo apa, namin baris-do-iñ sowa-yet'-me-a, aur kabhi  
*to-him, 'look-at-me-thou father, so-many years-I serve-thee, and ever*  
 amak' kũhpi-do mene-ñi tarao-gat'-a. Aur am-do kabhi mia(t')-ñai morom  
*thy word not-I broken-have. And thou ever one goat*  
 hopon-hũ mene-m em-gad-iñ-a je gate-ko sudha-ñi kusien menu(k').  
*young-even not-thou given-hast-to-me that friends with-I merry might-be.*

Nei hopon-me-do, chinari-ko sudha amak' dhan-do-e jom-ket'-a, hāi  
*This son-thy, harlots with thy property-he droured, he*  
 mejuk'-mejuk'-to chikan-chikanak' khaena-em taiyar-ket'-a.' Apa-t meni  
*coming-coming-on good-good food-thou preparedst.' Father-his him*  
 kāhri-wat'-a, 'o beta, namen dinu in huda-m dohon-tan-a. Aur je  
*said-to-him, 'O son, so-many days me with-thou art. And what*  
 in-ak' idana-do anam-ak'-a. Hena-wari-do jarur-me kusi-kok'-te-m dohon-a,  
*mine is thine-is. That-on proper-thou merry-making-thou should-be,*  
 ohele-lagit', am-ak' bhac-do-e goch'-len-a, phin-e jiwao-ken-a; ach' at'-  
*what-for, thy brother-he died-had, again-he alive-became; he lost-*  
 len-a-e, phin-e nam-ken-a.'  
*had-been-he, again-he found-was.'*

## ERNĠĀ OR SINGĠĪ.

The Ernġās are a sub-tribe of the Korwās. In Sarguja they are stated to be divided into two sub-castes, the Biranjhās and the Tisias.

Ernġā has only been returned as a separate dialect from the Jashpur State. Local estimates give 500 as the number of speakers. At the last Census of 1901, 173 speakers were returned, *viz.*, 18 in Ranchi and 155 in the Chota Nagpur Tributary States.

The specimens forwarded from the Jashpur State are not good enough to allow us to arrive at certainty about all details. This much, however, is certain that the Ernġā of Jashpur is essentially identical with the so-called Korwā of that State. We find the same use of *ō* instead of *ā* or *ē* in verbal tenses, and the same change of *t'* to *d*, *ḍ*, *r*, and *r*. Thus, *misā-en-ā-yō*, he joined; *emek'-wad-i-ā-yō*, he has given a feast for him; *kasūr-teḍ-ā*, I sinned; *tātān-kiṛ-iñ-ā*, Santālī *tetan-ked-iñ-ā*, I became thirsty; *maṛāo-tir-i-yā*, he placed him. Compare further *waich'*, come; *wātu*, village; *ñir*, run; *ñām*, get, etc.

The inflexion of nouns and pronouns is the same as in Korwā. Compare *mit'* *hōr-rekenā*, one man-of; *rāij-ō*, in the country; *am-rak'* and *anam-rak'*, thy; *apā-t*, his father; *apa-tam*, thy father; *boho-tukū*, their sister; *apā-tō*, the father, and so forth.

With regard to demonstrative pronouns we may note *hāe*, *māe*, that; *manā*, this thing; *hānā*, that, etc. 'Who?' is *iyek'*, and 'what?' *chilak*.

The conjugation of verbs is the same as in Korwā. Thus we find the same dropping of the final *n* of verbal tenses. Compare *idān-ā* and *idā*, is; *dōhō-tā*, was. *Idā* is further abbreviated to *dā*, when used as a copula. Thus, *Kasṁīr tumīn laukak'-dā*, how far is Kasṁīr? *am babā oraḷ'-rē tumīn beḷā-kū-dā*, how many sons are there in your father's house?

The suffix *tan*, *tā*, is commonly used to form a present or future. Thus, *sen-tā*, I go, I shall go; *jōm-tan-ā-ing*, I shall eat. A form such as *katāwā-ki-y-ā*, I shall be called, seems to contain the conjunctive suffix *ke*. *Wā*, *āwā* is the well-known Aryan causative suffix.

The various suffixes denoting past time are used as in Korwā. The set *et'*, *at'*, *en*, *an*, occurs in forms such as *sen-eḍ-ā*, he went; *duduk'-aṛ-i-yā*, he suckled him; *hāṭīng-ōḍ-ō*, i.e., *hāṭīng-wad-ā*, he divided; *mesā-en-ā-yō*, he joined; *ukik'-yan-ā-yō*, he got angry; *bajhāo-yen-ā*, he was ensnared; *goch'-nen-ā*, he died.

The *k*-suffix is likewise in common use. Compare *waich'-ki-yā-yō*, he came; *tātān-kiṛ-iñ-ā*, I am thirsty; *durup'-kiy-ā*, he is sitting; *ñām-gaḍ-ō*, he got; *bōlō-gan-ā*, he entered. The initial *g* of such suffixes is, however, perhaps often miswritten for *y*.

The following are instances of the *t* suffix, *kasūr-teḍ-ā*, I have sinned; *katā-teḍ-ā*, *katā-ter-ā*, he said; *ṭurāo-tar-ā*, he collected, and so forth.

Compare further forms such as *sōḍōr-len-ā*, he arrived; *tōrāyō* and *tōrāyā*, he went; *tōrā-kū*, they went, etc.

The imperative is regular, but no suffix is added in order to indicate the subject; thus, *rakhāw-ing*, keep me; *ñaw-āing*, seek for me. Note forms such as *jōm-bū*, let us eat; *tusiñ-gōḍō*, put on him.

Different verbal bases are apparently formed as in Santālī and Muṇḍārī. Compare *jōjōm*, eat; *tik'l* and *til*, cover, etc.

The negative particle is *mē* as in Korwā.

For further details the student is referred to the specimens which follow. The first is the beginning of a version of the Parable of the Prodigal Son. The second is a popular tale. I have corrected obvious mistakes and tried to introduce consistency in the spelling. In other respects I have left the specimens as I got them.



[ No. 33.]

## MUNḌĀ FAMILY.

KHERWĀRĪ.

KORWĀ.

## SPECIMEN I.

ERNGĀ OR SINGLI DIALECT.

(STATE JASHPUR.)

Mit' hōṛ-reenā bar hōṛ-king dōhō-tā. Hurīng bēṭa-t apat-tē  
*One man-of two sons (sic.) were. Small son-his father-his-to*  
 kat-ter-ā-yō ki, 'ē abā, dā itāḍō hahāṭing hāṭing-wā-ing-mē.'  
*said that, 'O father, please this-all share divide-to-me-thou.'*  
 Lāich'-kū apā-tō hāṭing-ōḍ-ō. Lēsan dinō hurīng bēṭa-t jhāri ṭṛao-tar-ā  
*Sons father-the divided. Few days-in small son-his all collected*  
 tahā jabar laṅka-e sen-eḍ-ā-e, āṛ jhāri jōm-ku hāṭing-sābā-gō-teḍ-ā. Jhāri  
*and very far-he went-he, and all eatables distribute-finished. All*  
 sābāō-tē hanā rāij-ō jabar akāl-en-ā. Raṅgech'-ā, guju(k')-tā. Nihu-do  
*spent-in that country-in heavy famined. Starved, died. Then*  
 hāe hanā rāij-rī mit'-hōṛ hōṛ saṅge mesā-en-ā-yō. Tab hāe hāe-ya(k')  
*he that country-in one-man man with joined-was-he. Then he his*  
 sukri sarāwā lōyōng-rē wār-wōn-ed-i-ō. Tab sukri-kū jōm-kē-ā, hanā hēṛē  
*swine to-tend field-in sent-him. Then swine ate, those husks*  
 nām-rē-dō jōm-kē-ā. Mē nām-gaḍ-ō. Taem-tē-dō ōngōl-teḍ-ā-yō ach'-mē man-  
*getting-in ate. Not got. Afterwards came-to-senses his mind-*  
 rē katā-teḍ-ā, 'āing bābā-ra(k')-kū haṛwāhā-kū jabar-kō pāwā-tā-kū jōm-tā.  
*in said, 'my father-of-they servants much-they get-they eat.*  
 Ing-dō raṅgā-ing gujuk'-tā. Ing rīm-u(k')-tā-ing āṛ apā-ṅ-kā-ing sen-  
*I hunger-I die. I arise-shall-I and father-my-near-I go-*  
 tā āṛ hāe-kā-ing katā-c-tā, "Bhagwān-kā-ing kasūr-teḍ-ā-ing āṛ  
*shall and him-to-I say-to-him-shall, "God-to-I sin-did-I and*  
 ām met'-tē. Ām bēṭā chēlēmā-ṅ katā-wā-ki-y-ā? Ing ām am-a(k') haṛwāhā  
*thy eye-in. Thy son how-I can-be-called? Me thou thy servants*  
 madhē-rē mit'-hōṛ rakhāw-ing." Hāe rēm-nōn-ā-yō apā-tākā tōrāyō.  
*among one-man keep-me." He arose father-near went.*  
 Hāe-ya(k') āpa-t jabar laṅkā-te nīl-li-yā-yō. Nīl-li-yā, khān-ō sōgā-wad-  
*His father very far saw-him. Saw-him, then pity-came-*  
 i-yā, nīr-sen-eḍ-ā-yō tēmtō hōṭō-tē sab-tar-ā-yō māik'-yōk'-āiyok'-aḍ-i-yō.  
*to-him, ran-acent then neck-on seized him-kissed.*

[ No. 34.]

## MUNḌĀ FAMILY.

KHERWĀRĪ.

KORWĀ.

## SPECIMEN II.

ERŪGĀ OR SIŪGLĪ DIALECT.

(STATE JASHPUR.)

## A POPULAR TALE.

Bārah bahin-kū dohon-en-ā. Tō bārĥ-ō bahin akū salah-nen-ā, 'dō-bū  
*Twelve sisters were. Then twelve-the sisters they agreed, 'well-we*  
 pahār, hās-pahār-bū sen. Hēlēt-bū dech'-ā-bū jōm.'  
*mountain, bamboo-mountain-we shall-go. Sprouts-we gather-shall-we to-cat.'*  
 Dech'-dech'-tē jamā-kū olōk' pērēch'-ān. Tō bārah bahin-rē mit'-hōṛ ṓdō-  
*Gathering-in all baskets were-filled. Then twelve sisters-in one-person child-*  
 rē dohon-ā. 'Dō-bū niĥu-dō oṛa(k')-bu dēwēr. 'Tahā-dō niĥu olōk'-bū rēm.'  
*with was. 'Well-we now home-we shall-go. Then now baskets-we raise.'*  
 Chhēdōlā boho-tuku-ērā jāwā-janamē-ān. Akū sen-ā. 'Īng olōk'-pē  
*Youngest sister-their-female was-delivered. They go. 'My basket-you*  
 rēm-got', dāi. Rēm rēm.' 'Nā-rē rēm ānā-dō ērō,' katā-teḍ-ā. 'Tō  
*raise-quickly, sister. Raise raise.' 'Now raise that yourself,' said. 'Then*  
 hēlēt-īng go(k')-lē-kan-rē-dō īng jōm-tan-ā-īng. Nak'yō bālak dēmbā-īng  
*sprouts-I carry-if I eat-shall. This young baby-I*  
 go(k')-lē-kan-rē-dō raṅgā-īng gujuk'-tā. Hēlēt-sōklā-rē-dō tik'l-āṭu-īng.'  
*carry-if hunger-I die-shall. Sprouts-husks-in shall-cover-outright-I.'*  
 Til-tīr-i-kān tōrā-kū. Boi-rē sāil dōhōn-ā. Tō sāil katā-teḍ-ā,  
*Covering-it-when went-they. Wood-in bison was. Then bison said,*  
 'rahā rē pāwan rājā, mātak'-ā obilā sabad?' Sarā-najikāo-nen-ā, tō  
*'hold-hard O wind king, hear what sound?' Graze-approach-did, then*  
 āyūm-ūām-teḍ-ā, 'manwā hōn urī āi-rē. Lutur-tē-īng gok'-gi-īng. Nā-īng  
*to-hear-got, 'man child like Oh. Ear-with-I carry-shall-I. Now-I*  
 asul-i.' Bathān-rē maṛāo-tir-i-yā-dō, sāil sarā-tōrā-yā. 'Tuwā tatañ-kiṛ-iñ-ā  
*will-keep-it.' Cattle-pen-in put-it, bison graze-went. 'Milk thirsty-made-me*  
 tirī āyā.' Sōnkēmā bās-wū. Khūr khūḍē sīngh jhāṭē dār ṭōṭāyā ṓt  
*O mother.' Golden flute. Hoofs trampled horns shook branches broke earth*  
 ḍōlāon-e bārah gōṭ pahār ghās ae sarāo-len-ā, bārah pukri dak' nū-teḍ-ā,  
*shook twelve piece mountains' grass he grazed, twelve ponds' water drank,*  
 sōḍōr-len-ā, dēmbā-kā duduk'-āṛ-i-yā. Ae hārā-len-ā. Aīng ghōk-tiḍ-i-yā, 'ē āyā,  
*came, child suckled. He grew-up. Mother said, 'O mother,*

pairi n̄aw-ā-ing, tusingē-tā; sōnhē kijā-wā-ing, sōhē-tā-ing.' Sāil  
 pairi seek-for-me, shall-put-on; clothes buy-for-me, shall-wear-I.' Bison  
 sarā-tōrāyā. Hānā tāyam-tē sāil dē-hōr-tē hōr sōdōr-len-ā. Bairi  
 graze-went. That after bison following man came. Enemy  
 hōr lōhā suṛi tulā-teḍ-ā-ē. Chār khūṭ kuntī rōpā-teḍ-ā-ē. Rak'-tiḍ-i,  
 man iron nails made-he. Four corners nails fastened-he. Called-him,  
 'tirri āyā.' Sōn-kēr murli āyum-teḍ-ā-ē. Sāil sōdōr-len-ā. Sagrō pākhi  
 'O mother.' Golden flute heard-he. Bison came. All sides  
 kindrā, kārā pākhi durā-tō. Sāri-ō khūṭ ret'-yan-ā. 'Ing-dō, āyā,  
 went-round, which side entrance. Four corners shut-were. 'Me, mother,  
 sōr hōr ret'-kiḍ-iñ-ā, harāo-kiḍ-iñ-ā sāṅḍāl hērēl ghumāo-kiḍ-iñ-ā.' Hinmin-rē  
 thief man shut-in-me, stole-me base man hemmed-in-me.' That-time-in  
 engā-t sāil dak'-yan-āik (sic.) lōhā-sūri-rē bajhāo-yen-ā. Tāyam-tē-dō  
 mother-his bison entangled-being iron-nails-in ensnared-was. Afterwards  
 lebdā-yen-ā. Hānak'-rā ērā lāni katāy-ā, 'bolok'-waich'-mē sāṅḍāl  
 fell-down. This-on female child says-to-him, 'enter-come base  
 hērēl. Engā-ing-dō nēt'-kiḍ-i-yā. Ab-dō asul-ing-mē, nā-lāgā, engā-ing-rā  
 man. Mother-my killedst-her. Now keep-me-thou, this-for, mother-my-of  
 jiu harāo-go(ch')-teḍ-ā.'  
 life took-killedst.'

### FREE TRANSLATION OF THE FOREGOING.

Once upon a time twelve sisters agreed to go to the mountain and gather bamboo shoots to eat. So they did so, and their baskets were all filled. One of the twelve sisters was with child. When they were going to take their baskets and return home, the youngest sister was delivered, and asked them to take her basket, but they told her to do so herself. She reflected, 'if I take the basket with me, I shall have something to eat; if I take the child, I shall die from hunger. I will cover it with shoots and husks.' After having covered the child they went off.

Now there was a bison in the forest. He said, 'O wind-god, what is the sound I hear?' He came nearer grazing, and he heard, 'it is like a child; I shall take and carry it on my ears, and tend it.' He placed it in an enclosure and went to graze. The child cried, 'I am thirsty, O mother, and want some milk.' He gave him a golden flute.<sup>1</sup> With trampling hoofs, shaking its horns, breaking the branches of the trees, and shaking the earth, the bison grazed up the grass of twelve mountains and drank up the water of twelve ponds, and then came and suckled the child. It grew up and said to the mother, 'O mother, go and look out for a Pairi for me, I will put it on; go and buy clothes for me, I will wear them.' The bison went to graze, and a man came after it. The wicked man made iron spikes and fixed them at all the four corners of the enclosure. The child called, 'O mother.' The bison heard the sound of the golden flute. He came and went to all corners to look for the entrance, but they were all shut. Said the child, 'a wicked man has shut me up and hemmed me in.' Then the bison was entangled in the spikes and fell down. Said the child, 'enter, O wicked man; you have killed my mother, and now you must keep me, because you have taken my mother's life.'

<sup>1</sup> The text is wrong. The sense seems to be that the bison gave the child a golden flute which it blew when it wanted to call the bison.

## KŪRKŪ.

The Kŭrkŭs are the westernmost Muṇḍā tribe. Their dialect is spoken by about 100,000 individuals.

The word *Kŭrkŭ* is the plural of *kŏrŏ*, a man, which word is identical with Muṇḍārī *hāṛā*, Santālī *hāṛ*, a man. The dialect is occasionally called

Name of the dialect. *Kŏrŏ pārsī*, the Persian (*i.e.* non-Indo-Aryan language) of the *Kŏrŏs*.

The home of the Kŭrkŭs are the Satpura and Mahadeo Hills. Proceeding from the west we find them in the south of Nimar and in the Kalibhit and Rajaborari forests in the south-west of Hoshangabad, and further in the district of Betul, where they are most numerous in the western portion on the Tapti. Farther east they are found in the Mahadeo Hills in the north of Ohhindwara. From the south-eastern corner of Betul the frontier line crosses into Berar, where Kŭrkŭs are thinly scattered in the Morsi taluka of Amraoti, while they are found in considerable numbers in the Melghat Taluka of Elliohpur and the adjoining parts of Akola. There are only very few speakers found outside this area. Some Kŭrkŭs were originally returned from the Sarguja State in Chota Nagpur under the name of Kŏrkŭ. It has already been mentioned that Kŏrkŭ is, in this case, a miswriting for Kŏrā-kŭ, one of the names used to denote the Korwās.

There is only one sub-dialect of Kŭrkŭ, the so-called Muwāsī, spoken in Ohhindwara. It does not differ much from ordinary Kŭrkŭ. The Nahāli dialect of Nimar is now a mixed form of speech. There are, however, some indications which point to the conclusion that the original base of the dialect was related to Kŭrkŭ, and Nahāli will therefore be dealt with in connexion with this language. It is different from Nāharī, a broken form of Hal'bi spoken in the Kanker State, and from Nahari, a Bhil dialect spoken in Nasik and Sargana.

The number of speakers of Kŭrkŭ has been estimated for the purposes of this

Number of speakers. Survey as follows:—

## Central Provinces—

Hoshangabad and Makmi	25,300
Nimar	5,700
Betul	31,400
Ohhindwara	8,360

TOTAL CENTRAL PROVINCES . 70,760

## Berar—

Amraoti	480
Akola	1,434
Elliohpur	35,010

TOTAL BERAR . 36,924

GRAND TOTAL . 107,684

The Nimar figures include the speakers of Nahāli.

The Muwāsī sub-dialect was returned from Chhindwara. The number of speakers has been estimated at 4,000. By adding that figure to those given above for Kūrku we arrive at the following total :—

Kūrku proper . . . . .	107,684
Muwāsī . . . . .	4,000
TOTAL . . . . .	111,684

The corresponding figures at the last Census of 1901 were as follows :—

Central Provinces—		
Masda . . . . .	14	
Hoshangabad . . . . .	10,039	
Nimar . . . . .	17,220	
Betal . . . . .	21,973	
Chhindwara . . . . .	1,765	
Nagpur . . . . .	12	
Maikrai . . . . .	1,616	
TOTAL CENTRAL PROVINCES . . . . .		52,670
Berar—		
Amraoti . . . . .	663	
Akola . . . . .	594	
Ellichpur . . . . .	27,030	
Basim . . . . .	1	
TOTAL BERAR . . . . .		28,343
Central India—		
Bhopal Agency . . . . .	41	
Bhopawar Agency . . . . .	1	
TOTAL CENTRAL INDIA . . . . .		42
Assam . . . . .		203
Muwāsī of Chhindwara . . . . .		6,412
TOTAL . . . . .		87,675

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Kīrkū has no written literature, but many old songs have been preserved. The Gospel of St. Mark has been translated into the dialect by the Rev. John Drake.

Kīrkū is a dialect of the same kind as Khaṛiā and Juāng. It has not, however, been influenced by Aryan dialects to the same extent as those forms of speech, and is more closely related to Kherwāri than they are.

Since the appearance of Mr. Drake's grammar Kīrkū is a comparatively well-known dialect, and I shall therefore only draw attention to some few characteristic points. For further details Mr. Drake's book should be consulted.

**Pronunciation.**—The phonetical system is, broadly, the same as in Santāli. *Ē* and *o* have two sounds each, as is also the case in Santāli. Thus, *hej-äg-āten*, coming from, after he had come; *kōrō*, a man; *mī-kār*, someone. In these examples *ā* denotes the open sound of *ai* in 'pair,' and *e* the sound of *a* in 'table'; *ā* is the *a* in 'all,' and *ō* the *o* in 'bone.' There is also a deep guttural *a* which apparently corresponds to the neutral *a* of Santāli. It is represented by the sign *a*; thus, *a-a*, yes.

Short and long vowels are often interchanged, and it is said to be frequently difficult or impossible to decide which should be considered correct.

There does not appear to be anything like the law of harmonic sequence observed in Santāli. There are, however, some traces which seem to show that Kīrkū has once, in this respect, agreed with Kherwāri. Compare *gāoh'* and *gujuk'*, die; *kūr-kū*, men, from *kōrō*, a man. The form *kōrō* closely corresponds to Muṇḍāri *hārā*, man. Instead of *ō* we find *ā* in *mī-kār*, one man, someone.

The class consonants are the same as in Santāli. In addition to the palatals the dialect possesses the sounds *ts* and *dz*; thus, *chōtō*, how much? *tsō*, to prick. This state of affairs is probably due to the influence of Marāṭhi.

Kīrkū further possesses a *zh*, an *ʃ*, an *ʒh*, and the same set of semi-consonants as Santāli. The semi-consonants have the tendency to be replaced by the corresponding soft consonants that has been observed in connected dialects. Thus, *chōch'*, what? genitive *chōj-a*; *bībit'*, rising, genitive *bībid-a*; *kākap'*, to bite, present *kākab-bā*, and so forth. In many cases, however, the semi-consonant is no more heard and is only observable before vowels and consonants when it has been changed to the corresponding soft consonant. Thus, *ūrā*, house; *ūrāg-ā*, of the house.

A *k* often corresponds to an *h* in Kherwāri. Thus, *kōrō*, Muṇḍāri *hārā*, man; *kōn*, Muṇḍāri *hān*, son; *kāṭin*, Muṇḍāri *hāṭin*, share; *kōrā*, Muṇḍāri *hōrā*, way, and so forth. It will be noticed that the Kīrkū form is more closely related to Muṇḍāri than to Santāli.

Dental and cerebral sounds are very commonly interchanged. Thus *s* and *sh* are very difficult to distinguish. Other specimens commonly write *t* and *d* instead of Mr. Drake's *ʃ* and *ḍ*, and so forth.

*Ńg* often becomes *m* before *ō*; thus, *baṅg*, not; *bam-bā*, is not.

**Nouns.**—There are two genders, one denoting animate beings, and the other denoting inanimate objects. The two genders are, however, often confounded.

The natural gender is indicated in the usual way, by means of different words, or by adding words meaning 'male' and 'female' respectively. In *kōn-jē*, daughter; *bōkō-jē*, younger sister; and so forth, we have apparently a female suffix *jē*. Compare Santālī *aji-t*, his younger sister.

There are three numbers, the singular, the dual, and the plural. Number is only marked in the case of animate nouns. The suffix of the dual is *kiṅg*, and that of the plural *kū*. In Akola we find *kī* instead of *kiṅg*, and in most specimens there is a tendency to replace the dual by the plural. This state of affairs is due to Aryan influence.

**Case.**—The cases of the direct and indirect object are often left unmarked. Usually, however, the postposition *ken* is added; thus, *kōn-ken*, to the son. Instead of *ken* we also find other forms such as *kē*, *khēn*, *khē*, *khin*, *kan*, and, in Hoshangabad also, *ko*. There can be little doubt that the use of this postposition is due to Aryan influence.

The suffix of the genitive is *a*; thus, *raṅgech'*, hunger; *raṅgej-a*, of hunger. According to Mr. Drake *ā* is used instead in such cases where a final *k'*, which is no more sounded, becomes *g* before the genitive suffix. Thus, *dāg-ā*, of water, from *dā*, Muṅḍārī *dāk'*, water.

The suffix *kā* (in *tūpō-kā*, of ghee; *popā-kā*, of the hole, etc.) is probably Aryan.

The genitive suffix is commonly dropped after vowels. Thus, *abā*, of the father.

The suffix of the ablative is *ten*, which is usually added to the genitive; thus, *kōn-a-ten*, from the son. Instead of *ten* we also find *tan* and *te*.

A locative is formed by adding *en*, or after vowels, *n*; thus, *gāw-en*, in the village; *khiti-n*, in the field.

The suffix *tē*, which probably corresponds to Santālī *tāl'*, is apparently used as a definite article. Thus, *bā-tē-ken*, to the father.

**Adjectives.**—Adjectives do not change for gender, number, or case. Comparison is effected by putting the compared noun in the ablative. Thus, *inī kōrā dī kōrā-ten sārkhā kā*, this road that road-from straight is, this road is straighter than that road.

**Numerals.**—The numerals are given in the list of words. Higher numbers are counted in twenties; thus, *upūn iṣā*, eighty; *mono iṣā*, five twenties, hundred. Aryan forms are, however, commonly used instead.

**Pronouns.**—The following are the personal pronouns:—

	Singular.	DUAL.		PLURAL.	
		Exclusive.	Inclusive.	Exclusive.	Inclusive.
1st person, nom.	<i>iṅg.</i>	<i>ā-liṅg.</i>	<i>ā-laṅg.</i>	<i>ā-lē.</i>	<i>ā-buṅg.</i>
"    gen.	<i>iṅgya.</i>	<i>ā-liṅg-a.</i>	<i>ā-laṅg-a.</i>	<i>ā-lē(-ya):</i>	<i>ā-buṅg-a.</i>
"    suffix	<i>iṅg.</i>	<i>liṅg.</i>	<i>laṅg.</i>	<i>lē.</i>	<i>buṅg.</i>
2nd person, nom.	<i>am.</i>		<i>ā-piṅg.</i>		<i>ā-pē.</i>
"    gen.	<i>am-a.</i>		<i>ā-piṅg-a.</i>		<i>ā-pē (-ya).</i>
"    suffix	<i>mī, am.</i>		<i>piṅg.</i>		<i>pē.</i>
3rd person, nom.	<i>diḥ'</i>	<i>di-kiṅg.</i>		<i>di-kū.</i>	
"    gen.	<i>diḥ-a.</i>	<i>di-kiṅg-a.</i>		<i>di-kū.</i>	
"    suffix	<i>ech'.</i>	<i>kiṅg.</i>		<i>kū.</i>	

The suffix forms of the personal pronouns are used in order to denote the direct and indirect object with verbs. See below.

The suffix *kā* can be added to the personal pronouns in order to emphasize; thus, *inḡ-kā*, I myself.

Demonstrative pronouns are *inī*, this; *in-kiḡ*, these two; *in-kū*, these: *dīch'*, that (animate being); *dī*, that (inanimate object); *nijā*, this very; *hujā*, that very. Other forms are *inḡi*, this; *minī*, that, both recorded from Akola. *Minī*, dual *min-kiḡ*, plural *min-kū*, is commonly used as a suffix in order to form relative participles and nouns of agency; thus, *ād-jen-minī*, the lost one; *urāḡ-en-min-kū kūr-kū*, house-in men, the men in the house. Instead of *minī* we often find *ītaich'* or *ech'*; thus, *bīl'-ken-ītaich'*, one who has risen; *dīch' enen-ech' dān*, he here-man was, he was here.

Interrogative pronouns are *yē*, who? *chōch'*, what? *tōnēch'* (animate), and *tōnē* (inanimate), which? *chōtō*, how much? how many? and so forth. *Amāe*, who? and *antūne*, who? have been recorded from Betul. Indefinite pronouns are formed by adding *kā* to the interrogative ones; thus, *tōnēch'-kā*, someone; *yē-kā*, anybody.

There are no relative pronouns. The various tenses and the nouns of agency are used instead.

**Verbs.**—The conjugation of verbs is simpler than in Kherwārī. Thus there are no traces of the categorical *a*; the direct and the indirect objects are not distinguished, and, in a similar way, the same form is used to denote the passive and middle voices; the number of inflexional bases is more restricted; and the subject of the verb is not indicated by means of pronominal suffixes. On the whole, however, the conjugational system is the same as in Kherwārī, and even the common suffixes are easily recognizable.

The subject of the verb is not usually indicated in the verb, but in *inḡ tich'-kān-inḡ* and *inḡ tā-kān-inḡ*, I am, *inḡ* is commonly added as in Kherwārī. Similarly the number of the subject is indicated by adding the usual dual and plural suffixes in the case of the verb *tich'-kā* or *tā-kā*, to be; thus, *dī-kū tich'-kā-kū*, they are. According to Mr. Drake such forms are only used in the third person. Other sources also give forms such as *ābuḡ tā-kā-kū*, we are.

The direct and indirect objects are usually, but not always, indicated by adding the suffix forms of the personal pronouns. No suffix is added if the object is an inanimate thing. The suffixes are usually dropped in the reduplicated form of the base, and there is apparently a strong tendency to discard them altogether.

In such forms as end in a vowel a consonant is inserted before suffixes beginning with a vowel. Thus the suffix of the first person singular in such cases becomes *ninḡ*, and that of the third person *nech'* or *dīch'*. *Dīch'* is identical with the full form of the pronoun. The initial *d* is, however, probably due to the existence of an old final *t'* in such tenses, which has been preserved under the influence of the pronoun. The *n* which is inserted before *inḡ* and *ech'* is perhaps also derived from an old *t'*. Compare the tendency stated to exist in Muḡārī to pronounce the semi-consonants through the nose. It is, however, also possible that the use of *n* in such cases is due to a confusion between the transitive and intransitive forms of the verb.

A few examples will be sufficient to show how the pronominal suffixes are used in Kürkü. Compare *dīch' tōl-mī-bā*, he binds thee; *inḡ tōl-ē-dīch'-bā*, I bind him; *dīch' inḡ-*



*ken tōl-kā-n-īng*, he bound me; *sāhibō īng-ken īnām iw-ā-n-īng dān*, the sahib gave me a present; *am-a kaurē dīch'-ken ghāl-ecl'*, show him thy shoes, and so forth.

**Conjugational bases.**—The active and passive voices are distinguished as in Kherwārī. The suffix of the passive base is *ū* or *yū*; thus, *guj-ū*, to die; *mū-yū*, to enter; *kāl-yū*, to be sent; *tōl-yū*, to be bound. Forms such as *dug-ūg-en*, into appearing; *tōl-yūg-a*, of the binding, and so forth, show that the final *ū* has originally been followed by a guttural semi-consonant *k'*. Compare Kherwārī *ok'*, *uk'*, *og-ok'*.

Reduplicated bases are of frequent occurrence. Thus, *bī* and *bī-bī*, to fill; *jūm* and *ju-jum*, to eat; *kūl* and *ku-kul*, to send; *bit'* and *bi-bit'*, to rise.

The use of the infix *p* in order to form reciprocal bases is less common than in Kherwārī; thus, *āraṅg*, to abuse; *ā-pa-raṅg*, to quarrel.

Causative bases are formed by prefixing *ā* or by suffixing *kī*. Thus, *nū*, to drink; *ānnū*, to give to drink; *bit'*, to rise; *bit'-kī*, to raise.

A transitive force is usually also attached to the *ē* which is often added to the original base; thus, *ōl* and *ōlē*, to write. Compare, however, *bit'* and *bid-ē*, to rise; *hē* and *hejā*, to come, and so forth.

**Inflexional bases.**—The various inflexional bases can be used as nouns, as adjectives, and as verbs. No such thing as a categorical *a* exists to show that such forms are used in the function of a verb.

**Future and indefinite present.**—The simple base is used as a kind of subjunctive. Thus, *dīch' bit'*, he may, or should, rise; *dīch' shene*, he may go. A suffix *bā* is usually added in order to form a present or future base. Thus, *dīch' bid-bā*, *dīch' bid-ē-bā*, *dīch' bi-bid-bā*, he rises, he will rise. In Hoshangabad we find *icā*, *ō*, or *icō* instead. Thus, *bhanē-icō*, I shall say; *kumā-ō*, I shall strike; *qōq-ō*, he sees, and so forth.

**Past time.**—As in Kherwārī, there are three different sets of suffixes denoting past time, one beginning with a vowel, another beginning with *k*, and the third beginning with *l*. The *l*-suffix only occurs in forms such as *ō-len*, *ō-lā*, went; *sā-lā*, brought, and so forth. It can therefore be left out of consideration.

According to Mr. Drake the *k*-suffix has the same significance as the suffix beginning with a vowel. The latter suffix begins with *e* or *ye*, instead of which some specimens have *ya*. *Jen* is sometimes substituted for *yen*, especially after consonants. Thus, *soḍ-yen* and *soḍ-jen*, fallen.

The past suffixes have one form ending in *en*, which is used with an intransitive or passive sense, and another form ending in *ā*, which corresponds to Kherwārī *el'*, and is used with an active or transitive meaning. It has already been remarked that an *n* is added to *ā* before suffixes beginning with vowels. Compare *dīch' gō-en*, he died; *dī awal-yen*, it was good; *dīch' tōl-yen*, he was bound; *dīch' bid-jen*, he rose; *īng gō-ā-kū*, I killed them; *dīch' bī-ā-n-īng*, he forsook me; *dīch' bit'-ken*, he rose; *dīch' tōl-kā-pīng*, he bound you two, and so forth.

The specimens printed below are very inconsistent in the spelling of these suffixes. Thus we find *kin*, *kan*, *khen*, *khan* instead of *ken*, and so forth. Compare also *dij-ā tī tōl-ē-khō*, his hands we bound, in the third specimen.

Compound tenses are formed by combining the inflexional bases with auxiliaries. The most common auxiliary is *tīch'-kā* or *tā-kā*, is. It has already been noted that suffixes denoting the subject are sometimes added to this form. The simplest form of

the copula is *kā*, past *dān*; compare Santālī *kan*, is, Asurī *ī-dān*, is, and so forth. Other auxiliaries are *sen*, which is used like *kā*, and *lap-ken* or *lap-jen*, began. Thus, *dīch' bīt'-ken kā*, he has risen; *dīch' bibīt'-dān*, he was rising; *dīch' 'dān-sen*, he has been; *dīch' bīt'-lap-ken*, he is rising. Instead of *dān* we sometimes find *jā*; thus, *gō-yan-jā*, had died.

The various bases are also used as imperatives; thus, *bīt'*, *bīd-ē*, *bibīt'*, rise; *tolyū*, be bound; *tōl-kī*, bind; *ī-lē*, give, and so forth. The suffix *ē* is very common in the imperative, not, however, in the middle and passive voices. In the case of transitive verbs, *kī* is preferred.

The negative imperative is formed by prefixing *bakī* to the base; thus, *bakī totol*, do not bind.

The negative particle is *baṅg* or *hē-baṅg*, which sometimes precedes and sometimes follows the principal verb. Thus, *dīch' baṅg tōl*, he does not bind; *dīch' baṅg tōl-dān*, he was not binding. *Baṅg* can, of course, be inflected as a verb; thus, *dī awal baṅg-ū*, that is not good; *baṅg-en*, was not; *awal-yen baṅg* or *awal baṅg-yen*, it was not good, and so forth. In the past tense, however, it is more common to add *dun* to the base; thus, *dīch' baṅg bīt'-ken* or *dīch' bīt'-dun*, he did not rise.

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For further details the student is referred to Mr. Drake's grammar and to the specimens which follow. The first is a version of the Parable of the Prodigal Son from Ellichpur for which I am indebted to the Rev. J. Drake. The second is a short tale in the Kūrkū dialect of Nimar; the third is the deposition of a witness, forwarded from Akola, and the fourth is a short tale from Hoshangabad. The fourth specimen is rather corrupt. A list of Standard Words and Phrases from Amraoti will be found below on pp. 242 and ff. It did not originally contain all the forms printed below. The missing ones have been supplied from other lists, and they have been printed within parentheses.

[No. 35.]

## MUNḌĀ FAMILY.

KŪRKŪ.

## SPECIMEN I.

(Rev. John Drake, 1897.)

(DISTRICT ELLICHPUR.)

Miā kōrō-ken bāriā kōn-king dān. Dō shanī-ītaich' hej-a bā-tē-ken  
*One man-to two sons were. And younger-the own father-his-to.*  
 māndī-wā-n-ech', 'abā, māl-a ātā iṅ-ya dāū-bā, dī iṅ-ken ilē.'  
*said-to-him, 'father, property-of share my shall-be, that me-to give.'*  
 Dich' hej-a māl kāṭiṅ-kā. Ghōnōch' dīn dā-dun tē shanī kōn  
*He own property divided. Many days became-not then young son*  
 shabō-kā gōlā-kā, dō kālaṅ-kā dēsh-ōn ō-len. Dō dēn hej-a māl  
*all-whatever gathered, and distant country-in went. And there own property-*  
 būrā chāl-ten bid-kā. Dō dich' shabō shiā-kāgāten, dī dēsh-ōn  
*evil behaviour-in squandered. And he all spent-from, that country-in.*  
 kāḍ kāl bōchō-en, dō dīj-en kamtiyū endā-en. Dō dī dēsh-ō  
*heavy famine befell, and him-in to-starve began. And that country-of*  
 miā ihār-ītaij-a mēran dīch' milātiṅ-yū ō-len; dō dich' hej-a khiti-n  
*one dweller-of near he to-be-joined went; and he own field-in*  
 sukārī-kū-ken gugupī antin dīch'-ken kūl-kā-n-ech'. Dō sukārī-kū jujum  
*swine tending for him sent. And swine eating*  
 dān, dī sāli-ten dīch' lājō bībī takū dān; dō dīch'-ken yē-kā  
*were, those husks-from he belly to-fill wishing was; and him-to anyone*  
 iw-ech' baṅg dān. Dich' usār-en, ma-khan dīch' mhen-en, 'iṅya  
*giving-him not was. He became-sensible, then he said, 'my*  
 abā mērā chōtō bhagiya-kū-ken kē āṭā ghatā-ū-bā, dō sarāē-yū ētō  
*father near how-many servants-to enough bread is-got, and to-be-saved so-much*  
 ghatā-ū-bā, dō iṅ rangej-a mār gujū lap-ken. Iṅ bid-bā, dō  
*is-got, and I hunger-of on-account dying am. I shall-arise, and*  
 abā mēran shene-bā, dō dīch'-ken māndī-wech'-bā, "abā, agāsō samman  
*father-of near shall-go, and him-to shall-say-to-him, "father, heaven before*  
 dō am-a samman iṅ pāpō dā-kā. Dō sutū-ken am-a kōn māndiyū  
*and thee-of before I sin did. And hereafter thy son to-be-called*  
 lēkān iṅ baṅg-ū. Iṅ-ken am-a miā bhagiya lēkān dōk-iṅ." Dō dich'  
*worthy I not-am. Me thy one servant like keep-me."* And he  
 bid-jen, dō bā-tē mēran kē-en. Mētīn dīch' kādilin dān, dī khendōn.  
*arose, and father-his near went. But he far was, that time*

·dij-a bā-tē dīch'-ken dō-kā-n-ech'; dō līrābārā-en, dō sarub-jen, dō dij-a  
*his father him saw-him; and pitied, and ran, and his*  
 kōirin gāti-en, dō tōtō i-lā. Dō kōn-tē dīch'-ken māndī-wā-n-ech', 'abā,  
*neck-on fell, and kiss gave. And son-the him-to said-to-him, 'father,*  
 ing agāsō samman dō am-en dug-ūg-en pāpō dā-kā, dō am-a kōn-tē  
*I heaven before and thee-with presence-in sin did, and thy son*  
 māndī-yū lēkān ing sutūken baṅg-ū.' Mētīn bā-tē hej-a bhagiya-kū-ken  
*to-be-called worthy I henceforth not-am.'* But father-the own servants-to  
 māndī-wā-kū, 'awal-ten awal lījā sālī, dō dīch'-ken ugūr-kī, dō dij-a  
*said-to-them, 'good-from good cloth bring, and him-on put, and his*  
 tīn mūndī uri-kī, dō dij-a nāngān kaurē uri-kī. Dō ābuṅ jujum  
*hand-on ring put, and his feet-on shoes put. And we shall-eat*  
 dō aiya-kū; inī ingya kōn gō-en dān, dō ētā jītā-en; dīch' ād-jen  
*and make-merry; this my son dead was, and again became-alive; he lost*  
 dān, dō ghatā-en.' Dō dī-kū aiya-ū lap-ken.  
*was, and was-found.'* And they merry-making were.

Mētīn dij-a kāḍ kōn khītīn-ech' dān. Dō dīch' hejā lap-ken, dō ūrā  
*But his big son field-in-man was. And he coming was, and house*  
 mēran hādīr-ū lap-ken, dī khendōn dīch' bājā-sādī dō chusun ānjum-kā.  
*near arriving was, that time he music and dancing heard.*

Dō bhagiya-kū mī-kār-ken dīch' kon-yān-ech' dō kōkōmarā-en, 'inī māndī  
*And servants-of one-man he called-him and asked, 'this matter*  
 ·chōch'?' Dō 'dīch' dīch'-ken māndī-wā-n-ech', 'am-a bōkō-tē hē-en;  
*what?' And he him-to said-to-him, 'thy younger-brother-the came;*  
 dō dīch' awal-sajā-ten ghatā-en, inī lagin am-a bā-tē bhānā i-kā.' Dō  
*and he good-well was-found, this for thy father-the feast gave.'* And  
 dīch' khijū-en, dō tālān shenē tak-ū dun dān. Inī bārā dij-a bā-tē  
*he got-angry, and inside go wishing not-being was. This for his father-the*  
 ·dārūm-en hē-en, dō dīch'-ken bintī-kā-n-ech'. Dō dīch' māndī-irā-dōnē  
*outside came, and him entreated-him. And he said-back-having*  
 bā-tē-ken māndī-wā-n-ech', 'dōgē, ētō ōrōsō-ten am-a kāmō ing dāē-lap-ken,  
*father-the-to said-to-him, 'see, so-many years-from thy work I doing-was,*  
 dō am-a hukūm ing tōnē-kā khendōn dēj-dun. Mētīn ingya kibilī-kū  
*and thy order I any time transgressed-not. But my friends*  
 gelen ing aiya-ū lagin am ing-ken mīa shirī kōn-ken-tai i-dun.  
*with I merry-making for thou me-to one goat young-up-to garest-not.*  
 Mētīn butānī-kū gelen am-a māl jōf-en, inī am-a kōn hē-en, dī-kā  
*But harlots with thy property wasted, this thy son came, that*  
 khendōn am dij-a antin bhānā i-kā.' Dō dīch' dīch'-ken māndī-wā-n-ech',  
*time thou his for-sake feast garest.'* And he him-to said-to-him,

'kōn, am shabō-kā din ing gelen periā-kū lap-ken, dō ing-ya shabō-kā  
 'sou, thou all days me with staying art, and my all  
 am-a kā. Aiyā-ū dō āri-yū awal dān. Am-a bōkō-tē gō-en  
 thine is. *To-make-merry and to-be-glad good was. Thy younger-brother dead*  
 dān, dō ētā jītā-en; dō ād-jen dān, dō ghatā-en.'  
*was, and again became-alive; and lost was, and was-found.'*



bakhērān ḍān, ĩ-yā̃ sab-kō-ṭen sānī bōkō-jāi-ken kūrō-jujum kula miyā̃ din  
*mourning-in were, my all-from small younger-sister man-eating tiger one day*  
 ṭulliyenē-ḍo sāynē. Ḍi-ghalyā ḍi gā̃w kharābō men-ḍo ālē phōran babāy  
*carrying-away was. Therefore that village bad saying we at-once to-leave*  
 ṭakkō-ken. Mēṭen ālē inhī gā̃w-en hai-en, ḍē-ṭen āyē ṭhār-wā.  
*decided. Then we this village-in came, where now live.*

### FREE TRANSLATION OF THE FOREGOING.

My name is Ran-ji, and I was born in Junapani in Berar. I do not know my age, but I remember my father telling me that I was born five years after the great mutiny. My father died when I was ten years old, leaving me, two younger brothers, three younger sisters, and my mother. We had inherited a small plot of land, but this had been mortgaged by my father to a Bohrā in order to raise money for my eldest brother's marriage. He died of cholera two years before my father. The Bohrā demanded immediate payment of the debt after my father's death. My mother was neither able to pay nor to carry on the cultivation, and therefore she allowed him to take the land. We were now left without any means of subsistence, and we had to leave the village in search of employment and food. We at first settled in a village called Kekra, where I and my mother got employment under a Gowli, and were thus able to support ourselves. My master had seventy buffaloes, and it was my duty to tend them. Two years after our arrival there a great misfortune befell us. My two younger brothers died within the interval of a month, and while we were still mourning for their loss, a man-eating tiger one day carried off my youngest sister. We therefore thought that the place was unlucky and decided to leave it at once. We next went to the village where we are at present residing.

[ No. 37.]

## MUNḌĀ FAMILY.

KŪRKŪ.

## SPECIMEN III.

(DISTRICT AKOLA.)

## DEPOSITION OF A WITNESS.

Imān-ten ing māṇḍi-bā kī andājon pandharā din dā-yen, Śukar-wārā rātō,  
*Oath-on I say that about fifteen days became, Friday night,*  
 ing japāy bārī jāpini-ki giṭi-ken. Bārī pār rātō andājon ī-yā japāy ing-khē  
*I wife two children slept. Two watches night about my wife me*  
 jyāttā-yan māṇḍi-āndā-ken ki, 'urāgā ṭālā-n thāḍā-bhoganā sādi-ken. Mēten  
*awaked saying-was that, 'house-of middle-in vessels sounded. And*  
 kōrō chālā āñjimū-bā; ḍikān-ṭin biḍ-ē.' Inkā-ānti ing biḍ-jen; ḍhipī āngān  
*man-(of) sound is-heard; therefore get-up.' Thereupon I arose; wall towards*  
 ing dō-khē, ma-khan in-khē popā dō-khen. Inkā-ānti ī-yen iphin kī  
*I saw, then me-to hole appeared. Then me-in was-thought that*  
 urā phaḍi-kē, urāg-ā ṭālā-n ṭōnē-kēgarē hē-en. Urāg-ā ṭālā-n  
*house broke, house-of middle-in someone came. House-of middle-in*  
 diwā bāng-dā. Ī-yā biṇḍilā itān āngār-pēṭi ṭākhā-dān. Deṭokā okhaṭ-ōn āngār-pēṭi  
*lamp not-was. My bed under match-box placed-was. That time-at match-box*  
 waṭ-khē nō lāp-khē. Inī chōr ḍhipī popā-khē mērā senē-āndā-ken, ī-yā najar dij-en  
*took-out and lighted. This thief wall hole-to near to-go-began, my sight that-in*  
 olen, dō ing di-khē uṭhā-yene di-yā ṭi uṭhāe; ing māṇḍi-on-ē(ch'), 'chōr  
*went, and I him caught-having his hand caught; I said-to-him, 'thief*  
 ām tōgām sene-bā?' Di-gon ī-yā khūp ṭāpān dā-yen. Ing urāg-ātēn hākwā  
*thou where goest?' Him-with my heavy wrestling became. I house-from shouts*  
 dā-yen. Sītārām dō Viṭhōbā ḍikkū hē-en. Deṭog-eu ī-yā japāy diwā  
*made. Sītārām and Viṭhōbā those came. Then my wife lamp*  
 lāp-khē urāg-ā ṭālā-n sakāḍi kōlā-khē; īni kōrō urāg-ā ṭālā-n  
*lighted house-of middle-in chain unfastened; these men house-of middle-in*  
 hē-en. Mē-ten īyen jōr hē-en, inī chōr-ā mērā-n dō-khē; manoya  
*came. Then me-in strength came, this thief-of near saw; five*  
 khandō waṭ-ken. Di khandō aphē rupyā molā ṭākhā-dān. Di ī-yā  
*pieces came-out. Those pieces three rupees worth were. Those mine*  
 ṭākhā-dān; jāpāy-ā gāṭhī-n-kē ṭākhā. Di gāṭhī jāti mērā khubḍi mērā  
*were; wife-of bundle-in is. That bundle mill near pots near*  
 dō-ken. Inē-ten jādā māl sen-dun. Ālē āph-kōr dij-ā ṭi  
*was-put. This-from more property went-not. We three-men his hand*



tölē-kho. Dētoḡen pētēl-ā mērā-n sā-ya-n-e(ch'). Mēten di māṇḍi l'ētēl-khē  
*bound. Then Paṭēl-of near brought-him. Then that tale Paṭēl-to*  
 ghāl-len-ē. Mēten pētēl chaukīdār-ā ṭi-n chōr-khē i-khin-ē(ch'). Biḍi-phajer  
*told. Then Paṭēl Chaukidār-of hand-in thief gave-him. Morning-time*  
 polis sṭēsān-en Bārsi-Ṭākali iḍi-khēn-ē(ch'). Chōr ṭonē-kā gāw-ā dij-ā  
*police station-in Barsi-Takli sent-him. Thief which village-of his*  
 jumu iṅ bāṅ dhādē. Di ālē gāw-ā bāṅ. Diwā lā-lāb-ā āntin āṅgār-kāḍi  
*name I not know. He our village-of not. Lamp lighting for match*  
 woṭ-khen. Di-khento popā-kā mērā-n chōr dō-ken. Di-āntin diwā iṅ lāb-du-kā.  
*rubbed. That-time hole-of near thief saw. Therefore lamp I lighted-not.*  
 Dhīp-ten popā-ten kōrō badā muskul-ten oṭ-bā. Kachēri-n sā-lē  
*Wall-from hole-from man great difficulty-from comes-out. Court-in brought*  
 khilā di khilā-ten dhīpi-khē popā-khē. Di ṛyen popā-kā mērā-n andhuli  
*spike that spike-with wall-to hole-made. That me-to hole-of near bath*  
 jagā-n ghaṭā-ken.  
*room-in found-was.*

### FREE TRANSLATION OF THE FOREGOING.

I declare upon my oath, that on a Friday night, about a fortnight ago, I was sleeping with my wife and my two children. About midnight my wife roused me and said that she heard a sound of jars in the house, and that she also heard a man moving about. She therefore asked me to get up. I did so and looked at the wall. I saw a hole and concluded that some one had broken into the house. There was no lamp burning, and I therefore took a match-box from under my bed and lighted a match. I saw this thief close to the hole and I seized his hand and asked what he was about. He began to struggle with me and I raised a cry. Then Sitārām and Viṣhōbā came. My wife had now lighted the lamp and unfastened the chain of the door, and the men entered. I got courage and examined the thief. I found five pieces of cloth, worth three rupees. They belong to me, and had been kept in a bundle belonging to my wife, in a pot near the flour mill. I did not find anything more. We three bound his hands and brought him to the Paṭēl, and informed him of the matter. He handed the thief over to the Chaukidār, and the following morning he was sent to the police station at Barsi Takli. I do not know the thief's name and village. He is not of our village. I rubbed a match in order to light the lamp; and then I saw the thief. I did not, therefore, light the lamp. The hole in the wall had been made with the iron spike which has been produced in court. I found it in the bath-room near the hole.

[No. 38.]

## MUṄḌĀ FAMILY.

KURKŪ.

## SPECIMEN IV.

(DISTRICT HOSHANGABAD.)

## THE KING AND THE FOUR PRISONERS.

Miyā din rājā jahal-khānā ḍōḍō ō-lan. Uphon kōr-kū kāmā ō-lan.  
*One day king prison seeing went. Four men work-on went.*

Rājā ēṭā sāmhñē ṭigan-kanē an kumorā-baj-jā, 'kēwdā chōj-ā ō-lan?'  
*King them before-himself placed and asking-is, 'prison what-for went?'*

Miyā kaidi māṇḍi, 'mahārāj, khōṭ kām ḍai-ḍun. Kūr-kū lawar gawāi  
*One prisoner said, 'Sir, evil deed did-not. Men false witness*

bhartigā an iṅg-khē pasāṭiṅ-nī.' Bār-pā kaidi māṇḍi-wā, 'adāwa-tan  
*bore and me entangled.' Second prisoner says, 'enmity-from*

kaidō wāchō-khanē.' Aphyā kaidi māṇḍi-wā, 'iṅ dusaryā badlyā uṭhā-in.'  
*prison came.' Third prisoner says, 'I other-of instead was-caught.'*

Aph kōr-kū chhuṭṭi arā-kē-kū. Rājā aph kōr-kū jawāb i-ḍun, an uphon  
*Three men leave wanted-they. King three men answer gave-not, and fourth*

kumorā-achhur-en, 'am chōya ō-lan kaidam?' Kaidi māṇḍi-kan, 'apnā  
*to-ask-turned, 'thou why wentest prison?' Prisoner said, 'your*

chādyā rupyā ṭhēlā churuw-en.' Rājā jahal-darogā hukm wāynē, inī-chā vēri  
*new money purse stole.' King jailor order gave, his handcuffs*

mākī-arā-kē. Jhūṭhā māṇḍi-ḍun-ē ēṭā pāp ḥaḍāṭiṅ-nū.'  
*leave-set-free. False said-not then fault increased-not.'*

## FREE TRANSLATION OF THE FOREGOING.

One day a king went to see the prison, and he saw four men going to work. He had them put before him and asked them why they had come into prison. The first said, 'I have not committed any fault, I was sentenced on false evidence.' The second said 'I came into prison through the intrigues of my enemies.' The third said, 'I was caught for another.' All the three wanted to be set free. The king did not return any answer, but asked the fourth why he had come into prison. He said that he had stolen his purse of money. The king then ordered the jailor to release him, because he had not increased his fault by telling lies.

## MUWĀSĪ DIALECT.

A considerable number of the Kūrķūs of Chhindwara have been returned under the head of Muwāsī. There are also Muwāsīs in Hoshangabad, where they live in the Ner-budda valley about Bairi and Pungat. The Hoshangabad Muwāsīs have given up their native tongue and claim to be Rajputs. In Chhindwara, on the other hand, they speak Kūrķū. The number of speakers as estimated for this Survey was 4,000. At the last Census, of 1901, 6,412 speakers were returned.

The Muwāsī dialect is almost identical with ordinary Kūrķū. The vocabulary sometimes differs, and the Aryan element is stronger than in the purest Kūrķū. In most other respects, however, the dialect is the same.

The tendency to cerebralise dental sounds does not appear to exist. Compare *dī*, he; *dā-khe*, did.

An *a* is commonly used in suffixes where most Kūrķū dialects have *e*. Thus, *māl-tan*, from the property; *din-an*, in a day; *ḍo-wan*, saw. The same is also the case in the Kūrķū of Hoshangabad. There are no traces of the semi-consonants in the specimen. Compare however writings such as *chōi*, i.e. *chōch'*, what? *ḡoi* and *ḡōjō*, to die; etc.

The inflexion of nouns and pronouns is mainly regular. The plural is, however, very commonly used instead of the dual, and we even find *bār-kū*, two. Forms such as *bā-san*, to the father, are due to Aryan influence. *Abu-ā*, his, is perhaps derived from *āpnā*. *Āpē*, you, is also used in the meaning of 'thou' and 'thou and he.'

The conjugation of verbs is almost the same as in the Kūrķū of Hoshangabad. The suffix of the present and future is *wā*. It is apparently also used in the past tense; thus, *māndī-wā*, said. This form is, however, identical with *māndī-wan*, said.

The verb substantive is *kā*, past *dan*. The form *takhāne*, is, should be compared with Santālī *tahā-kan-a*, was.

The only point in which Muwāsī really differs from Kūrķū is in the formation of the negative verb. Forms such as *bañ-khāne*, I am not, are also found in ordinary Kūrķū. In most cases, however, the negative verb is formed by adding *len-kā* or *lan-kā* to the base. Thus, *i-len-kā*, gavest not; *se-lan-kā*, did not go. It seems probable that the *len* of *len-kā* is the Dravidian negative *illa*, to which the verb substantive *kā* is added. If this explanation is the right one, we can perhaps infer that Kūrķū *dan* is also a Dravidian loan. Compare Kōlāmī *tōten*, and *todī* in the Dravidian Bhīlī of Berar.

For further details the student is referred to the version of the Parable of the Prodigal Son which follows.

# MUNḌĀ FAMILY.

## KURKŪ.

### MUNWĀSĪ DIALECT.

(DISTRICT OHINDWĀRĀ.)

Miyā dhoke bāri gaṇḍā dā-ken. Nānd-tan dī sānī gaṇḍā abu-ā  
*One man-of two sons were. Them-from that small son his*  
 bā-san māndi-wā, 'he bā, māl-tan ī-yā āṭā ta-khāne, in-khan illi.'  
*father-to said, 'O father, property-from my share is, me-to give.'*  
 Mē-tan dī kōrō dī-khū-kan abu-ā māl kāṭhiin-khē. Thōrēkā din-an sānī  
*Then that man them-to his property divided. Few days-in small*  
 gaṇḍā abu-ā sab māl juḍā-yan no dusrā des-khen lā-yan, no dēn dī  
*son his all property collected and other country-to went, and there he*  
 abu-ā māl kharāb chāl-tan barbād dā-khe. Mē-tan dī sab kuchh  
*his property evil behaviour-with wasted made. Then he all whatever*  
 barbād dā-khe mē-tan dī dēsun baṛā kāl bachō-kan, nō dī kaṅgāli-yan  
*wasted made then that country-in big famine fell, and he wretched-became*  
 nō dī dī dēsun kōr-kū mērān dumā-aṭaiy-yan, nō dī kōrō dī-khan abu-ā  
*and he that country-in men near to-slay-began, and that man him his*  
 kheti-n sukari chā-chārā kul-khe. Dī kōrō khūb raṅgai-yan kī sukri chārā  
*field-in swine to-feed sent. That man much hungered that swine food*  
 jojumuā-nāyane tiyūr huā. Mē-tan dī kōrō-kan iyē-kā jojum-ā-nāyane i-len-kā.  
*eating-for ready was. And that man-to anyone eating-for gave-not.*  
 Mē-tan dī abu-ā hōsan haiy-yan nō māndi-wā, 'ī-yā bā-tē mērān iddā kōrō  
*And he his sense-in came and said, 'my father near how-many men*  
 ta-khāne ki dī-kū-khan achhā-tarahāso āṭā ghatā-wā, nō inḅ raṅgai-tan  
*are that them-to enough bread is-got, and I hunger-from*  
 gōjō-ṭaiyan.' Nō dī abu-ā manan māndi-wā ki, 'inḅ ī-yā bā-tē mērān sene-wā  
*dying-am.' And he his mind-in said that, 'I my father near shall-go*  
 nō māndi-wā ki, "hē bā, ām-ā samman nō Parmesur samman āpē bār-kū-kā  
*and shall-soy that, "O father, thee-of before and God before you both*  
 tālan inḅ pāp dā-khe, nō inḅ ām-ā gaṇḍā māndi lāykhū bañ-khāne. In-khan  
*between I sin did, and I thy son to-say worthy not-am. Me*  
 miyā majurōn hisāb-an dumā-dhā-wā." Nō dī iddā māndi-wā abu-ā bā mērān  
*one servants-of like to-stay-make." And he so said his father near*  
 lā-yan. Mē-tan dī galle āṭā dan, mē-tan diyā bā-tē ḍō-wan nō sarūb-an nō dī mulākāt  
*went. And he very far was, and his father saw and ran and he meeting*  
 dā-wan, nō dī gaṇḍā bā-san māndi-wā ki, 'inḅ ām-ā samman nō Parmesur  
*made, and that son father-to said that, 'I thee-of before and God*

samman pāp dā-khe, nō ām-ā gaṇḍā māndi lāykhū bañ-khāne.' Mē-tan bā abu-ā. *before sin did, and thy son to-say worthy not-am.* And father his naukarōn-tan māndi-wā ki, 'achhā angā sā-li nō di-khan uri-kē. Chhallā diyā *servants-to said that, 'good robe bring and him-to put. Ring his* ti-yan uri-kē nō diyā janggan penhai uri-kē. An-then achhī-tarah-sē jojumūā nō *hand-on put and his foot-on shoe put. And good-way-in shall-eat and* achchī-sukhī-wan. Ī-yā gaṇḍā goi-an dan, mētan dī bileri-yan; dī ad-*jan dan, well-happy-shall-be. My son dead was, and he alive-became; he lost was,* nō mē-tan dī ghatā-yan.' Nō dī-khā bahot khusi-wan. *and then he was-found.' And they much happy-were.*

Inhī bakhat diyā bare kōn-tē khēti-n dan. Mē-tan dī urā mērān hai-wan, *This time his big son field-in was. And he house near came,* mē-tan di-khan siringā āwāj diyā lutūr-an hai-wan. Diyā miyā naukar-khan *and him-to music-of sound his ear-in came. His one servant-to* hākoī nō māndi-wā, 'inī chōī bāt oṃ?' Dī naukar māndi-wan ki, 'ām-ā *called and said, 'this what motter is?' That servant said that, 'thy* sānī dādā hai-wan, nō ām-ā bā mējwānī dā-khe, mē-tan dī di-khan *small brother came, and thy father feast made, and he him* chaṅgāpan ghatā-wan.' Mē-tan di-khan gussā ā-yin nō dī bhitrā se-lan-kā. *safe found.' And him-to anger came and he inside went-not.* Diyā bā-tē bākran haikkan nō di-khan āyal-tan māndi-wā. Mē-tan dī *His father outside came and him-to entreaty-with spoke. And he* abu-ā bā-san māndi-wā, 'hē bā, āpē sēwā itnā din dā-yē, nō ām-ā *his father-to said, 'O father, thy service so-many days did, and thy* hukūm uṭāl-lan-kā. Mē-tan āpē miyā sērī pillā in-khan Ī-yā dōstō soṅgan *order broke-not. And you one goat youug me-to my friends with* huñjū-nāyane i-lan-kā. Mē-tan āpē dī gaṇḍā hajewā, mē-tan āpē āyal *playing-for gavest-not. And your that son comes, then you great* mējwānī dā-khe, ki mē-tan āpē sab dhan japāy-kū soṅgan uḍāo-ke.' *feast made, that then your all wealth wemen with squandered.'* Diyā bā māndiwan ki, 'jo-kuchh Ī-yā mērān ta-khāne, so ām-ā-kā *His father said that, 'whatever my near is, that thine* wē. Āmbū-khan inhī bakhat khusi-manāti-an, mē-tin ām-ā dī sānī *is. Us-to this time merry-should-make, that-for thy that small* dādā goi-an dan, so ghatā-yan; dī ad-*jan-dan, so ghatā-yan.'* *brother dead was, he was-found; he lost-was, he found-was.'*

## NAHĀLĪ.

The Nahāls are mentioned in old documents as hill robbers. According to the Nimar Settlement Report, "Nahal, Bheel, Kolee" is the phrase generally used in old documents for hill plunderers, who are also all included in the term "Mowassee." The Raja of Jeetgurh and Mohkote has a long account in his genealogy of a treacherous massacre by his ancestor, in the time of Akbar, of a whole tribe of these Nahals, in reward for which he got Jeetgurh in Jageer. Indeed they seem to have been inveterate caterans, whom nothing but extermination could put down. They do not now exist as a tribe, but only in scattered families, who are mostly in the position of hereditary village watchmen.

According to the same authority the Nahāls then, in 1870, spoke Kūrkū. It is probable that this is still the case with many Nahāls. Others, however, use a mixed form of speech, which will be dealt with in what follows. This latter dialect is the so-called Nahāli, *i.e.*, the language of the Nahāls. It is spoken by the Nahāls of Nimar, but no information is available as to the number of speakers, the Nahāls having been included under the head of Kūrkū in the local estimates and in the last Census reports.

Nahāli is different from the Nāhari dialect of Kanker, which is a broken Halbī, and also from Nahari, a Bhil dialect of Nasik and Sargana. Like both, however, it is strongly Aryanised, and probably on its way towards becoming an Aryan form of speech. The base of the dialect is probably a Muṇḍā language of the same kind as Kūrkū. Then there is an admixture of Dravidian, and finally an Aryan superstructure. It is of interest to note that Nahāli is spoken in a part of the country in which remnants of Muṇḍā and Aryan tribes still meet each other. To the north and west we find a continuous chain of dialects, *viz.*, the various Bhil dialects, which are now Aryan but are spoken by tribes who must have been of the same stock as the Nahāls.

A version of the Parable of the Prodigal Son and a list of Standard Words and Phrases in Nahāli have been received from Nimar and will be reproduced below. They are the basis for the remarks which follow, and which do not make any pretension to completeness.

**Nouns.**—There is apparently no grammatical gender and no dual. The usual plural suffix is *tā*; thus, *āvā-tā*, fathers.

There is apparently great confusion in the use of the various case suffixes. *Kē* or *kī* apparently corresponds to *ken* in Kūrkū and denotes the dative and the locative. Thus, *āvā-kē*, to the father; *khet-kē*, in the field.

The suffix *kun* corresponds to Hindi *sē*, from, to; thus, *māl-kun*, from the property; *hāl-kun*, to the servants (he said).

The genitive is formed by adding one of the suffixes *kē*, *kū*, *n*, *nē*, and *kā*. Thus, *mānchu-kē*, of a man; *āvā-n* and *āvā-kū*, of the father; *ḍhol-kā*, of drums.

The case of the agent is apparently formed by adding *n* or *nē*; thus, *bāchuran*, by the younger; *āvā-nē*, by the father. The use of the case of the agent, and the suffixes by means of which it is formed, are distinctly Aryan.

**Numerals.**—The numerals are given in the list of words. It will be seen that *ivā*; two; *moḥho*, three; *nālo*, four, are Dravidian. *Bidī*, one, perhaps corresponds to

Kherwārī *mit'*, one. Compare Khassi *wei, wi*, one. Sir George Campbell gives *bi*, one, from the Lakadong Khassi dialect. The remaining numerals are Aryan.

**Pronouns.**—The pronoun *jo*, I, is peculiar to the dialect. *Ingē*, and *in*, my, seem to be Muṅḍā forms. *Nē*, thou, on the other hand, is Dravidian. The final *mā* in *hundār-kā-mā*, preparedst, on the other hand, looks like the suffixed form of the Muṅḍā pronoun of the second person. Other pronouns are *ho*, *hoytarē*, *ētarē*, he; *ifi*, *hoifi*, that; *ibnijē*, own; *nānī* and *nēnī*, who? *nānko*, what?

**Verbs.**—The verb substantive is *kā* as in Kūrkū. In the third person *tankē* is recorded. It is perhaps the same word as Santālī *tahā<sup>h</sup>-kan*. The past is given as *o*, third person *ēthē*. In the specimen, however, we find *tā*, was, were. The distinction between the first and second persons on the one side and the third on the other is probably artificial.

The present tense of finite verbs is formed by adding *gā*; thus, *ughāin-gā*, lives; *koṭṭe-gā* and *koṭṭo-gā*, strikes. Instead of *gā* we also find *kā*; thus, *jērē-kā*, it is got. Compare also *tan-kē*, he is. Compare Kūrkū *kā*, is.

A present definite is formed by adding *kādinī* or *kēdinī*; thus, *koṭṭo-kādiū*, I am beating; *charāw-kēdinī*, he is grazing. This form is, however, also used as a past; thus, *chain-kēdinī*, they made merry.

The future seems to be identical with the present. The suffix *gā* or *kā* also occurs as *gēn* or *kēn*. Thus, *ēr-gā*, I shall go; *koṭṭo-kēn-kā* and *kohaṭu-kēn*, will strike; *ṭē-ēkēn*, we shall eat; *ugāin-gēn*, we shall become. Note also *kāynēkē*, I shall say.

The past time is expressed by means of several suffixes. In the case of transitive verbs there is a tendency to introduce the passive or impersonal construction usual in Aryan languages. Thus, *hoytarē-n dhan-māl aṭāyā*, him-by property was divided. The suffix *yā* in *hamāyā*, was done; *aṭāyā*, was divided, is perhaps also Aryan.

The most common suffixes of past time are as follows:—

*Ē* or *i* is used in forms such as *ṭē-ē*, ate; *pāt-ī*, came; *māṇḍi*, said. It is apparently identical with Kūrkū *ā*, *en*. If this suffix originally ended in *n*, it is perhaps identical with *nu* or *nē* in *kāi-nu*, *kāi-nē*, said. Compare the common *n* suffix in Bhili and Khāndēsi.

A suffix *jan* or *jā* occurs in *nañ-gāy-jan*, he became destitute; *khijī-jā*, he got angry, and so forth. It seems to have a passive or intransitive force. Compare Kūrkū *en*, *jen* and *jan*, Muṅḍārī *jan* and *yan*.

A *k* suffix is used in forms such as *uḍātīn-kā*, spent; *char-kē*, came; *ṭok-kī*, kissed. Similar forms are common in Kūrkū and other Muṅḍā dialects.

Other forms with the meaning of a past tense are *ṭē-gadā*, they were eating; *harpī-dā*, he was lost; *ṭākogā-ṭā*, he was filling; *beṭṭivī*, he had died; *ādirī*, he reached; *ghāṭājērā*, he was found; *koṭṭojērē*, I had beaten, and so forth. Note also *hundār-kā-mā*, preparedst.

The imperative is formed by adding the suffixes *ē* or *kē*; thus, *ēr-ē*, go; *bē-kē*, give. *Pēhēnātīn-kā*, put on, looks like a future. Note the reduplicated form *bē-bē*, give.

The various tenses are apparently also used as participles. Compare *gōlāya*, having collected; *hērē*, spending; *chēr-gē*, running; *pāt-kēdinī*, while coming; *bē-kē*, having arisen (Santālī *beret'-ka-tā*); *uḍātīn-kā-mā*, when he had spent, and so forth.

Verbal nouns are *chain-kā*, to make merry ; *chāḍāk-kē*, in order to tend ; *māṇḍāng*, to say.

The negative particles are *bē*, *bēḷā*, *bēḷē*, and *hōḷē* ; thus, *bēko*, no ; *bēḷā-bē*, did not give ; *bēḷē-hōḷē*, I am not ; *hōḷē-jīrē*, did not pass. In *nānkatarhōḷbē*, didst not give, the negative particle is probably *hōḷ*, and *nānkatar* perhaps means 'any even.'

The preceding remarks will have shown the peculiar character of the dialect. It gives the impression of a mechanical mixture of Muṇḍā, Dravidian, and Aryan elements. The same impression is left by the vocabulary which contains words belonging to all three families, and also some which cannot with certainty be identified.

For further details the student is referred to the specimen which follows and to the list of Standard Words and Phrases on pp. 242 and ff. Both have been printed as I have got them.



[ No. 40.]

## MUNḌĀ FAMILY.

NAHĀLĪ DIALECT.

(DISTRICT NIMAR.)

Bidī mānchu-kī ir lānā tā. Hoytarē-ṭā-kun bāchura-n ābā-kē  
*One man-to two sons were. Them-from the-younger-by father-to*  
 kāynū, 'yē ābā, awal māl-kun ingē hichchā indē mā.' Bhāṭē  
*it-was-said, 'O father, good property-from my share me-to give.' Then*  
 hoytarēn hoytarē hiṅgē dhan-māl aṭāyā. Ghanē din hoṭē-jirē  
*him-by them his wealth was-divided. Many days became-not*  
 bāchē-gitā sab dhan-māl-na golāya bhāgā dēch-kī yēdē, bhāṭikoyērī  
*young-son all property having-collected distant country-to went, there*  
 hoytarēn āndphand-kī din hērē ibniṅjē dhan uḍātinkā. Bhāṭē  
*him-by riotously days spending his-own property was-spent. Then*  
 hoytarēn sab uḍātinkā-mā iṭī dēch-kē kāl charkē, hoytarē naṅgāy-  
*him-by all spent-in that country-in famine came, he destitute-*  
 jān. Bhāṭē ho hoitī dēch-kē māntāmīnār-kē bidī mānchu-kē awār-kē  
*became. Then he that country-in inhabitants-in one man-of house-in*  
 ugāyāṅgā. Hoytarē khēt-kī chogumṭā chāḍāk-kē pūrī. Itān jogomṭā  
*lived. He field-in swine grazing-for sent. Which swine*  
 ṭēgadā ētlān chhēṅgā-kē ēṅgē pūpō āgan-kā ṭākogāṭā. Ētarēn  
*eating-were those husks-with his belly fire to-satisfy-wanted. Him-to*  
 nānikā nānkā beṭābē. Bhāṭē ētarē-kē akal pāti do ētarē kāinī, 'ēṅgē  
*anyone anything not-gave. Then him-to sense came and he said, 'my*  
 ābā-kū ghanē hāl-kun popo-chēn ghanē chhokḍān jērē-kā, jo chāt-kū  
*father-of many servants-to belly-from much food got-is, I hunger-of*  
 bēto-gā. Jo bēi-kē ēṅgē ābā-ṭhā-kē er-gā ētarē-kē kāynēkē, "ē ābā,  
*die. I arisen-having my father-near shall-go him-to shall-say, "O father,*  
 joo Bhagwān-bihoṭ-chhāgo nē ābā sāmṇē pāp-karm kamāyā. Jo nē  
*me-by God-against and father before sin was-done. I thy*  
 pālisoroṅgā māṅḍī-raṅg jāgā bēṭē hēlē. Jo nē bhāgyāraṅgo-kī bidī okībē."  
*son say-to worthy not am. Me thy servants-among one consider."*  
 Bhāṭē bi ētarē ēṅgā ābā-ṭhākē ērkēdinē. Hoytarē dhāwā-kidā ētarē  
*Then arising he his father-near went. He far-was his*  
 ābā-nē arāyē-ku kiwu pādḍī, chērgē ērīdkā ṭui do ṭokkī.  
*father-by having-been pity was-felt, having-run went embraced and kissed.*  
 Lānā hoytarēn māṅḍī, 'ē ābā, jo Bhagwān-bihoṭ-chhāgo do ābā sāmṇē  
*Son him-to said, 'O father, I God-against and father before*  
 pāp-karm kamāyā. Bhāṭē jo nē pālisoroṅgā māṅḍī-raṅg jāgā bēṭē-hēlē.  
*sin did. Then I thy son to-say worthy not-am.'*

Do ābā apnā naukar-huṅgo kāinī, 'sabi-kun awalkā kuprā phēr-kē  
*And father his servants-to said, 'all-from good cloth taking-out*  
 ētarē-kē pēhēnā-tiṅkā, ētarēn bāko-kē mūndī do khuḍī-nē khāwdē urībē.  
*him-to dress, his hand-on ring and feet-on shoes put.*  
 Jo tēekēn majā ugāiṅēn. Inḡē pālichho bēṭṭiri jīwatā, harpidā  
*We will-eat merry will-be. My son dead-was lives, lost-was*  
 ghātājirā.' Bhāṭē hoytarē chain-kedini.  
*found-is.' Then they merry-made.*

Ētarēn bhāgā bēṭā khēt-kī tā. Pāt-kēdinī āwār-barī ādiri hoytarē  
*His elder son field-in was. Coming house-to reached he*  
 ḍhol-kā do chanānā chālaṅg chiknī. Ētarēn ētarē bhāṅgyāmijār-kū  
*drums-of and dance-of sound heard. Him-by his servants-of*  
 bidari-nā mirā-kī ulāchhī bichāwē, 'nān-kādinī?' Hoytarē kādinī, 'nēn  
*one-to near was-called asked, 'what-is-going-on?' He said, 'thy*  
 dāyarē pāti, nēn ābā-rē awal-kā ohhokdā hundārē, itarē-kē awalkā  
*younger-brother came, thy father good food prepared, him good*  
 awalijā.' Ētarē khijijā bhitar-kē bēṭē hēḍjā. Itarē-ghālajā ētarē ābā  
*found.' He got-angry inside not went. Therefore his father*  
 bāharē-kē pāti ētarēn manojē. Ētarēn ēṅgā ābā-nē kāinī, 'arābē,  
*out came him entreated. Him-by his father-to it-was-said, 'see,*  
 jo hirhwat warso ninē chākari kamāyā, na jo nē māṅḍī hoṭānēkā.  
*I so-many years thy service did, and what you said was-done.*  
 Nē hiṅgan-bārē mēqḍhān pālichho nānkatar-hōt-bē hiṅgē dēso-bhāi  
*Thou me-to sheep-of young any-not-gavest my friends-with*  
 chain-gā. Nē hiyēṅgi rāṅḍi-muṅḍinā paisā ṭē-ē inē pāt sagā-nikā  
*might-feast. And who harlots-with money ate he coming all-of*  
 awalkā khānā hundar-kā-mā.' Ābā-nē māṅḍī, 'ē pālichho, nē inḡē  
*good food preparedst.' The-father-by it-was-said, 'O son, thou me*  
 mērēpā, jo ibniḡi bī nē-kā. Nē chainkā maujkā ugāijā,  
*near-art, what my-own is thine-is. Thou to-feast to-make-merry was-fit,*  
 irkēnē nē bāsigitā bēṭṭiri, jīwatā; jo harpidā, ghātājirā.'  
*because thy brother dead-was, lives; who lost-was, was-found.'*

## KHARĪĀ.

Khariā is the dialect of a cultivating tribe in Chota Nagpur. The number of speakers is about 80,000.

Khariā is properly the name of the tribe, and not of the language. We do not know the original meaning of the word. It is possible that it has something to do with the common word for 'man' in the Muṇḍā languages, Santāli *hāṛ*, Kūrkū *kōrō*. We are not, however, in a position to settle the question.

The Khariās are found over a wide tract of country, from Bankura in the east to the Ohhattisgarh Feudatory States in the west. They are divided into several sub-tribes, and are mainly cultivators. We do not know anything with certainty about their origin and old wanderings.

Many Khariās have abandoned their original language for some Aryan or Dravidian form of speech. The territory within which Khariā is spoken does not, therefore, coincide with the home of the tribe.

The stronghold of the Khariā language is the south-western corner of Ranohi and the adjoining portions of Jashpur and Gangpur. Speakers are also scattered over Udaipur, Raigarh, and Sarangarh. The Khariās of the Orissa Tributary States, of Bonai and Sambalpur, and probably also those in Bamra, Rairakhol, and Patna, speak Kurukh. Those living in Manbhum and Bankura speak a corrupt Bengali, and those in Sarguja Ohhattisgarhī. The members of the tribe living in the Sarguja State, however, are able to translate some words into Muṇḍārī which they apparently consider as their old home-tongue.

Some of the Khariās of the Jashpur State have been returned under the head of Bīrhār, *i.e.*, 'wood-men.' Their language is, however, Khariā, and Bīrhār is probably the name given to them by their Muṇḍā neighbours. Their own word for 'man' is *lebu* as in Khariā.

Khariā is a dying language, and it is probably very corrupt in those districts where it is only spoken by very few individuals. In Ranohi, Jashpur, Raigarh, and Sarangarh, the dialect is everywhere the same.

The number of speakers has been estimated as follows for the purposes of this Survey:—

### A.—Spoken at home—

#### BENGAL PRESIDENCY—

Bankura . . . . .	156
Ranohi . . . . .	68,321
Jashpur State . . . . .	2,500
Udaipur State . . . . .	79
	71,056

TOTAL BENGAL . . . . . 71,056

#### CENTRAL PROVINCES—

Sarangarh . . . . . 496

TOTAL . . . . . 71,552

**B.—Spoken abroad—**

As far as—

Damarg . . . . .	200
Lalhimpur . . . . .	420
	Total . . . . . 620
	GRAND TOTAL . . . . . 72,172

Of the 2,500 speakers enumerated in the Jashpur State, 500 were reported to speak Birkāṭ. See above. The 156 Kharīās in Bankura have now abandoned their native tongue and speak a corrupt Bengali. This fact escaped notice when the Bengali section of the Survey was carried through the press, and the figures have therefore been shown in this place. No speakers were returned from Raigarh.

The corresponding returns at the last Census of 1901 were as follows :—

**BENGAL PRESIDENCY—**

Bankura . . . . .	224
Hojally . . . . .	135
Jalpaiguri . . . . .	3,770
Duajelling . . . . .	137
Rangpur . . . . .	1
Bamra . . . . .	210
North Paraganas . . . . .	8
Angul and Khakhabali . . . . .	17
Rasul . . . . .	49,754
Singhpur . . . . .	330
North Bihar . . . . .	1
Chota Nagpur Tributary States . . . . .	23,795
	TOTAL BENGAL PRESIDENCY . . . . . 76,424

**CENTRAL PROVINCES—**

Raigarh . . . . .	1,755
Namrupal . . . . .	1
Daman . . . . .	235
Rairakhol . . . . .	124
Patna . . . . .	41
	TOTAL CENTRAL PROVINCES . . . . . 2,162
Andamans and Nicobars . . . . .	1
Assam . . . . .	1,919
	GRAND TOTAL . . . . . 82,606

Some of the speakers in the Chota Nagpur Tributary States probably speak Kurukh and not Kharīā. The same is probably the case with those returned from Bamra, Rairakhol, and Patna. The returns from the districts in the Bengal Presidency where no mention of Kharīā was made in the local estimates should probably be shown under Bengali. No further information has, however, been available, and I have therefore simply reproduced the Census figures. I have only excluded the Kharīās returned from the Orissa Tributary States, because they certainly speak Kurukh.

**AUTHORITIES—**

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[LYALL, (SIR) A. J.]—*Report of the Ethnological Committee on Papers laid before them, and upon examination of specimens of aboriginal Tribes brought to the Jubbulpore Exhibition of 1866-67.* Nagpore, 1868. Part iii, pp. 80 & ff., contains a Kheria vocabulary.

DALTON, E. T.,—*Descriptive Ethnology of Bengal.* Calcutta, 1872. Contains a Kharria vocabulary by Rakhal Das Haldar.

DRIVER, W. H. P.,—*Notes on some Kolarian Tribes.* *Journal of the Asiatic Society of Bengal*, Vol. lvii, Part i, 1889, pp. 15 & ff. (The Kharjās); and Vol. lx, Part i, 1891, pp. 28 & ff. (The Pahariyā-Kharriās.)

GAGAN CHANDRA BANERJEE, B.A.,—*Introduction to the Kharjā Language.* Calcutta, 1894.

Kharjā grammar has all the characteristics of a language which is gradually dying out and being superseded by dialects of quite different families. The vocabulary is strongly Aryanised, and Aryan principles have pervaded the grammatical structure. Kharjā is no longer a typical Muṅḍā language. It is like a palimpsest, the original writing on which can only be recognized with some difficulty.

Grammar.

A full account of the dialect has been given by Mr. Banerjee in the work quoted under authorities. It has been used for the remarks which follow, and it should be consulted for further details, though it is far from being satisfactory.

**Pronunciation.**—The semi-consonants are not consistently marked in any specimens, and I have only been able to restore them in a few places. Mr. DeSmet often marks them by means of a ' after the preceding vowel, and Mr. Banerjee by means of a ^ above the vowel. Thus, *o'o* and *ō*, a house. I have written *ok'*. The genitive is *og-a*, of a house. The change of the semi-consonant to *g* shows that, in this case, it is a *k'*. The same is the case with *dak'*, written *da*, water, ablative *daga-tei*, and so on.

The semi-consonant *ch'* can be restored in words such as *mī*, i.e., *mich'*, aunt; genitive *mij-a*; *tai*, *tak'* and *taj*, i.e., *tach'*, distribute; *orei*, i.e., *orech'*, a cow; *lai*, i.e., *lach'*, a belly; *goi'*, i.e. *goch'*, die, and so forth.

The semi-consonant *t'* is probably sounded in words such as *mod*, or *mond*, i.e., *mot'*, eye; *moi*, *moyod*, *moing*, *muḍu*, one; *betod'* and *betot*, i.e., *betot'*, hunger.

The semi-consonant *p'* is probably meant in words such as *kuṅḍabn*, *kuṅḍam*, or *kuṅṛab*, back, and so forth.

It will be seen that Kharjā uses these sounds in the same way as other Muṅḍā dialects. They have also the same tendency to be changed to soft consonants or else to nasals, which we have observed in the case of the various dialects of Kherwārī. I have not, however, ventured to make any attempt at restoring them. They are marked in the Jashpur specimen, but in a very arbitrary and inconsistent fashion. I have therefore in this respect left the specimens as I have got them, and have only corrected obvious mistakes.

In many cases a *k* corresponds to an *h* in Kherwārī, as is also the case in Kūrkū, Juāṅg, etc. Thus, *konon*, Muṅḍārī *hon*, small; *koṅḍu*, Muṅḍārī *hon*, child; *kolong*, Muṅḍārī *holong*, flour, and so forth. *Kaṛ*, which occurs in pronouns such as *u-kaṛ*, this person, is perhaps identical with Santālī *hāṛ*, a man.

**Nouns.**—Kharjā has apparently given up the distinction between the animate and inanimate genders. There is, so far as I can see, only one gender, and there is no difference in the verb if the subject is inanimate. The natural gender is distinguished in the usual way. Thus, *koṭa solo*, a dog; *kuṭi solo*, a bitch; *sāṛ*, an ox; *orech'*, a cow. This distinction, however, only concerns the vocabulary, and has nothing to do with grammar.

There are three numbers as in Kherwāri, the singular, the dual, and the plural. The suffix of the dual is *kijār*, *kiyār*, or *jār*, and that of the plural is *ki*. It is evident that the dual suffix is formed from the plural suffix by adding *ār*. *Ki* is the old dual suffix.

Case.—Kharīā has abandoned the Muṇḍā practice of expressing the cases of the direct and the indirect object in the verb. It has therefore become necessary to indicate those cases by adding postpositions to the noun. We have already seen how a similar tendency has begun to make itself felt in some forms of Kherwāri. It is due to the influence of Aryan and Dravidian vernaculars.

The usual case suffixes in Kharīā are :—

*te*, for the accusative, dative, and locative ;

*tei*, for the ablative ;

*ā*, for the genitive.

Thus, *lebu-te*, the man ; to the man ; in the man ; *lebu-tei* or *lebu-ā-tei*, from the man, or from the man's. The accusative suffix is often dropped ; thus, *timsaṅ ol-e*, bring fire.

The genitive suffix *ā* is often written *ak'* in the Jashpur specimens. It is identical with Muṇḍāri *ak'*. Double genitives such as *abagak'*, of the father, also occur. Mr. DeSmet also gives an accusative and dative suffix *ge* ; thus, *aba-ge*, to the father. It is probably the Kurukh postposition *gē*.

Adjectives.—Adjectives do not change for gender, number, or case. Comparison is expressed by putting the compared noun in the ablative. Thus, *āpā ādhro-tei māhā āi*, father child-from great is, the father is greater than the child.

Numerals.—The numerals are given in the list of words. It will be seen that the first six correspond to those in use in other Muṇḍā dialects. The numerals for 'seven,' 'eight,' and 'nine,' on the other hand, correspond to Savara *gul-ji*, seven ; *tam-ji*, eight ; *tiñ-ji*, nine. Compare the remarks in the introduction to this volume, pp. 12 and 24 above.

The higher numerals are counted in twonties as in other Muṇḍā languages.

Pronouns.—The following are the personal pronouns :—

	Singular.	Dual.		Plural.	
		Exclusive.	Inclusive.	Exclusive.	Inclusive.
1st person . . .	<i>iṅ</i>	<i>iñjār</i>	<i>ānāṅ</i>	<i>ele</i>	<i>āniṅ</i>
2nd person . . .	<i>am</i>		<i>ambār,</i> <i>amār</i>		<i>ampe</i>

The form *ānāṅ*, thou and I, corresponds to Kherwāri *ālaṅ* ; and *ele*, they and I, to Kherwāri *ālā*. *āniṅ*, you and I, corresponds to the inclusive dual *āliṅ*, thou and I, in Kherwāri. *Iñjār*, he and I, is formed by adding the usual dual suffix *jār*. *Ambār* or *amār*, you two, is apparently formed from *am*, thou, by adding the numeral *bār*, two. It is therefore possible that Mr. Banerjee is right in explaining the dual suffix *jār* as derived from *bār*. The initial *b* of this word is an old prefix, and does not belong to the base.

The pronouns are inflected like nouns ; thus, *iṅ-ā* or *iñ-ā*, my ; *am-ā* and *amāṅ-ā*, thy ; *ampe*, your ; and so on. In Jashpur we find forms such as *iñā*, my ; and in the Sarangarh specimens *iyā* is written for *iñā*, i.e., *iñak'*.

For the third person the pronoun *aḍi* or *aṛi*, he, she, is used. The corresponding dual is *aṛ-kīyār*, and the plural *aṛ-ki*. *Aḍi* is apparently a Dravidian loan-word. Compare Telugu *vāḍu*, he; Kurukh *aḍi*, she.

Pronominal suffixes are used with verbs in order to denote the person of the subject. They are as follows:—

Person.	Singular.	Dual.		Plural.	
		Exclusive.	Inclusive.	Exclusive.	Inclusive.
First . . .	<i>iṅ</i>	<i>jār</i>	<i>nāiṅ</i>	<i>lo</i>	<i>niṅ</i>
Second . . .	<i>m</i>		<i>bār</i>		<i>pe</i>
Third . . .	<i>i</i>	<i>kiār</i>		<i>ki, mo, mai</i>	

The pronominal suffix is very commonly dropped in the third person singular. Mr. Banerjee mentions a suffix *ḍ* for the first person, and a suffix *p'* for the second person singular which he says are added to the *o* of past tenses. Thus, *ol-o*, brought; *olḍ*, I brought; *olop'*, thou broughtest. I have not found any such forms in the specimens.

Pronominal suffixes are also used after nouns of relationship. They are *iṅ* and *nāiṅ* for the first; *nom* for the second; and *ḍom* for the third person. Thus, *māiṅ* or *mānāiṅ*, my mother; *mānom*, thy mother; *māḍom*, his, or her, mother; *elā āp nāiṅ*, our father, and so forth. In the Jashpur specimens we find *rom* instead of *ḍom*. The *ḍu* in *kuḍu*, son, is probably another form of *ḍom*.

There are no pronominal infixes.

The demonstrative pronouns are *u*, this; *ho*, that; *han*, that far off. They are used as adjectives. In Jashpur we also find *hin* and *hē*, this, and in Sarangarh *ye*, this. Demonstrative nouns are formed by adding *je* to the demonstrative bases for animate and inanimate objects, and *kaṛ* for persons. *Kaṛ* is probably the same word as Santālī *hāṛ*, a man. Thus, *u-je i lebu heke*, this which man is? *han-je io-e*, that see; *u-kaṛ*, this person. The dual and plural of *u-kaṛ* are *u-kīyār*, *u-ki*, respectively.

The interrogative pronouns are *ber*, who? *ata*, which? *i*, what? Thus, *am ber heke-m*, who art thou? *ata po'da-te au-ta-m*, in what village do you live? *i daru-ā*, of what tree?

*Ber* usually remains unchanged in the dual and the plural. In the dual we sometimes find *ber-jār* or *ber-ār* for the first; *ber-hār* for the second; and *ber-kiār* for the third person. Thus, *amār ber-hār heke-bār*, who are you two? *Ber* apparently corresponds to Gōṇḍī *bōr*, who? The Gōṇḍī *bōr* is also inflected in person. Compare the remarks under the head of Gōṇḍī on pp. 483 and ff. below.

**Verbs.**—In the conjugation of verbs Khariā has been much influenced by its Aryan and Dravidian neighbours. The direct and indirect objects are no longer expressed in the verb; there is no particle which changes the base of a certain tense to a finite tense, and the pronominal suffixes are usually added to the verb. Moreover, the language is no longer able to distinguish between the various stages of verbal action with the same precision as in the case of Kherwārī. Khariā conjugation is, therefore, much simpler and more in accordance with Aryan principles.

**Person.**—The person of the subject is expressed by adding the pronominal suffixes mentioned above. They are often dropped when the subject is a personal pronoun. Final *e* and *i* of verbal tenses are dropped before the *i* of the first person. Thus, *ole*, shall bring; *ol-ing*, I shall bring. The final *o* of past tenses is, however, retained; thus, *olu-ing*, I brought. There are two suffixes of the third person plural, viz., *ki* and *me* or *mai*. *Me* or *mai* is used after tenses formed by adding the suffixes *si*, *ke* or *ki*; in the imperative; and in the present tense of *ao-nā*, to be. *Ki* is used in all other cases.

**Voice.**—The passive voice is formed by adding *dom* to the base. Thus, *jore-dom-ki*, he was joined. Instead of *dom* we find *jom* in *jo-jom-tā*, it is seen; *pig-jom-tā*, it is broken, and so forth. The base of such verbs probably ends in *oh'*; compare *pij-e*, break; *pij-si*, he has broken. The original passive suffix accordingly appears to be *om* which can perhaps be compared with Kherwārī *oh'*.

**Tenses.**—The bases of the various tenses sometimes differ in transitive and intransitive verbs. The passive voice, in such cases, is inflected like an intransitive.

The future and indefinite present is formed by adding *e* in transitive, and *nā* in intransitive verbs. Thus, *ole*, he will bring; *ol-ing*, I shall bring; *gil-dom-nā-ing*, I am struck. The suffix *nā* is perhaps connected with the *en* in Muṇḍārī *abuṅg-en-a-ing*, I wash myself.

The definite present is formed by adding *tā* or *te*; thus, *ol-tiṅg*, I bring; *ol-te-ki*, or *ol-tā-ki*, they bring. The suffix *tā* corresponds to Muṇḍārī *tan*.

The simple past is formed by adding *o* in transitive and *ki* in intransitive verbs; thus, *ol-o*, brought; *chol-ki*, went; *chol-ki-mai*, they went. Before *o* a *ḍ* becomes *th*, and in some other cases a *chh* or *kh* is inserted. Thus, *goḍ*, an intensive auxiliary, past *gotho*; *soi*, i.e. *soch'*, learn, past *sochho*; *remā*, call, past *remakho*, and so on. It is probable that the base in such cases ends in a semi-consonant. Compare Santālī *gāt'*, quickly, with the intensive verb *goḍ*.

The suffix *o* is perhaps connected with the suffixes *et'* and *at'* in Kherwārī; *ki* probably corresponds to Muṇḍārī *ken*.

The perfect is formed by adding *si*, which often becomes *siḍ* before the pronominal suffixes of the first and second persons; thus, *ol-siḍ-ing*, I have brought; *chol-si-mai*, they have gone. *Si* is probably derived from *sit'*. It seems to be an auxiliary and is perhaps connected with Santālī *si'*, to be finished; thus, *jām-sit'-keṭā-a-ko*, eat-finished-they, they ate up all.

The *si* which is added in the perfect has a transitive past *sikho* and an intransitive past *siki*, which are added to the base in order to form a pluperfect. Thus, *ol-si-kho-ing*, I had brought; *ḍel-si-kiṅg*, I had come.

The imperative is formed like the future; thus, *ol-e*, bring; *ḍam-nā*, come. In the third person *guḍu* is added; thus, *ol-guḍu*, let him bring; *ol-guḍu-kiār*, let them two bring; *ol-guḍu-mai*, let them bring; *ḍam-guḍu*, let him come. Other forms are supplied from the future.

The verbal noun is formed by adding *nā*; thus, *ol-nā*, to bring. Note *cho-nā*, to go; *ḍe-nā*, to come, from the bases *chol* and *ḍel*; *lemen-nā*, to sleep, from the base *lemeḍ*, and so on.

The simple or reduplicated base is used as a past relative participle; thus, *ing-ā soṅg-soṅg romkub*, my bought rice; *ḍoko-ḍoko lebu*, sitting men. The base of the



present tense is similarly used as an adjective; thus, *tomliᅅg-tā gai*, a milk-giving cow.

There are no conjunctive participles. As is also common in Kurukh, the Khariās say *aᅇi uje ol-o oᅇo chol-ki*, he this brought and went, having brought this he went, and so on.

**Auxiliary verbs and verb substantive.**—The simplest form of the verb substantive is *ke* or *ki*. Thus, *o-ki Khariā-gc-ki-mai*, they are Khariās. Compare Santāli *kan*. By adding this *ki* to *hoi-nā*, to become, we get the common verb *hek-iᅅg*, I am.

The present tense of *au-nā*, to be, is formed as follows :—

Person	Singular.	Dual.		Plural.	
		Inclusive.	Exclusive.	Inclusive.	Exclusive.
First	<i>āj-iᅅg</i>	<i>āi-nāᅅg</i>	<i>āi-jār</i>	<i>āi-iᅅg</i>	<i>āi-le</i>
Second	<i>āj-em</i>	<i>āi-bār</i>		<i>āi-pe</i>	
Third	<i>āi, āj-c</i>		<i>āi-kiār</i>		<i>āi-māi, āi-me</i>

The base is apparently *ach'*; compare the pronoun *ach'*, self, in Kherwāri. The past tense is regular; thus, *au-kiᅅg*, I was.

Several auxiliaries are often added to the base, apparently without changing the meaning. Such auxiliary verbs are *goᅇ* (imperative *goᅇe*, past *goᅇho*); *kan*, *san*, *tu*, and *kai*. Thus, *ter-goᅇ-c*, give, *goᅇh'-goᅇ-ki*, he died; *ol-kan-nā*, to bring; *chol-san-ki*, he went, and so on.

Causatives are formed by prefixing *ab*, *o*, or the first vowel of a word, or else by inserting an infix *b*. Thus, *ab-goch'*, to cause to die, to kill; *o-gur* and *u-gur*, to cause to fall; *ᅇiᅇsā*, to make distant (*ᅇiᅇsā*), and so forth.

A prefix *a* is used in a similar way in Kherwāri and Kūrū. Compare above pp. 39 and 172.

**Negative verb.**—The negative particle is *om*, to which the pronominal suffixes can be added. Thus, *iᅅg om(-iᅅg) ol-e*, I did not bring. The negative particle with imperatives is *ābu*; thus, *ābu ol-e*, don't bring. There is a separate negative verb substantive *ambodij-iᅅg*, or *ārij-iᅅg*, I am not.

**Interrogative particle.**—An interrogative particle *nu* is sometimes used in the same way as in Dravidian languages. Thus, *am ol-ta-m nu*, art thou bringing? *soᅅgol ol-na chol-ki-mai nombo*, have they gone to fetch firewood or not?

For further details Mr. Banerjee's grammar should be consulted.

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**KHARĪĀ SKELETON GRAMMAR.**

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I.—NOUNS.—*Lebu*, man.

Nom.		Acc. and Dative.	Ablative.	Genitive.	Locative.
Sing. . . .	<i>lebu</i>	<i>lebu-te</i>	<i>lebu-ā-tei</i>	<i>lebu-ā</i>	<i>lebu-te</i>
Dual . . . .	<i>lebu-kijār</i>	<i>lebu-kijār-te</i>	<i>lebu-kijār-ā-tei</i>	<i>lebu-kijār-ā</i>	<i>lebu-kijār-te</i>
Plur. . . . .	<i>lebu-ki</i>	<i>lebu-ki-te</i>	<i>lebu-ki-ā-tei</i>	<i>lebu-ki-ā</i>	<i>lebu-ki-te</i>

Postpositions.— *bāṅg*, with, from; *ā-te*, near; *thām*, for the sake of, etc.

II.—PRONOUNS.—*Iṅ* I; *am*, thou; *aḍi*, he, she.

	Singular.	Dual.		Plural.	
		Exclusive.	Inclusive.	Exclusive.	Inclusive.
1st person					
Nom. . . . .	<i>iṅ</i>	<i>iṅjār</i>	<i>ā-nāṅ</i>	<i>ele</i>	<i>ā-niṅ</i>
Gen. . . . .	<i>iṅ-ā</i>	<i>iṅjār-ā</i>	<i>ā-nāṅ-ā</i>	<i>el-ā</i>	<i>ā-niṅ-ā</i>
Suffix . . . .	<i>-iṅ</i>	<i>jār</i>	<i>nāṅ</i>	<i>le</i>	<i>niṅ</i>
2nd person					
Nom. . . . .	<i>am</i>		<i>am(b)ār</i>		<i>ampe</i>
Gen. . . . .	<i>am-ā</i>		<i>am(b)ār-ā</i>		<i>amp-ā</i>
Suffix . . . .	<i>m</i>		<i>ār</i>		<i>pe</i>
3rd person					
Nom. . . . .	<i>aḍi</i>	<i>aṛ-kijār</i>		<i>aṛ-ki</i>	
Gen. . . . .	<i>aḍi-ā</i>	<i>aṛ-kijār-ā</i>		<i>aṛ-ki-ā</i>	
Suffix . . . .	<i>i</i>	<i>kijār</i>		<i>ki</i>	

Demonstrative pronouns.—*u*, this; *ho*, that; *han*, that far off; *u-kaṛ*, this person; *u-kijār*, these two persons; *u-ri*, these persons; *u-je*, this person or thing. Similarly *ho-kaṛ*, *ho-je*, *han-kaṛ*, *han-je*, etc.

Interrogative pronouns.—*ber*, who? *ata*, which? *i*, what? *aḍe*, which?

## TON GRAMMAR.

## III.—VERBS.

A.—Verb substantive.—*au-nā*, to be; *hoi-nā*, to be.

	PRESENT.		PRESENT NEGATIVE.		Past.
	I.	II.	I.	II.	
Sing. 1 . . .	<i>he-kiŋg</i>	<i>āj-iŋg</i>	<i>amboŋi-j-iŋg</i>	<i>āri-j-iŋg</i>	<i>au-kiŋg</i>
2 . . .	<i>he-keŋ</i>	<i>āj-em</i>	<i>amboŋi-j-em</i>	<i>āri-j-em</i>	<i>au-kim</i>
3 . . .	<i>he-ke</i>	<i>āī, āj-i</i>	<i>amboŋī</i>	<i>āri</i>	<i>au-ki</i>
Dual					
1 excl. . . .	<i>he-ke-jār</i>	<i>āi-jār</i>	<i>amboŋi-jār</i>	<i>āri-jār</i>	<i>au-ki-jār</i>
1 incl. . . .	<i>he-ke-nāŋg</i>	<i>āi-nāŋg</i>	<i>amboŋi-nāŋg</i>	<i>āri-nāŋg</i>	<i>au-ki-nāŋg</i>
2 . . .	<i>he-ke-bār</i>	<i>āi-bār</i>	<i>amboŋi-bār</i>	<i>āri-bār</i>	<i>au-ki-bār</i>
3 . . .	<i>he-ke-kiār</i>	<i>āi-kiār</i>	<i>amboŋi-tiār</i>	<i>āri-kiār</i>	<i>au-ki-kiār</i>
Plural					
1 excl. . . .	<i>he-ke-le</i>	<i>āi-le</i>	<i>amboŋi-le</i>	<i>āri-le</i>	<i>au-ki-le</i>
1 incl. . . .	<i>he-ke-niŋg</i>	<i>āi-niŋg</i>	<i>amboŋi-niŋg</i>	<i>āri-niŋg</i>	<i>au-ki-niŋg</i>
2 . . .	<i>he-ke-pe</i>	<i>āi-pe</i>	<i>amboŋi-pe</i>	<i>āri-pe</i>	<i>au-ki-pe</i>
3 . . .	<i>he-ke-mai,</i> <i>he-ke-me</i>	<i>āi-mai, etc.</i>	<i>amboŋi-mai, etc.</i>	<i>āri-mai, etc.</i>	<i>au-ki-mai, etc.</i>

*Hoi-ki*, was, is conjugated as *au-ki*.B.—Finite Verb.—*ol-nā*, to bring; *cho-nā*, to go.

	Future.		Present.	Past.		Perfect.
	I.	II.		I.	II.	
Sing. 1 . . .	<i>oliŋg</i>	<i>cho-nā-iŋg</i>	<i>ol-tiŋg</i>	<i>ol-o-iŋg</i>	<i>chol-kiŋg</i>	<i>chol-siŋ-iŋg</i>
2 . . .	<i>ole-m</i>	<i>cho-nām</i>	<i>ol-tām</i>	<i>ol-o-m</i>	<i>chol-kim</i>	<i>chol-siŋ-em</i>
3 . . .	<i>ole</i>	<i>cho-nā</i>	<i>ol-tā</i>	<i>ol-o</i>	<i>chol-ki</i>	<i>chol-si</i>
Dual						
1 excl. . . .	<i>ole-jār</i>	<i>cho-nā-jār</i>	<i>ol-tā-jār</i>	<i>ol-o-jār</i>	<i>chol-ki-jār</i>	<i>chol-si-jār</i>
1 incl. . . .	<i>ole-nāŋg</i>	<i>cho-nā-nāŋg</i>	<i>ol-tā-nāŋg</i>	<i>ol-o-nāŋg</i>	<i>chol-ki-nāŋg</i>	<i>chol-si-nāŋg</i>
2 . . .	<i>ole-bār</i>	<i>cho-nā-bār</i>	<i>ol-tā-bār</i>	<i>ol-o-bār</i>	<i>chol-ki-bār</i>	<i>chol-si-bār</i>
3 . . .	<i>ole-kiār</i>	<i>cho-nā-kiār</i>	<i>ol-tā-kiār</i>	<i>ol-o-kiār</i>	<i>chol-ki-kiār</i>	<i>chol-si-kiār</i>
Plural						
1 excl. . . .	<i>ole-le</i>	<i>cho-nā-le</i>	<i>ol-tā-le</i>	<i>ol-o-le</i>	<i>chol-ki-le</i>	<i>chol-si-le</i>
1 incl. . . .	<i>ole-niŋg</i>	<i>cho-nā-niŋg</i>	<i>ol-tā-niŋg</i>	<i>ol-o-niŋg</i>	<i>chol-ki-niŋg</i>	<i>chol-si-niŋg</i>
2 . . .	<i>ole-pe</i>	<i>cho-nā-pe</i>	<i>ol-tā-pe</i>	<i>ol-o-pe</i>	<i>chol-ki-pe</i>	<i>chol-si-pe</i>
3 . . .	<i>ole-ki</i>	<i>cho-nā-ki</i>	<i>ol-tā-ki</i>	<i>ol-o-ki</i>	<i>chol-ki-mai</i>	<i>chol-si-mai</i>

*Chol-tiŋg*, I go, is conjugated as *ol-tiŋg*. The *tā* of this tense is often replaced by *te*.*Ol-siŋ-iŋg*, I have brought, is conjugated as *chol-siŋ-iŋg*.Imperfect.—*ol-nā-lā-si-kiŋg*, I was bringing, etc.Pluperfect.—*ol-si-kho-iŋg*, I had brought; *chol-si-kiŋg*, I had gone, etc., as in the past.Imperative.—*ole*, bring; *ol-guŋu*, let him bring; *ol-guŋu-kiār*, let them two bring; *ol-guŋs-mai*, *ol-guŋu-me*, let them bring; *cho-nā*, go; *chol-guŋu*, let him go, etc. The first and second persons dual and plural are like the future.Negative particle.—*om*, not; *ābu*, don't.Causative verb.—Formed by prefixing *ab*, *o*, or the first vowel of a verb; or else by infixing *ō*. Thus, *ab-iō*, cause to eat (*iō*); *o-siō*, loose (*siō*, be lost); *u-gur*, cause to fall (*gur*); *ŋiōs*, make distant (*ŋiōs*).

The three first specimens which follow generally agree with the grammatical sketch given in the preceding pages. The first is a version of the Parable of the Prodigal Son from Ranchi, for which I am indebted to the Rev. J. M. DeSmet. I have printed it as I have got it. It generally uses dental sounds where other specimens have cerebrals. The second specimen is the deposition of a witness from the Jashpur State. It distinguishes between short and long vowels, and apparently marks the semi-consonants, though in a very arbitrary way. I have corrected obvious mistakes. The third specimen is the version of a well-known tale from Sarangarh. The beginning of a version of the Parable from Bankura will be added as a fourth specimen. It has no more anything to do with Khariā.

The dialect spoken in Raigarh, Gangpur, and Udaipur is apparently the same as in Jashpur and Ranchi. No specimens are, however, available, but I have made use of short vocabularies which, in all essential points, agree with the dialect described in the grammatical sketch.

A list of Standard Words and Phrases, prepared by the Rev. J. M. DeSmet, will be found on pp. 242 and ff. below.

[ No. 41.]

## MUNḌĀ FAMILY.

KHARĪĀ.

## SPECIMEN I.

(Rev. J. M. DeSmet, S.J., 1898.)

(DISTRICT RANOHI.)

Moi	lebu-a	baria	kundu'	au-ke-kiar.	Konon	kundu'		
<i>One</i>	<i>man-of</i>	<i>two</i>	<i>sons</i>	<i>were-they-two.</i>	<i>Small</i>	<i>son</i>		
apo-dom-te	gam-o,	'apa	iñ	kuiñg	khurji	iñ-te		
<i>father-his-to</i>	<i>said,</i>	<i>'father</i>	<i>I</i>	<i>getting</i>	<i>riches</i>	<i>me-to</i>		
Ro	apo-dom	tai-kai-o(tach'-kach'-o).	Thorek	to'te	konon	kundu'		
<i>Then</i>	<i>father-his</i>	<i>divided.</i>	<i>Little</i>	<i>after</i>	<i>small</i>	<i>son</i>		
jari-te	kaptifo	ro	der	disa	chol-ki.	Han-te	adi-a	khurji-te
<i>all</i>	<i>gathered</i>	<i>and</i>	<i>very</i>	<i>far</i>	<i>went.</i>	<i>There</i>	<i>his</i>	<i>riches</i>
um-bes	kami-te	jari	palmai-o.	Jari-te	palmai-o	ro	han	
<i>not-good</i>	<i>works-in</i>	<i>all</i>	<i>wasted.</i>	<i>All</i>	<i>wasted</i>	<i>and</i>	<i>that</i>	
raji-te	ajgut	betot'	hoi-ki	ro	u-kaṛ-te	betot'-la-ta.		
<i>country-in</i>	<i>great</i>	<i>famine</i>	<i>arose</i>	<i>and</i>	<i>him</i>	<i>to-hunger-began.</i>		
Oṛo	chol-ki	oṛo	han	rajig-a	mudu	lebu-ate	au-ki,	ro
<i>And</i>	<i>went</i>	<i>and</i>	<i>that</i>	<i>country-of</i>	<i>one</i>	<i>man-with</i>	<i>stayed,</i>	<i>and</i>
adi-a	dāṛ-te	adi-te-ga	bunui	gupa-na	dañg-o.	Oṛo	bunu	
<i>his</i>	<i>field-in</i>	<i>him</i>	<i>swine</i>	<i>feed-to</i>	<i>sent.</i>	<i>And</i>	<i>swine</i>	
ñeo-te-ki	kunda-boñg	adi-a	laij-o	besu-na	lam-na-la'-ki,	oṛo		
<i>eat-they</i>	<i>husks-with</i>	<i>his</i>	<i>belly-even</i>	<i>fill-to</i>	<i>to-want-began,</i>	<i>and.</i>		
ber-jo	adi-te	om-mai	ter-o.	Ro	hej-oi	oṛo	gam-o,	
<i>anyone</i>	<i>him-to</i>	<i>not-they</i>	<i>gave.</i>	<i>And</i>	<i>reflected</i>	<i>and</i>	<i>said,</i>	
'apa-ñ-a	o(k)'-te	ki'te	konger-ki-a	der	koloñg	ai';		
<i>'father-my-of</i>	<i>house-in</i>	<i>how-many</i>	<i>servants-of</i>	<i>much</i>	<i>bread</i>	<i>is;</i>		
iñ-ko	u-te	betot'-boñg	goch'-ta-iñ.	Berod-na-iñ,	apa-ñ-ate			
<i>I-on-the-other-hand</i>	<i>here</i>	<i>hunger-with</i>	<i>die-I.</i>	<i>Arise-will-I,</i>	<i>father-my-near</i>			
cho-na-iñ	ro,	"apa,"	gam-iñ,	"tirib-a	ro	am-a	iñ	
<i>go-will-I</i>	<i>and,</i>	<i>"father,"</i>	<i>say-I,</i>	<i>"heaven-of</i>	<i>and</i>	<i>thee-of</i>	<i>I</i>	
um-bes	karai-o,	lo'-do	am-a	kundu'	gam-na	leka		
<i>not-good</i>	<i>did,</i>	<i>henceforth</i>	<i>thy</i>	<i>son</i>	<i>say-to</i>	<i>worthy</i>		
um-bodejiñg;	am-a	konger	leka	iñ-te	un-e."'	Oṛo	berod-ki	
<i>not-am-I;</i>	<i>thy</i>	<i>servant</i>	<i>like</i>	<i>me</i>	<i>put."'</i>	<i>And</i>	<i>arose</i>	
ro	apo-dom-ate	chol-ki.	Ro	der	disa-te	apo-dom	adi-te.	
<i>and</i>	<i>father-his-near</i>	<i>went.</i>	<i>And</i>	<i>very</i>	<i>far</i>	<i>father-his</i>	<i>him</i>	

ioi-o, ar dhae-chol-ki, ro kadukho ro chumai-o. Beṭe-dom,  
*saw, and ran-went, and embraced and kissed. Son-his,*  
 'apa,' gam-o, 'tirib-a ro am-a in um-bes karai-o;  
 'father,' said, 'heaven-of and thee-of I not-good did ;  
 lo'do am-a kundu' gam-na leka um-bodej-ing.' Apo-dom  
*henceforth thee-of son say-to worthy not-am.' Father-his*  
 konger-ki-te gam-o, 'jari-a osel lutui ol-dabe-pe ro unku-  
*servants-to said, 'all-of white cloth take-quickly-ye and put-on-*  
 gore-pe, ro ti-te mudi ro kaṭa-te juta opsu-gore-pe,  
*him-ye, and hand-on ring and feet-on shoes put-on-him-ye,*  
 ro mo'to bachru-te ole-pe, ro de-goje-e-pe. Neo-ud-e-ning  
*and fat calf bring-ye, and cut-kill-ye. Eat-drink-will-we*  
 ro lere-na-ning ; in-a kundu' goch'-si-ki, ro borol-ki ;  
*and merry-will-be-we ; my son died-had, and came-alive ;*  
 sid-si-ki, ro koi-ki.' Ro neo-kho-ki ud-tho-ki ro  
*lost-was, and found-was.' And ate-they drank-they and*  
 lere-koi-ki-mai.  
*merry-made-danced-they.*

Maha kundu' dār-te au-ki. Ro del-ki ro o(k)'  
*Big son field-in was. And came and house*  
 hepad-te along ro koi-ki-a ondor-o. Ro moi konger-te  
*near singers and dancers-of heard. And one servant*  
 rembakh-o ro, 'ho-ki i-ta-ki ?' jung-o. Konger-ko, 'konon  
*called and, 'those what-do-they ?' asked. Servant-on-his-side, 'small*  
 bhai-nom del-si,' gam-o, 'ap-nom mo'to bachru-te adi-a  
*brother-thy come-has,' said, 'father-thy fat calf his*  
 gadn det-si ; konon bhai-nom-te bes-ga koi-ki.' Maha kundu'  
*sake-for killed ; small brother-thy well found.' Big son*  
 khisai-ki ro diar-na om mon-la'-ki. Apo-dom mu'-ki ro  
*angry-got and enter-to not wished. Father-his came-out and*  
 adi-te binti-apsif-o. Ho-kaṛ apo-dom-te gam-o, 'ioi-e-m, in  
*him to-beseech-began. That-man father-his-to said, 'see-thou, I*  
 der su'da-tai am-a in kamu ol-sid-ing, ro am-a  
*many years-from thy I work carried-out-I, and thy*  
 moi-o kaiom-te om in melai-si. Teo-bhi in-a sursango-boṅg  
*one-even word not-I forsook. Yet my friends-with*  
 lere-na-gan moi merom kundu' in-te om ter-sid-em. U  
*feasting-for one goat young me-to not gavest-thou. This*  
 am-a kundu' um-bes konsel-ki-boṅg neo-pal-tui-o ro del-si,  
*thy son not-good women-with ate-wasted and came,*  
 u-kaṛ-a toṅ-ga mo'to bachru-te dech'-o-m ? Apo-dom-ko  
*his sake-for-indeed fat calf killedst ? Father-his-on-his-side*

gam-o,	'e	kundu'	am-ko	sab-din	iñ-te-ga	au-ta-m,	ro
said,	'O	son,	thou	all-days	me-with-indeed	art,	and
jari	iñ-a	am-age-ke.	Maha	ñeo-na	ro	lere	hoi-ki ;
all	mine	thine-is.	Big	eating	and	feasting	became ;
konon	bhai-nom	gooh'-si-ki,	ro	borol-ki ;	sid-si-ki,	ro	
small	brother-thy	died-had,	and	came-alive ;	lost-had-been,	and	
	koi-ki,	ho-a	gadn.'				
	found-was,	this-of	sake-for.'				





ñimi	Karmū	ao-ki,	oṛo	muṛugā	ñimi	Chandro	ao-ki.	Oṛo
<i>name</i>	<i>Karmū</i>	<i>was,</i>	<i>and</i>	<i>one-of</i>	<i>name</i>	<i>Chandro</i>	<i>was.</i>	<i>Other</i>
oṛo	ao-ki-mai,	hin-ki-ā	ñimi	um	koṅg-te-le.	Humne-te-gā		
<i>other</i>	<i>were,</i>	<i>them-of</i>	<i>names</i>	<i>not</i>	<i>know-we.</i>	<i>This-much-only</i>		
yok'yo-le.	Iñ-ā̃	ñimi	Bandhu.	Āpā-iñ-ā̃	ñimi	Ḍhīmū	ao-ki.	
<i>saw-we.</i>	<i>My</i>	<i>name</i>	<i>Bandhu.</i>	<i>Father-my-of</i>	<i>name</i>	<i>Ḍhīmū</i>	<i>was.</i>	
Elā	jāt	Khariā.	Kasturā-te	ao-tā-le.	Khētī-bārī	karāe-kēr		
<i>Our</i>	<i>caste</i>	<i>Khariā.</i>	<i>Kastura-in</i>	<i>live-we.</i>	<i>Cultivation</i>	<i>doing-by</i>		
borol-tā-le.								
<i>live-we.</i>								

### FREE TRANSLATION OF THE FOREGOING.

Last Monday I went to my field to cut rice. My field is to the east of the village, and his field is to the north of mine. He was there with his sons, and the sons began to cut rice while the old one was sitting on a hedge. This Māhkūr came from the fields to the old one and said, 'this is my field.' Said the old one, 'we have always cultivated it. How did it become thine to-day.' The Māhkūr had a stick in his hand, and struck the old man three or four blows. Thereupon the sons came running, caught the Māhkūr by the top-knot and threw him down. Then the Māhkūr began to cry out loudly. On hearing his cries all the Māhkūrs of the village ran up and collected there. There were about one score Māhkūrs. We caught these here; but the rest escaped. The names of these five are Hīrā, Kesbo, Lagnū, Karmū and Chandro. I do not know the names of the rest who were there. I only saw this much. My name is Bandhu, and my father's name was Ḍhīmū. We are Khariās and live in Kastura. We are cultivators.





It has already been remarked that some of the speakers of Kharīā in the Jashpur State have been returned under the head of Bīrhār. I subjoin the beginning of a version of the Parable of the Prodigal Son in the so-called Bīrhār of the State. It will be seen that it is the same form of speech as that illustrated in Specimen II above.

[ No. 45.]

## MUNḌĀ FAMILY.

### KHARĪĀ.

SO-CALLED BĪRHĀR DIALECT.

(STATE JASHPUR.)

Muḍu	lebu-ā	ubār	kuṇḍu	ach'-ki.	Konon	bēt-rom	āp-rom-te	gām-o.		
<i>One</i>	<i>man-of</i>	<i>two</i>	<i>sons</i>	<i>were.</i>	<i>Small</i>	<i>son-his</i>	<i>father-his-to</i>	<i>said,</i>		
'e	appā,	māl-jāl	je	sagre	āij-e	iū-ā	bātā	iṅ-te	ole.'	En-tai-ko
'O	<i>father,</i>	<i>property</i>	<i>which</i>	<i>all</i>	<i>is</i>	<i>my</i>	<i>share</i>	<i>me-to</i>	<i>give.'</i>	<i>Thereafter</i>
āri-y-ā	jinā-te	ār-ki-te	tach'-gotho.	Oṛo	thorko	dino	um	bite-ki	ro	
<i>his</i>	<i>property</i>	<i>them-to</i>	<i>divided.</i>	<i>And</i>	<i>few</i>	<i>days</i>	<i>not</i>	<i>passed</i>	<i>then</i>	
konon	bēt-rom	mitik'tegak'	kāptikh-o	oṛo	ḍher	disā	muluk	chol-ki;	oṛo	
<i>small</i>	<i>son-his</i>	<i>all</i>	<i>collected</i>	<i>and</i>	<i>very</i>	<i>far</i>	<i>country</i>	<i>went;</i>	<i>and</i>	
ā-tik'	san-ki,	hin-tigyā	jhāki	dhan-te	urāe-gotho.					
<i>where</i>	<i>went,</i>	<i>there</i>	<i>all</i>	<i>property</i>	<i>squandered.</i>					

## JUĀNG OR PATUĀ.

Juāng is the dialect of a Muṇḍā tribe in the Orissa Tributary States. It is spoken by about 10,000 individuals.

The word *juāng* means 'man' in the dialect, and the denomination Juāng as the name of a language is accordingly of the same kind as Hō, Kūr-kū and so on. The tribe is also called Patuā, from their women's habit of dressing in leaves.

The home of the Juāngs are the Dhenkanal and Keonjhar States. Some speakers are also found in the neighbouring tracts of Morbhanj and Pal Lahera. The Juāng territory forms an islet within the Oriyā area, and that latter language has largely influenced Juāng and will probably in the course of time supersede it.

The number of speakers was estimated for the purposes of this Survey as follows:—

Dhenkanal State . . . . .	7,250
Keonjhar State . . . . .	5,673
Morbhanj State . . . . .	2,345
Pal Lahera State . . . . .	429
<b>TOTAL</b>	<b>15,697</b>

Four thousand five hundred and ninety-one speakers in Dhenkanal and 17 in Morbhanj have been returned under the head of Patuā.

At the last Census of 1901, 10,853 speakers were returned, 10,795 of whom were found in the Orissa Tributary States. The corresponding figure for the Juāng and Patuā tribes in the States was 12,474. Almost the whole tribe, accordingly, still retains its native tongue.

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- CAMPBELL, SIR GEORGE,—*The Ethnology of India.* *Journal of the Asiatic Society of Bengal*, Vol. xxxv, Part ii, 1866, Supplementary Number. Appendix F contains a vocabulary of Pntoons or Juang, by Lieut.-Col. Dalton.
- [LYALL, (SIR) A.,]—*Report of the Ethnological Committee on Papers laid before them, and upon examination of specimens of aboriginal tribes brought to the Jubbniporo Exhibition of 1866-67.* Nagpore, 1868. Part iii contains a Juang vocabulary on pp. 8 & ff.
- DALTON, E. T.,—*Descriptive Ethnology of Bengal.* Calcutta, 1872. Contains a Juanga Vocabulary by Rakhai Dan Halder.
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The Juāng dialect is of the same kind as Khaṛiā. It has abandoned the most prominent Muṇḍā characteristics, and its inflexional system is more closely in accordance with Aryan principles than is the case with the Muṇḍā languages proper.

Two specimens and a list of Standard Words and Phrases have been received from the Dhenkanal State. They are not sufficient for giving a full account of the dialect. They are, however, the only basis available for the remarks which follow.

**Pronunciation.**—It is not possible to form a clear idea of Juāṅ pronunciation from the materials available. A final short *a* is apparently sounded. Compare Oṛiyā. Words such as *kathā-ra*, a tale, are, however, also written *kathār*. The short *a* is often also pronounced as the *a* in 'all.' I have not, however, been able to decide if that is the case more than in a few words.

I cannot find any indication of the existence of semi-consonants. The word *āiyā*, his own, is probably connected with Santāli *ach'*, self. The future *abhaj-e*, I shall strike compared with *abhoi-sor*, struck, seems to show that the base is *abhoch'*. Such words apparently point to the conclusion that the semi-consonants do form a feature of this, as of other Muṅḍā dialects.

As in Khariā a *k* corresponds in some words to an *h* in Kherwāri. I have only noted *koni*, son, corresponding to Santāli, Muṅḍārī, etc., *hon*.

**Nouns.**—There are several suffixes in use after nouns the meaning of which I cannot ascertain. A suffix *ra* or *r* occurs in words such as *iti* and *iti-ra*, hand; *jolā-ra*, shoes; *dipe-ra*, lamp; *buyi-ra*, mother; *kathā-ra* and *kathā-r*, tale. It appears to add definiteness; compare Chhattisgarhi *har*.

A suffix *ṅe* is used in words such as *koni-ṅe*, son; *kunu-niṅe*, son; *bui-ṅe*, mother. It is possible that this suffix is originally the suffixed pronoun of the first person. It is however used in a general way without reference to the first person, and it can also be compared with the Kui suffix *añju*. Compare *ābañji*, father.

A suffix *ḍe* is used in a similar way in words such as *iti-ḍe*, the belly; *ijiñ-ḍā-te*, on his feet. It seems to be connected with Santāli *ḥak'*, or else to be the pronominal suffix of the third person. Compare Khariā *ḍu*.

The suffix *ḍe* is often added to a suffix *m*. Thus, *boko-m-ḍe*, thy elder brother; *bui-ma-ḍā*, of the mother; *koni-m-ḍe*, the son; *kona-ma-ḍā*; of the son; *dhan-um-ḍe*, the property. The suffix *m* is used alone in words such as *boba-m-te*, to the father. It should probably be compared with the pronominal suffix *m* of the second person in connected forms of speech.

All such suffixes are used in an arbitrary way, and if the explanation given above is correct, their original meaning has been forgotten.

There are no traces of the distinction between an animate and an inanimate gender.

The dual is not used in the specimens. The suffix of the plural is *ki* as in Khariā. It is often preceded by an *r*. Thus, *loka*, a man; *loka-r-ki*, men; *juāṅg-ḍe*, a woman; *juāṅg-ḍa-r-ki*, women; *ghoḍi*, a mare; *ghoḍi-r-ki*, mares. Compare the suffix *ra* or *r* mentioned above.

The usual case suffixes are, dative, *te*; thus, *boba-m-te*, to the father; ablative, *ta*, *tai*; thus, *bobam-ki-ta*, from fathers; *ne-tai*, from here; genitive, *ā*, *ra*, *r*; thus, *bābā-y-ā*, of the father; *bobam-ḍā*, of thy father; *dhan-ra*, of the rich man; *bobār-ki-r*, of fathers; locative *ra*, *re*; thus, *gāñ-ra*, in the village; *kati-re*, near.

All these suffixes are well known from connected forms of speech. The genitive suffix *r* is probably derived from *ra*. Compare also Oṛiyā *ra*.

The ablative is, as in other connected forms of speech, used to denote the compared noun in comparisons. Thus, *ār boka-rar-ta kākār ati jākhing*, his sister-from brother much high, his brother is taller than his sister.

**Numerals.**—The numerals are given in the list of words. They are Aryan loan-words. Besides, however, the old Muṇḍā words for ‘one’ and ‘two’ are also used, *viz.*, *mīn*, *muī*, and *mīā*, one; *ban*, two. Higher numbers are counted in twenties.

**Pronouns.**—The following are the personal pronouns:—

<i>āiñ</i> , <i>āiñje</i> , I.	<i>ām-ḍe</i> , <i>āman-ḍe</i> , thou.	<i>ār</i> , <i>āiri</i> , <i>āuri</i> , he.
<i>āiñ-ā</i> , <i>āiñ-jā</i> , my.	<i>ām-ḍā</i> , <i>āman-ḍā</i> , thy.	<i>ār-ā</i> , <i>āi-ā</i> , his.
<i>nīñ-je</i> , <i>neiñje</i> , we.	<i>hare</i> , you.	<i>ār-kī</i> , they.
<i>neiñjā</i> , our.	<i>harā</i> , your.	<i>ār-kā</i> , their.

I have not found any traces of the dual pronouns or of the double plural of the first person. In addition to *hare*, you, *āpere* is recorded from Keonjhar. *Ār*, he, should be compared with Khariā *adi*, and probably also with Kurukh *ār*, they. Other forms are *āiñche*, to me, *ār-te*, to him, etc.

It will be seen that the suffixes *ñje*, *ḍe*, and *ri* correspond to those mentioned above when dealing with nouns.

Pronominal suffixes and infixes do not appear to be used. Some traces of them have already been mentioned. *M*, *n*, and *h* are sometimes prefixed to verbal tenses in order to indicate that the subject is of the second person singular, the first person plural, and the second person plural, respectively. They are probably derived from pronominal suffixes added to the word immediately preceding the verb. Compare the remarks under the head of Verbs, below.

The interrogative pronouns are *adi*, who? *biri*, what?

**Verbs.**—The conjugation of verbs is of the same kind as in Khariā. I cannot find any traces of the categorical *a*, of the pronominal infixes, or of the rich variety of forms found in other Muṇḍā languages.

The person of the subject is sometimes marked by means of pronominal prefixes. Thus, ‘I go’ is *āiñ haṇḍe*. The same form of the verb is also used in the third person singular and dual. In the second person singular, on the other hand, an *m* is sometimes prefixed, and similarly *n* is prefixed in the first, and *h* in the second person plural. These prefixes are probably originally pronominal suffixes added to the word preceding the verb. Thus, *āmḍe ma-haṇḍe*, thou goest.

So far as I can judge from the scanty materials at my disposal the various tenses are formed as follows.

The future is formed by adding an *e* as in Khariā; thus, *abhaj-e*, I shall strike; *gālā-e*, I shall say. Neuter verbs add *nā*; thus, *janāmal-nā*, it will be known.

The present is formed by adding the suffixes *ke* and *ḍe*; thus, *sara-ke*, he is grazing; *kaba-ḍe*, he is making. In *abha-ke-kī*, they strike, the pronominal suffix *kī*, they, is added. No similar instances occur in the specimens. *Ke* apparently corresponds to the copula *ke* in Khariā.

There are various suffixes denoting past time.

In the first place the suffixes *e* and *nā*, which usually denote the future, are occasionally used to denote the past; thus, *kib-e*, thou madest; *tonga-nā*, she stood; *ḍe-nā*, he came. They are probably not properly past tenses, but denote the indefinite time.

The most usual suffix is *o* or *a*, to which a *y* is prefixed after vowels. It probably corresponds to Khariā *o*. A nasal sound, commonly an *n*, is often added. Thus, *an-o*,



went; *yo-y-o*, saw, *sab-a*, seized; *gālā-y-a*, said; *duḥkhi-lai-ān*, he became wretched; *ku-y-ān*, found.

A suffix corresponding to Khariā *si* occurs in the forms *sor*, *cher*, and *cheḍe*. Thus, *āin abhoi-sor*, I struck; *han-cher*, went; *len-cheḍe*, I have walked.

The suffix *se-ke*, corresponding to Khariā *si-ki*, is used to denote the ordinary past. Thus, *gālā-se-ke*, said; *jim-se-ke*, I have eaten.

Other forms of the past tense are *nech-eḍ-ā*, he returned; *leb-cr-a*, he slept; *pāñoh-er-a*, he devised; and so forth. They apparently contain a suffix corresponding to Santāli *et'*. *Buḍiyate*, came to a close, is formed by adding *ate*. Compare the suffix *atā* in Birhār.

The imperative seems to be formed as in Khariā. Thus, *ḍiṅgi* and *ḍiṅg*, give; *rue-nā*, keep. A suffix *de* is used in forms such as *hana-de*, go; *āsue-de*, put on. *Nikimā*, let us make, seems to contain an imperative particle corresponding to Santāli *ma*.

Verbal nouns are *biśuā*, to fill; *gogaḍate*, to take off; *sarāyeḍaya*, in order to feed; *nabunre*, in order to feast. I cannot analyse all these forms. *Sarāyeḍ-aya* is perhaps the past tense of a causative verb.

Participles.—A very common participle is formed by adding the suffix *ja*; thus, *jinuja*, eating; *suṅgiyāja*, smelling; *anoja*, going; *deñja*, coming; *toṅganañja*, arising. It is commonly used as a conjunctive participle. Another suffix of that participle is apparently *me*; thus, *bājime*, eating; *esidame*, having been. *Dhapat-i*, running, is Oriyā. *ḍē-ḍē*, coming, is the doubled base used as an adverbial participle, as is also the case in Khariā.

The negative particles are a prefixed *mā* and a suffixed *je-nā*; thus, *mā ano*, he did not go; *bhāṅge-je-nā*, I did not break.

The base of the verb substantive is *āsi*; thus, *āsi-ke*, am; *āsi-ana*, was; compare Oriyā *āchhi*. There is also a base *iḍ* or *iṛ*; thus, *iṛe*, am; art, is, in Kconjhar, and several curious forms such as *iḍame*, am, is; *ināin*, art, etc., in the list of words.

The verb *jim*, to eat, is used as an auxiliary verb in order to form a passive. Thus, *āiñje māḍ jim-seke*, I have eaten stripes, I am struck. Such forms are of course Aryan.

For further details the student is referred to the two specimens which follow. The first is a version of the Parable of the Prodigal Son, and the second a popular tale. Both have been forwarded from the Dhenkanal State. A list of Standard Words and Phrases will be found below on pp. 243 and ff.

[No. 46.]

## MUNḌĀ FAMILY.

JUĀṄG OR PATUĀ.

## SPECIMEN I.

(DHENKANAL STATE.)

Min-gā <i>One-of</i>	joḍāmi <i>tico</i>	kunu-niṅce <i>sons</i>	āsike. <i>were.</i>	Ār-ā <i>Them-of</i>	luṅ-ā <i>among</i>	sāna <i>small</i>		
kunu-niṅgo <i>son</i>	bā <i>father</i>	gātā-se-ke, <i>said,</i>	'e <i>'O</i>	bā, <i>father,</i>	ām-ḍa <i>thy</i>	dhan-um-ḍe <i>property</i>	bhāg- <i>shares-</i>	
bātāyāñ <i>dividing</i>	āin-cho <i>me-to</i>	ḍiñi. <i>give.'</i>	E-tā <i>Then</i>	āyiri <i>he</i>	āi-yā <i>own</i>	dhan-um-ḍe <i>property</i>	bhāg- <i>shares-</i>	
bātāyāñ <i>dividing</i>	ār-te <i>him-to</i>	ḍiñ-yo. <i>gave.</i>	Beg <i>Soon</i>	sāna <i>small</i>	kununiṅce <i>son</i>	nikā <i>all</i>	ṭhuliā-ya <i>collected</i>	
leñkā-bo <i>far-to</i>	au-o, <i>icent,</i>	āur <i>and</i>	khechaḍā-kiba <i>wicked-became</i>	nikā <i>all</i>	dhan <i>property</i>	udāi-miā. <i>squandered.</i>		
E-tā <i>Then</i>	āuri <i>that</i>	gāū-ra <i>village-in</i>	baḍe <i>heavy</i>	maharagh <i>famine</i>	ā-iā, <i>became,</i>	ār <i>he</i>	duḥkhi-lāi-y-ān. <i>desitute-became.</i>	
E-tā <i>Then</i>	ār <i>he</i>	an-o <i>icent</i>	āuri <i>that</i>	gāū-ra <i>village-in</i>	min-gā <i>oue-of</i>	īyā-ra <i>house-in</i>	rai-yā. <i>stayed.</i>	Āi-ra <i>That</i>
min <i>one</i>	ār-to <i>him</i>	ghusuri <i>swine</i>	polami <i>flock</i>	sarā-yed-aya <i>to-herd</i>	bila-ba <i>field-to</i>	anāḍa-ya. <i>sent.</i>	Āur <i>And</i>	
ār-te <i>him-to</i>	āḍi <i>anybody</i>	kichchhi <i>anything</i>	mā <i>not</i>	ḍi-āi. <i>gave.</i>	Ar <i>He</i>	ghusuri-ra <i>pigs'</i>	tnsha <i>hnsks</i>	
jimaja <i>eating</i>	itip <i>belly</i>	bishuā <i>to-fill</i>	monarc-yān. <i>wished.</i>	Hoohatā <i>At-last</i>	ār <i>he</i>	mono-ra <i>mind-in</i>	bhābeya, <i>thought,</i>	
gātā-ya, <i>said,</i>	'hā, <i>'alas,</i>	āiū-ā <i>my</i>	bābā-yā <i>father's</i>	yā-ra <i>place-in</i>	bulnā <i>many</i>	luko <i>men</i>	iti-ḍe <i>belly</i>	
bishure. <i>fill.</i>	Mātra-ka <i>But</i>	āiñ <i>I</i>	tilayi-goi-ko. <i>hungering-die.</i>	Āiñ <i>I</i>	taṅganañja <i>arising</i>	bābā-yā <i>father's</i>		
hasara-te <i>side-to</i>	ano-ja <i>going</i>	gātā-o, <i>shall-say,</i>	"o <i>"O</i>	bā, <i>father,</i>	āiñ <i>I</i>	Parameśwar <i>God</i>	ām-ḍā <i>thy</i>	
kati-re <i>side-at</i>	pāpo <i>sin</i>	kibāñ. <i>did.</i>	Ām-ḍā <i>Thy</i>	kāñdā <i>son</i>	boli <i>saying</i>	āiñ <i>I</i>	jugya <i>worthy</i>	jenā. <i>not.</i>
Ām-ḍā <i>Thy</i>	sebāsi <i>servant</i>	āiñ-che <i>me</i>	ruye-nā."" <i>keep."</i>	E-tā <i>Then</i>	āyiri <i>he</i>	taṅganañja <i>arising</i>	bobā-ṛa-bo <i>father-to</i>	
an-o. <i>went.</i>	Mātra-ka <i>But</i>	ār-ā <i>his</i>	bōbā <i>father</i>	buluñ <i>very</i>	leñkā <i>far</i>	ār-to <i>him</i>	yo-yo, <i>saw,</i>	bikoloi-yāñ, <i>pitied,</i>

puni <i>and</i>	dhapaṭi <i>running</i>	ano, <i>went,</i>	kunika <i>neck</i>	saba, <i>seized,</i>	ār-te <i>him</i>	mumuja. <i>kissed.</i>	Ētā <i>Then</i>	
kāndā <i>son</i>	ār-te <i>him-to</i>	gātā-ya, <i>said</i>	'o <i>'O</i>	bā, <i>father,</i>	Parameswar <i>God's</i>	ām-dā <i>thy</i>	kati-re <i>side-at</i>	pāpo <i>sin</i>
kibā-ñ; <i>did;</i>	ne-tā <i>hence</i>	ām-dā <i>thy</i>	kān-dā <i>son</i>	holi <i>saying</i>	jugya <i>worthy</i>	jenā.' <i>not.'</i>	Mātra-ka <i>But</i>	ār-ā <i>his</i>
bobā <i>father</i>	ohākaran-te <i>servants-to</i>	gātā-ya, <i>said,</i>	'ār-te <i>'him-to</i>	ḍin <i>good</i>	sende-rā <i>cloth</i>	āsu-yede; <i>put;</i>	ār-ā <i>his</i>	
iti-ra-te <i>hand-on</i>	mudira <i>ring</i>	āsuyede; <i>put;</i>	ār-ā <i>his</i>	ijiñ-dā-te <i>feet-on</i>	joṭā-ra <i>shoes</i>	āsu-yede. <i>put.</i>	Bhal <i>Good</i>	
chija <i>things</i>	bājime <i>eating</i>	manjabā-kibe: <i>let-us-make-merry;</i>	āiñjā <i>my</i>	kunu-niñgē <i>son</i>	bash-werā, <i>was-dead,</i>	barana; <i>lived;</i>		
haje-sorān, <i>was-lost,</i>	ku-yā.' <i>was-found.'</i>	E-tā <i>Then</i>	ār-ki <i>they</i>	khusi-basi <i>to-feast</i>	nira-yā. <i>begin.</i>			
Niñje <i>Then</i>	ār-ā <i>his</i>	kuvā-kaniñge <i>eldest-son</i>	hil-u <i>field-in</i>	āsike. <i>was.</i>	Puni <i>Again</i>	iyā-ho <i>house-to</i>		
ḍeñ-ḍeñ <i>coming</i>	nāta-gobinda <i>dance-music</i>	an-ya. <i>heard.</i>	Chākaran-te <i>Servants</i>	ḍaku-ya <i>called</i>	gātā-ya, <i>said,</i>	'imiti <i>'thus</i>		
be-te <i>why</i>	hāsike?' <i>you-are?'</i>	Āyiri <i>He</i>	gātā-ya, <i>said,</i>	'ām-dā <i>'thy</i>	bokom-ḍe <i>younger-brother</i>	nechedā, <i>returned,</i>	puni <i>again</i>	
ām-dā <i>thy</i>	bobā-ra <i>father</i>	ār-te <i>him</i>	ḍiyara <i>safe-and-sound</i>	ku-yān, <i>found,</i>	maujā <i>feast</i>	kibade.' <i>makes.'</i>	E-tā <i>Then</i>	
ār <i>he</i>	rāgo-yā <i>got-angry</i>	āluñ-ba <i>inside-to</i>	mā <i>not</i>	ano. <i>went.</i>	Ne-ta <i>Therefore</i>	ār-ā <i>his</i>	hobā-ra <i>father</i>	bāyā- <i>outside-</i>
si-ke <i>came</i>	ār-te <i>him</i>	dumni <i>much</i>	gātā-ya. <i>said.</i>	Mātra-ka <i>But</i>	āuri <i>he</i>	bobāyā-te <i>father-to</i>	gātā-ya, <i>said,</i>	
'yoyo, <i>'see,</i>	ām-dā <i>thy</i>	gātā <i>word</i>	bhāñge <i>broke</i>	jenā, <i>not,</i>	bahami <i>many</i>	ḍinayān <i>days-for</i>	ām-dā <i>thy</i>	sehā <i>service</i>
kibān; <i>did;</i>	jātipua <i>kinsmen</i>	nābuñ-re <i>to-feed</i>	min <i>one</i>	mera <i>goat</i>	ām-ḍe <i>thou</i>	ḍiñ-ḍiñ <i>gavest</i>	jenā. <i>not.</i>	
Ām-dā <i>Thy</i>	kuniñge <i>son</i>	dāriyān <i>harlots</i>	ranān <i>keeping</i>	nikā <i>all</i>	dhan-um-ḍe <i>property</i>	uḍāyayāñ, <i>wasted,</i>	ār <i>he</i>	
ḍenā, <i>came,</i>	ār-te <i>him-to</i>	mauja <i>feast</i>	kibe? <i>madest?</i>	Ār-ā <i>His</i>	bobā-ra <i>father</i>	gātā-ya, <i>said,</i>	'o <i>'O</i>	kāndā, <i>son,</i>
ām-ḍe <i>thou</i>	nityāni <i>always</i>	āiñ-ā <i>my</i>	āsayāñ <i>near</i>	māsike. <i>art.</i>	Āiñ-ā <i>My</i>	dhan <i>property</i>	jetekāsi. <i>whatever,</i>	
ām-dā. <i>thine.</i>	Mātraka <i>But</i>	āiri <i>this</i>	bokum-ḍe <i>brother-thy</i>	bash-wera, <i>had-died,</i>	barana; <i>lived;</i>	haje-sorān, <i>was-lost,</i>		
ḍenā. <i>came.</i>	Netā <i>Therefore</i>	mauja <i>feast</i>	ni-ki-mā.' <i>we-shall-make.'</i>					

[ No. 47.]

## MUNḌĀ FAMILY.

JUANG OR PATUĀ.

## SPECIMEN II.

(DHENKANAL STATE.)

## A POPULAR TALE.

Muĩ	gāũ	miã	thelã	loka	ãsike.	Ār-ã	boira	
<i>One</i>	<i>village</i>	<i>one</i>	<i>rich</i>	<i>man</i>	<i>was.</i>	<i>Him-of</i>	<i>mother</i>	
ãsike.	Era	gãũ-ra	thaka	loka	ãsike.	Ār	thaka	dhana-ra
<i>was.</i>	<i>That</i>	<i>village-in</i>	<i>cheat</i>	<i>man</i>	<i>was.</i>	<i>That</i>	<i>cheat</i>	<i>wealth-in</i>
gogaḍate	manare-kuyã.	Netã	mana-re	upãya	pãñchera.	Dhanira		
<i>to-cheat</i>	<i>mind-in-made.</i>	<i>So</i>	<i>mind-in</i>	<i>means</i>	<i>devised.</i>	<i>Rich-man's</i>		
buya-te	gãtãya,	'ãmdã	koniñge	maduã.	Bel-te	ãr-ã		
<i>mother-to</i>	<i>said,</i>	<i>'thy</i>	<i>son</i>	<i>drunkard.</i>	<i>Night-in</i>	<i>his</i>		
mora	suñgiyãja	mekhame.'	Koniñde	gãtãya,	'ãmdã	buiñge		
<i>mouth</i>	<i>smelling</i>	<i>wilt-know.'</i>	<i>Son-to</i>	<i>said,</i>	<i>'thy</i>	<i>mother</i>		
baḍa	ḍãani	boli.'	Imiñi	buyira-bo	koñḍã-bo	bujhãia.	Hachatã	
<i>great</i>	<i>witch</i>	<i>as.'</i>	<i>So</i>	<i>mother-to</i>	<i>son-to</i>	<i>explained.</i>	<i>At-last</i>	
dina	buḍiyate.	Koniñge	mana-ra	bhãbeya,	'buiñmadã	kathãra		
<i>day</i>	<i>sank.</i>	<i>Son</i>	<i>mind-in</i>	<i>thought,</i>	<i>'mother-of</i>	<i>tale</i>		
misin	janãmalnã.'	Buyira	bhãbeya,	'kõnamadã	kathãra	misin		
<i>to-day</i>	<i>will-be-knowp.'</i>	<i>Mother</i>	<i>thought,</i>	<i>'son-of</i>	<i>story</i>	<i>to-day</i>		
janãmalnã.'	Hachatã	koniñge	chãyi-nendiã	lebera.	Kãndã			
<i>will-be-known.'</i>	<i>At-last</i>	<i>son</i>	<i>simulating-sleep</i>	<i>slept.</i>	<i>Son</i>			
dipara	mã	gujira.	Buyira	ḍhenja	kõnamadã	bichohanã-		
<i>lamp</i>	<i>not</i>	<i>extinguished.</i>	<i>Mother</i>	<i>coming-slowly</i>	<i>son-of</i>	<i>bedstead-</i>		
kãñtha	toñganã.	Lebera	boli	mane	kibaja	koñḍã	muãra	
<i>near</i>	<i>stood.</i>	<i>Slept</i>	<i>as</i>	<i>mind</i>	<i>making</i>	<i>son's</i>	<i>mouth</i>	
suñgia.	Mãtraka	koniñge	jãnia,	'buyira	ḍãani	boli,	ãin-che	
<i>smelt.</i>	<i>But</i>	<i>son</i>	<i>knew,</i>	<i>'mother</i>	<i>witch</i>	<i>as,</i>	<i>me</i>	
muãra	suñgiya.'	Ahipari	buyira-bo	kon-ra-bo	kajiã	lageã-kiã.		
<i>mouth</i>	<i>smelt.'</i>	<i>Thus</i>	<i>mother-to</i>	<i>son-to</i>	<i>quarrel</i>	<i>applied.</i>		
Hachatã	imiti	buyira	kathãr	gãtãya	koñḍã-te,	koñḍã	kathãr	
<i>Then</i>	<i>thus</i>	<i>mother-of</i>	<i>story</i>	<i>said</i>	<i>son-to,</i>	<i>son-of</i>	<i>story</i>	
gãtãya	buyira-te,	dhanar	thakeyãja	gogaña.				
<i>said</i>	<i>mother-to,</i>	<i>property</i>	<i>cheating</i>	<i>robbed.</i>				

## FREE TRANSLATION OF THE FOREGOING.

In a certain village lived a rich man with his mother. There was also a cheat in the same village who wanted to trick him out of his money. He thought out a way of doing so, and one day he said to the rich man's mother, 'your son is a drunkard. You will be able to ascertain the fact by smelling his mouth at night.' To the son he said, 'your mother is a great witch.' So he told both of them. When the day drew towards its close the son thought, 'to-day I shall know the truth about my mother,' and the mother thought, 'to-day I shall know the truth about my son.' At last the son pretended to go to sleep, without having extinguished the lamp. The mother came slowly and stood near his bed. She thought that he was asleep and smelt his mouth. The son, on the other hand, was convinced that his mother was a witch since she smelt his mouth. Thus he bred discord between mother and son; and eventually tricked them out of their property by telling them tales about each other.

## SAVARA.

Savara is the southernmost dialect of the Muṇḍā family, and it is spoken by about 150,000 individuals.

Savara, or rather Sawara, is the name of a cultivating and servile tribe of Orissa, Chota Nagpur, Western Bengal, Madras, and the Central Provinces. The Savars are usually identified with the Śabaras of Vedic and Sanskrit literature, a wild forest tribe, who are supposed to be the same as the Suari and Sabarac mentioned by P'liny and Ptolemy. One of the most famous passages in the Rāmāyaṇā of Tul'si Dās deals with a meeting between Rām and a Śabara with his wife.

The tribe is very widely spread at the present day. Their stronghold is the two northernmost districts of the Madras Presidency and the neighbouring districts of Bengal and the Central Provinces. Thus we find them largely spread over the Orissa division and the Orissa Tributary States, Singbhum, Sambalpur, Raipur, Bilaspur, Patna, Kalahandi, Sarangarh, Raigarh, and so on. Farther to the north they occur in Saugor and Damoh, and in former times they are said to have been settled in Shahabad. According to Mr. Risley, 'local tradition ascribes to the Savars the conquest of the Cheros, and their expulsion from the plateau of Shahabad, in about the year 421 of the Śālivāhana era, or A.D. 500. A number of ancient monuments in the Shahabad district are still put down to the Savars or Suirs, who are supposed to have been driven south by the inroad of Rājputs under the Bhojpur chief, which made an end of their rule.'

Most Savars have now become Hinduised, and speak Aryan forms of speech, generally Oriyā. Mr. Driver remarks :—

'The purest representatives of the race call themselves Sobors, and speak a dialect of the Kolarian language which could be understood in Chantiyā Nāgpur. These people are only to be found in the most jungly parts of the Native States of Orissa and Sambalpur, and a few are also found in Gangpur.'

The so-called Sobors alluded to by Mr. Driver have not been returned as speaking a separate language at the last Census, and local information collected for the purposes of this Survey does not make any mention of the Savara dialect in those districts which are said to be the home of the Sobors. Mr. Driver publishes a short vocabulary which contains words from various sources, Aryan, Dravidian, and Muṇḍā. The Sobors of Sambalpur probably speak Kharīū, and those of the Orissa Tributary States some form of Kherwāri. Their dialect is no longer Savara. That latter form of speech is almost exclusively spoken in the hilly tracts of Ganjam and Vizagapatam. It is the prevailing language in the Ichchhapuram, Parlakimedi, and Sompeta taluks of the Ganjam Agency and, together with Telugu, in the Gunapur taluk of the Vizagapatam Agency. Elsewhere it is spoken side by side with other languages in the hills.

The Savaras are divided into several sub-tribes and are, accordingly, known under various names such as Sonds, Sowras, Jara Savaras, Luda Savaras, Arisa Savaras, and Tekkati Savaras. Their dialect, however, is everywhere the same.

Owing to its being spoken only in the Madras Presidency, the Savara dialect does not fall directly within the scope of the operations of this Survey, and no local estimates of the number of speakers are

Number of speakers.

therefore available. At the Census of 1891, the number of speakers was returned as follows:—

Madras Presidency . . . . .	101,638
Central Provinces . . . . .	401
	TOTAL . 102,039

The corresponding figures at the last Census of 1901 were as follows:—

Madras Presidency—	
Ganjam . . . . .	40,448
Ganjam Agency . . . . .	68,689
Vizagapatam . . . . .	340
Vizagapatam Agency . . . . .	47,623
Central Provinces—	
Chanda . . . . .	3
	TOTAL . 157,103

The grand total at the last Census was 157,136. The remaining 33 speakers are found in the Mysore State.

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Savara has been largely influenced by Telugu and is no longer an unmixed form of speech. It is most closely related to Khariā and Juāng, but in some characteristics differs from them and agrees with the various dialects of the language which has in this Survey been described under the denomination of Kherwāri.

The notes on Savara grammar which follow are based on the materials printed below. They do not pretend to be more than a mere sketch of the principal features of the dialect.

**Pronunciation.**—There are no indications in the specimens of the existence of semi-consonants. Such sounds are perhaps meant in *maḍ*, eye; *to* and *toḍ*, mouth; *ū* and *ūn*, hair; *ḍā* and *ḍān*, water, etc.





*kana* ; *kuni* and *kuna*, respectively. The forms ending in *i* were perhaps originally used to denote animate beings, and those ending in *a* to denote inanimate nouns.

Interrogative pronouns are *bōte*, who ? *jite*, and *ēte*, what ?

**Verbs.**—The Savara verb is characterized by the same simplicity that we observe in the case of Khariā. The direct and indirect objects are not expressed in the verb ; there is no trace of the many conjugational and inflexional bases of the Kherwāri verb and so forth.

The person of the verb is occasionally expressed by adding personal suffixes. The most common one is *i*, or, occasionally, *iñ*, for the first person. Thus, *apuñ-tā-i*, I shall say ; *kiet-t-iñ*, I shall die. In the second person we occasionally find forms such as *ḍako-l-am*, thou wast, and in the third person plural *ji* is quite common ; thus, *eḍikāle ḍako-ji*, they were merry.

There are apparently only two tenses, one for the present and future times and one for the past.

The present-future is formed by adding the suffix *te*. *Te* is derived from *ten*, and the final *n* is often retained before the suffix of the third person plural. Before the suffix of the first person the *e* of *te* is dropped or replaced by *a*, or else *tenā* is used instead. *Tenā* is probably the old suffix *ten*, corresponding to Muṅḍāri *tan*, and an *ā* which is perhaps identical with the categorical *a* of Kherwāri. Thus, *kiet-t-iñ*, I die ; *titta-i*, I give ; *it-ten-ā-i*, I shall go ; *ḍako-te-ji* and *ḍako-teñ-ji*, they are.

The corresponding suffix of the past is *le*. Thus, *pāñ-la-i*, I brought ; *il-len-ā-i*, I went ; *kiet-le*, he died ; *kiet-lē-ji*, they killed ; *pochāri-leñ-ji*, they asked. Forms such as *irrē-ji*, they went, contain the same suffix, which has become changed into *r* after *r*. In the second specimen we find *irrē-be*, we went. The final *be* has probably nothing to do with the suffix of the past. It is perhaps a pronominal suffix ; compare Kherwāri *bū*, we.

In the third person singular *ēte* is commonly used instead of *le* ; thus, *tiy-ēte*, he gave ; *jum-ēte*, he ate ; *gam-ēte*, he said, etc. Forms such as *er-āi-te*, he has come, are probably identical.

The most common suffixes of the imperative are *ā*, *ai*, *ba*, and *na* ; thus, *ir-ā*, go ; *jum-ā*, eat ; *pāñ-ai*, and *pāñ-ai-ba*, bring ; *geṇḍa-ḥa* and *geṇḍā-nā*, draw water, and so on. A prefix *a* is often used. Thus, *a-ir-ba*, let us go ; *a-gu-sāi-ba*, put on ; *a-ru-ba*, put on. Note also forms such as *ḍako-ai-te*, let us become ; *jum-te-be*, let us eat ; *a-eḍikā-ten-a-i*, we should make merry ; *a-jum-be*, don't eat.

The base alone is used as a verbal noun ; thus, *a-jum-bēn*, feeding for, in order to feed ; *ḍako-ban*, being-in, to be.

Relative participles are formed by adding *a* to the bases of the present and past tenses. Thus, *set-ten-a maṇḍrā*, the man who squanders ; *kimboñan jum-ten-a kinaman*, pigs eating husks, the husks which the pigs eat ; *aññ-len-a tiki*, spent time, at the time when it had been spent. Compare genitive and the relative participles in Telugu.

Other participles are formed by adding *an* or *n* ; thus, *ḍako-n*, being ; *tid-ān*, striking. An infix *an* is sometimes used in a similar way. Thus, *ḍ-an-aku*, being ; *t-an-iḍan*, beating.

The usual conjunctive participle is formed by adding the past base to the participle ending in *an* ; thus, *iyān-ille*, having gone ; *guān-gū-le*, having called. Forms such as *gille*, having seen ; *tub-tub-le*, having divided, are, however, also used alone.

The negative particle is apparently a prefixed *a*. Thus, *a-qléye*, was not; *a-til-leñ-ji*, gave not; *a-ju-ma-si*, I shall not eat. *Gara-gon-ib*, I say not, probably contains some negative verb meaning 'to be unworthy,' 'to decline,' or something of the kind. In the Hamarun specimens we find forms such as *lipóijá*, I will not give; *ic-nóng-layi-ná-kan*, because I could not eat.

For further details the student is referred to the specimens which follow. The first is a specimen of the *Pamá* of the Pradial Sa from Parla Kinedi in Ganjam. The second is a *clá-tak* which has been furnished from Vizagapatam. The two last ones, the deposition of a *clá-tak* and a popular tale, have been received from Hamagiri in Ganjam. A list of Standard Words and Phrases from Parla Kinedi will be found on pages 213 and ff.

[No. 48.]

## MUNḌĀ FAMILY.

SAVARA.

## SPECIMEN I.

(PARLA KIMEDI, GANJAM.)

Bo maḍrān ḍako. Anin bāgu oñēr pasin-ji ḍako-lē-ji. Bāguñji-lēñan  
*One man was. His two male children were-they. Both-in*  
 sannāri gam-ēte, 'wāñ, ellen-a ḍako-ten-a jaḍrum-gaḍra kuḍublēñan  
*small said, 'father, our being property all-in*  
 tanub-ñēñ tiñ.' Anin tanub tub-tub-le tiyēte. Asui oyon sullen-a-tiki  
*share-my give.' He share divided-having gave. Some days past-when*  
 sanna rabalan kuḍub rukun-rukū-le ñam-le sañai ḍesa erēte. Tettēñ  
*small boy all collected-having taken-having far country went. There*  
 kuḍub lēbun añi-le assidēte. Kuḍub añi-len-a-tiki kuni ḍesa-lēñan  
*all money spent-having wasted. All spent-when that country-in*  
 aṅḍam kantāra ḍē-le. Anin ḍolai-mar ḍele. Kuni ḍesa-lēñan bo maḍrā-bān  
*much famine became. He hunger-man became. That country-in one man-to*  
 iyāñ-ille kambāri ḍē-le. Anin a-serō-bān kimboñan ā-jum-bēñ apāyēte.  
*gone-having labourer became. He the-field-to swine feeding-for sent.*  
 Kimboñan jum-ten-a kinaman ñañ-leḍḍēñ, eḍikā-le kuni ḍolai-mar jum-te  
*Swine eating husks got-if, gladly that hunger-man eat-would*  
 biñ-ḍo moḗāja kinaman ampra a-til-leñ-ji. Nami buḍḍi ñañ-le ogañḍi-ēte,  
*but anybody husk even gave-not-they. Now sense got-having thought,*  
 'wāñ-ñēñ-a sero-bān aṅḍam buḍḍi-mar-ji ḍako-ji. A kuḍuban miḍap  
*'father-my-of field-in many working-men are. Those all-to much*  
 ganāga ḍako-ḍo ñēñ tettēñ ḍolai-bāte kiētṭiñ. Eḗja, ñēñ ḍiyan-ḍē-le  
*livelihood is-but I here hunger-from die. No, I arisen-having*  
 wāñ-ñēñ-bān er-te, iyāñ-ille apuñ-tai, "wāñ, wāñ, Kituñ-bāñ, mañ-ba-nam  
*father-my-to go-will, gone-having say-will, "father, father, God-to, before-thee*  
 ersi amēlai. Untenāsan ñēñ oñ-ñēñ gam-goñ-iñ. Ñēñ kambāri-nam  
*son did. Therefore I son-I say-not. I servant-thy*  
 ḍē-tiñ," ennegoi apuñ-tai.' Gam-le gam-ḍamnēte; tete-sitle  
*shall-become-I," thus say-shall.' Said-having say-self-did; therefrom*  
 a-wāñ-bān iyēte. Sañai-sitle a-rabalan-a ḍoñan gijan-gille amalle  
*that-father-to went. Far-from that-boy-of body seen-having recognized-having*  
 ḍuḍu-ḍuḍu-iyāñ-ille apasu-yam-ḍā-le anin koḍḍo-le korkorēte. A-wāñan  
*run-gone-having pain-feeling him embracing kissed. The-father*

gijān-gille rabāri gamēte, 'wān, ma'iba-nam Kituū-bān ampra orai  
*seen-having boy said, 'father, before-thee God-to even wrong*  
 amēlā. Nēn ōn-nēn gam-goū-in.' A-wai parsamañjin guūn-gū-lo  
*did-I. I son-I say-not.' The-father servants called-having*  
 gam-ēte, 'ahoi ambeso sindri pān-lo anin-a donūn a-guūñha ;  
*said, 'one good cloth brought-having his body cover ;*  
 a-karsin ensin arub-a, a-taljeñan pañderjūn arub-a. Baran ba karī  
*the-finger-on ring put, the-foot-on shoe put. Again one sat*  
 kallodīn tettēn pān-le kiebba ; eḍikū-le ḍako-añ-te. Kān ōn-nēn  
*calf here brought-having kill ; glad-being we-shall-be. This son-my*  
 aman kiel-le nami baran mēn-le ; aman paḍōle, nūmi baran ſūn-lāñ.  
*before died now again lived ; before lost-was, now again found-I.'*  
 Anīñji eḍikāle ḍako-ji.  
*They glad-being were.*

Nami a-muda ōn scrohan ḍaku. Anin siji adum-aḍam erūte,  
*Now the-elder son field-in was. He house near-near came,*  
 kenkenan toñseñan saddāle. Bo parsaman guūn-gū-le wāllēte, 'otēnūñ  
*singing dancing sounded. One servant called-having accounted, 'what-for*  
 kava eḍika ?' Anin apuñēte, 'uban-nam erūte. "Anin ulāmūla ḍako,"  
*this mirth ?' He said, 'brother-thy came. "He cool is,"*  
 gam-le wān-nam-ji kari kallodīn kiellē-ji.' Muḍu-mar bañḍrāñ  
*said-having father-thy-they fat calf killed-they.' Big-the angry*  
 ḍē-le, 'siñan aniyāi,' gamēte. Untēñāsan a-wān unḍān iyān-  
*became, 'house will-not-come,' said. Therefore the-father outside gone-*  
 ille sagallēte. Muda ōn gamēte, 'ḍitte ayam mañba-nam barāle  
*having honoured. Big son said, 'so-much time before-thee worked-having*  
 ḍako-ten-ē-i. Berna-nam aṇoija apaḍōlīñ. "Gañi-nam-ji-bāte eḍikāñaba,"  
*am-I. Word-thy eter broke-not "Friend-thy-will make-merry,"*  
 gam-le aboi ōn-mē soi atillīñ. Nami kana sannāri juñjuñ-ḥoññji  
*saying one young-goat even gateet-not. Now this young-one harlotry-women*  
 bāte jañḍram-gañra kudub moile settēna mañḍrā anin irāññen-lāñ,  
*with property all swallowing throwing man he came-immediately*  
 anina-mele kari kallōji kielle.' A-pāñ gamēte, 'eñje, ōn-nēn,  
*his-like-for fat calf killedet.' The-father said, 'no, son-my,*  
 aman toḍāñ mañka-nēn ḍakote. Jañḍram-nēn kañḍhan amāñāte.  
*thus always with-me art. Property-my all thine-is.*  
 Ubat-nam aman kielle, nami baran mēn-le ; aman paḍōle, nami baran  
*Brother-thy before died, now again lived ; before lost-was, now again*  
 nāñ-la-i. Untēñāsan eññ a-eñikāteñāñ.  
*found-I. Therefore we shall-make-merry.'*

[No. 49.]

## MUNḌĀ FAMILY.

SAVARA.

## SPECIMEN II.

(DISTRICT VIZAGAPATAK.)

## A FOLK-TALE.

Gorjānan kārja-leñ-ji. Gorjān-na maṅḍrā sabiñ-ji boñtēl-bā  
*Village-in obsequies-did-they. Village-of men all buffalo-for*

illē-ji. Kani gorjān-ḥuñan aboi banāgi-mar ḍaku-le. Anī mari  
*went. That village-in one poor-man was. He also*

boñtēl-bā iyēte. Gorjān-na maṅḍrā sabiñ-ji boñtēl ṅiyūn-ñile  
*buffalo-for went. Village-of men all buffaloes bought-having*

pān-leñ-ji. Banāgi-mar mari lāgōḍa-boñtēl aboi ḍumbānāmañ  
*brought. Poor-man also credit-buffalo one Dom-from*

pān-le. Gorjān-na maṅḍrā-ji, 'onā-sile pān-lai?' gām-le opuñ-lē-ji.  
*brought. Village-of men, 'where-from broughtest?' said-having asked.*

'Ijja, lāgōḍa pān-lai ḍumbānāmañ,' gāmēte. 'Doñ-ñēn-a saṅḍrukā-mele  
*'No, credit brought-I Dom-from,' said. 'Body-my-of well-being-for*

pān-lai.' Sabiñ-ji pur-pur-tubob-ji. Banāgi-mar kani usālan ḍum-  
*brought-I.' All ceremony-performed. Poor-man that skin Dom-*

bānāmañ juñjūnēte. Tañōran jumbur-maran oñji maṅḍrā sañāñ-  
*to carried. Way-on thief-men four men far-*

sitle gillē-ji. 'Iñjidēn tubob-te,' gām-le usālan ṅāman-ñam-le  
*from saw. 'Now kill-will,' saying skin taken-having*

arān ḍajēte. Tettenā arān-eb jumbur-maran gob-lē-ji. Tañkān  
*tree climbed. There tree-under thief-men sat-they. Rupees*

oñji maṅḍrā bantel-ji. 'Aman-ā alaḍam ṅēn asuḍam,' gām-le  
*four men divided. 'Thine much mine little,' said-having*

ruḍi-leñ-ji. 'Aman etti-ḍēn bantya,' gām-leñ-ji. Batuñ-batuñ-le arānā  
*quarrelled. 'Thou then divide,' said. Feared-having tree*

ḍajē-tenā maṅḍrā usālan sirēte. 'Agāyi, tabḍrēlan layimtā-le,'  
*climbed-having man skin dropped. 'Oh, thunderbolt fell,'*

gām-le jumbur-maran tañkān omḍā-le irrē-ji. Arā-liñ-na maṅḍrā  
*said-having thief-men rupees left-having went. Tree-in-being man*

latsōnāite. Tañkān susē-le pān-ēte usālan omḍā-le. Jūlu  
*descended. Money picked-up-having took skin left-having. Then*

jumbur-maran	oñjiñji	tañkā-bā	illāji.	Tañkā-te	satta	usālan	
<i>thief-men</i>	<i>four</i>	<i>money-for</i>	<i>came.</i>	<i>Money-from</i>	<i>mere</i>	<i>skin</i>	
daku.	'Etenā	karma?	Tañkā-len	sille	- tabdrēlan	gām-le	irrebe.
<i>is.</i>	<i>'What</i>	<i>work?</i>	<i>Money-we</i>	<i>left-having</i>	<i>thunderbolt</i>	<i>said-having</i>	<i>went.</i>
Mabā	a-ir-ba,'	gām-le	usālan	pāñ-lē-ji.	Kani	usālan	timān-
<i>Forward</i>	<i>let-us-go,'</i>	<i>said-having</i>	<i>skin</i>	<i>took.</i>	<i>That</i>	<i>skin</i>	<i>sold-</i>
tim-le	aboi	kimbu	ñiyān-ñī-le	jum-lē-ji.			
<i>having</i>	<i>one</i>	<i>pig</i>	<i>bought-having</i>	<i>ate.</i>			

### FREE TRANSLATION OF THE FOREGOING.

Funeral ceremonies were held in the village, and all the villagers went to fetch buffaloes. There was a poor man in the village who also wanted a buffalo. All the other ones bought buffaloes, and the poor man got a buffalo on credit from a Dom. The villagers asked him where he had got it, and he said that he had it on credit from a Dom and had brought it for the sake of his health. They all worshipped and sacrificed the buffaloes. The poor man was carrying the skin back to the Dom, and on the way he saw four thieves at a distance. Seeing them he mounted a tree with the skin, for fear that they would beat him. The thieves sat down under the tree to divide their money. They quarrelled and said, 'you take too much, and I get too little,' 'then divide yourself,' and so on. The man in the tree dropped the skin from fear. The thieves left the rupees and ran away saying, 'a thunderbolt came down.' The man descended from the tree, picked up the rupees and left the skin. The four thieves then came back to look after the rupees, and only found the skin. 'What has happened,' they said, 'we left the rupees and went away on account of the thunderbolt. Come let us go.' So they picked up the skin, sold it and bought a pig, which they ate.

[No. 50.]

## MUṆḌĀ FAMILY.

SAVARA.

## SPECIMEN III.

(RAMAGIRI, GANJAM.)

## DEPOSITION OF A WITNESS.

Mi-gal <i>Eleven</i>	gal-ji <i>ten</i>	dinā <i>days</i>	pūrba <i>ago</i>	nēn <i>I</i>	Jujusti <i>Jujusti</i>	muddāyin <i>accused-of</i>	kulumbayi <i>wife</i>
Rādhā-nā-moṅg <i>Rādhā-before</i>	bāgu <i>two</i>	rannā <i>gold</i>	kub <i>beads</i>	bo <i>one</i>	taṅkā-nā-san <i>rupee-for</i>	bandan <i>pawn</i>	tillayi. Nēn <i>gave. I</i>
taṅkān <i>rupee</i>	irnaṅ-layi-nāsan <i>got-not-because</i>	Jujustin <i>Jujusti</i>	bate <i>with</i>	illenāyi. <i>went-I.</i>	Jujustin <i>Jujusti</i>	liāri-mar; <i>fisherman;</i>	
anin <i>he</i>	lien-tinte-mar. <i>sweet-seller.</i>	Muddāyi-nā <i>Accused-of</i>	a-nam <i>the-name</i>	Bālāji <i>Bālāji</i>	Beraḍolāyi. <i>Beraḍolāyi.</i>	‘Rannā- <i>Gold-</i>	
kub <i>beads</i>	ḍeyi-be <i>to-redeem</i>	pān-tāyi, <i>shall-bring,</i>	gam-le <i>saying</i>	Bālāji <i>Bālāji</i>	Beraḍolāyi-nā <i>Beraḍolāyi-of</i>	suṅ <i>house</i>	illenāyi. <i>went-I.</i>
A-bowan <i>The-principal</i>	a-wanan <i>the-interest</i>	muddāyin <i>accused-of</i>	kulumbayi <i>wife</i>	sileṅgan <i>to</i>	nēn <i>I</i>	tiyānu <i>giving</i>	tille. <i>gave.</i>
‘Bandan <i>‘Mortgage</i>	tillenāyi <i>gave-I</i>	bitti <i>property</i>	tiṅgu, <i>give,</i>	gam-le <i>saying</i>	gārlenāyi. <i>demanded.</i>	‘A-mālu <i>‘The-property</i>	nēn <i>I</i>
tiyāijā; <i>give-not;</i>	nēte <i>buy</i>	pāntā, <i>take,</i>	gamēte. <i>said.</i>	‘Anin <i>‘That</i>	bitti-nēn <i>property-my</i>	bowan <i>principal</i>	a-wanan <i>interest</i>
til-le <i>giving</i>	pān-le <i>taking</i>	it-ten-āyi <i>shall-go</i>	pannā <i>but</i>	etāsan <i>why</i>	nē-te <i>buy-shall</i>	pān-te? <i>take-shall?</i>	gam-le <i>saying</i>
apuṅ-len-āyi. <i>said-I.</i>	Oṅji-dinā <i>Four-days</i>	dinā-silu <i>days-after</i>	muddāyin <i>accused</i>	a-suṅ-an <i>the-house-in</i>	asāyi <i>some</i>	suḍā- <i>good-men-</i>	
mar-ji-nā-moṅg <i>before</i>	a-bittin <i>the-property</i>	tiyyayite. <i>produced.</i>	Aniṅji, <i>They,</i>	‘botanā <i>‘whose</i>	bitti? <i>property?’</i>		
pochāri-leṅ-ji. <i>asked-they.</i>	‘Nēnāte, <i>‘Aline-is,</i>	gam-le <i>saying</i>	apuṅ-len-āyi. <i>said-I.</i>	Nēn <i>I</i>	etten <i>so</i>	apuṅ-len-āyi <i>said-I</i>	
keḍi <i>then</i>	muddāyin <i>accused</i>	nēn <i>me</i>	kuḍub-jinā-moṅg <i>all-before</i>	tiḍ-le. <i>beat.</i>			

## FREE TRANSLATION OF THE FOREGOING.

Some ten days ago I and Jujusti went to Rādhā, the wife of the accused, and pawned two gold beads for a rupee. I could not get money, and therefore I went with

Jujusti. Jujusti is a fisherman and deals in sweets. The name of the accused is Bālāji Beradolāyi. When I came to Bālāji Beradolāyi's house to redeem the gold beads I paid the principal and the interest to the accused's wife and asked for my property. She refused to give it up unless I bought it. I replied, 'I am going to pay principal and interest in order to redeem my property. Why should I buy it?' Four days after the accused produced the property in his house in the presence of some good men. They asked whose property it was, and I said that it was mine. Immediately after I had said so the accused struck me before all the men.



[ No. 51.]

## MUNḌĀ FAMILY.

SAVARA.

## SPECIMEN IV.

(RAMAGIRI, GANJAM.)

## A POPULAR TALE.

Bo dinā bo soṭṭā posi-jannaku a-wā kenken-suñ-an apāyi-le.  
*One day one lame boy his-father school-house-in sent.*

A-posi kenken-nā-san a-ḍakku-le. Dele bāroki bo posi-jannaku  
*The-boy read-to was-not-inclined. But another one boy*

gij-le apuñ-le, 'uban, aman nēn bate bokedikā gaṭāsinā.'  
*seen-having said, 'brother, thou me with a-little-while play.'*

Anin apuñ-le, 'oṅgāḍo, oṅgāḍo, nēn aḍasāmārte. Nēn konken-suñ ille  
*He said, 'no, no, I am-not-disengaged. I school-house gone-having*

kenken-ten-āyi.' Teten-silu a-posi-jan bo awan-taṅṅu bate kij-le. Posi apuñ-le,  
*read-shall.' Thereafter the-boy one calf also saw. Boy said,*

'are awan-taṅṅu, aman nēn bate gaṭāsinā.' Awan-taṅṅu apuñ-le, 'nēn  
*'O calf, thou me with play.' Calf said, 'I*

aḍasante, nēn saṅgāsi agāwan gānā-gānā-san joḍā-ban itte.' Teten-silu  
*am-not-disengaged, I excellent grass eating-for river-side go.' Thereafter*

a-posi bo onti kij-le apuñ-le, 'ē onti, aman nēn bate jāyi, gaṭāsinēbā.'  
*the-boy one bird seen-having said, 'O bird, thou me with come, let-us-play.'*

Anin apuñ-le, 'nēn aḍasante, nēn-nā-suñ barosabjanāsan asūyi alaṅṅu  
*He said, 'I am-not-disengaged, my-house build-to a-little straw*

paraṅgu-pānu-nāsan itte.' Posi bo kiñchor-ku kij-le apuñ-le, 'ē kiñchor, aman  
*fetch-to go.' Boy one dog seen-having said, 'O dog, thou*

nēn bate gaṭāsinā.' Kiñchor apuñ-le, 'oṅgāḍo, oṅgāḍo, nēn aḍasente, nēn  
*me with play.' Dog said, 'no, no, I am-not-disengaged, I*

sāwu-nēn-nā suṅṅu ḍuntā-ban itte.' Teten-silu posi ṭisināsan manasu a-ḍeye.  
*master-my-of house watch-to go.' Thereafter boy play-to mind not-became.*

## FREE TRANSLATION OF THE FOREGOING.

A lame boy was one day sent to school by his father. He did not wish to read, and seeing another boy he said, 'brother, play a little while with me.' He said, 'no, no, I am not disengaged, I am going to school to read.' Then the boy saw a calf and said, 'O calf, play with me.' Said the calf, 'I have no time, I am going to the river to feed on the excellent grass.' Then the boy saw a bird and said, 'O bird, come let us play.' Answered the bird, 'I have no time. I am going to bring some straw to build my nest.' The boy saw a dog and said, 'O dog, play with me.' The dog answered, 'I have no time; I am going to guard my master's house.' Thereafter the boy did not wish to play any more.

## GADABĀ.

Gadabā is spoken by about 35,000 individuals, most of whom live outside the territory included in this Survey. The dialect is not identical in all places. It has not, however, been possible to procure trustworthy materials illustrating its various forms. I am only able to give a superficial account of the dialect as spoken in the Bastar State.

The Gadabā tribe is found everywhere in Vizagapatam and the Vizagapatam Agency, and also in the Ganjam Agency, all of which are in the Home of the tribe. Madras Presidency. Some few Gadabās have also been returned from the Bastar State and Kalahandi. They do not form the prevailing part of the population in any district. They are most numerous in the Vizagapatam Agency, where 232 in every 10,000 of the population speak Gadabā. In Vizagapatam only 72 in every 10,000 are in the same position, and in other districts the relative number of speakers is quite unimportant.

I have no information about the distribution of the Gadabās on the various Taluks of the Vizagapatam Agency. In the Bastar State they are found in the east, on the frontier towards Vizagapatam. Their occupation is hunting and agriculture.

According to information collected for the purposes of this Survey Gadabā was spoken by 6,419 individuals in the Bastar State. At the Census of 1891, 29,414 speakers were returned from the Madras Presidency. We thus arrive at the following total for the dialect :—

Bastar State . . . . .	6,419
Madras Presidency . . . . .	29,414
	TOTAL . 35,833

The corresponding figures at the Census of 1901 were as follows :—

## CENTRAL PROVINCES—

Bastar . . . . .	729
Kalahandi . . . . .	94

TOTAL CENTRAL PROVINCES . 823

## MADRAS PRESIDENCY—

Ganjam . . . . .	1,602
Ganjam Agency . . . . .	8
Vizagapatam . . . . .	15,015
Vizagapatam Agency . . . . .	19,781

TOTAL MADRAS PRESIDENCY . 36,406

Andamans and Nicobars . . . . . 1

TOTAL . 37,230

It will be seen that the number of speakers in Madras has increased. This fact is, however, due to the better methods applied at the last Census, and it is impossible to decide whether there is a real increase. The estimated number of speakers in the Bastar State is probably far above the mark. The corresponding figure at the Census of 1891 was 375.

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- Manual of the Administration of the Madras Presidency. Madras, 1895—1893. Vol. ii, pp. 293 and f. contain a Gadabā vocabulary.*

The Gadabā dialect is very unsatisfactorily known. The old vocabularies are quite insufficient for giving a sketch of its grammar. Of the materials forwarded for the purposes of this Survey the best is the translation of the statement of an accused person in the Gadabā dialect of Bastar which will be printed as Specimen II below. It has been forwarded in Dēvanāgarī characters with an interlinear translation, but without any transliteration. It is not, therefore, quite certain that the text printed in the ensuing pages is correct in all details.

Grammar.

The text given as Specimen I below is the beginning of a version of the Parable of the Prodigal Son. It has been forwarded in Dēvanāgarī with a transliteration and translation. The transliteration does not, however, agree with the Dēvanāgarī text, and it has turned out to be so full of mistakes that it has been of no use whatever. The Dēvanāgarī text itself is apparently a clean copy of an original draft. It has been made by somebody who had not the slightest idea of the meaning, and who accordingly misread the original in most places. I have not therefore ventured to restore the text throughout. I have only reproduced the beginning of the Dēvanāgarī text as I have received it with a tentative restoration in transliteration.

A list of Standard Words and Phrases from Bastar will be found on pp. 243 and ff.

The dialect spoken in Vizagapatam is apparently quite different. It has not, however, been possible to get sufficient materials for describing it. The Collector has kindly forwarded an incomplete list of Standard Words and Phrases, and the beginning of a version of the Parable. The latter was, however, too fragmentary and evidently too full of mistakes to be of use. From the former I have inserted the equivalents in the list of words on pp. 243 and ff. They have been added within parenthesis.

The notes on Gadabā grammar which follow are entirely based on the Bastar specimens. The materials received from Vizagapatam have only occasionally been consulted.

**Pronunciation.**—The materials are not sufficient for deciding the various questions connected with Gadabā pronunciation. Semi-consonants are perhaps used in words such as *dā̃*, Santālī *dāk'*, 'water; *gōy*, Santālī *gāch'*, die; *gōgō* and *gōgōb*, to tend, and so forth.

Vowels are often interchanged. Thus, *uṅgam* and *uṅgōm*, village; *āpāṅg* and *āpōṅg*, father; *sumāṅg*, *suaṅg* and *sumōṅg*, before, and so forth.

The *n* of the genitive suffix *nū* has apparently been replaced by *l* in *lāy-lū*, whose? Note also *ōn*, child, as in Savara. It is not, however, possible to bring the various irregularities under fixed rules.

**Nouns.**—If we can trust the specimens, there are no traces of a difference between animate and inanimate nouns, or of the existence of a dual. The plural appears to be expressed by adding some word meaning 'many'; thus, *lōṅgā āpōṅg*, many fathers, fathers. A suffix *nēn* or *nan* occurs in forms such as *sākhi-nēn*, the witnesses; *kumbaī-nan*, women. Compare *māy-nēn* and *māy-nēṅg*, they. The Vizagapatam list gives forms such as *ayāṅgu-nī*, fathers; *koḍamlē-nī*, daughters; *lē lōk-ḍukēyi*, good men; *māḍu krutā*, many horses, horses; *kussō-ḍigan*, dogs, and so forth.

The cases of the direct and indirect object are not expressed in the verb. They are expressed by means of postpositions such as *nō*, *pulai*, and so forth. Thus, *Māṭā-nō nōm buō-suō*, Māṭā thou killedst; *bābā-pulai sunō*, father-to he-said.

The suffix of the genitive is *nō*, *nū*, or *nā*; thus, *āpāṅg-nō*, of a father; *kalār-nē-nū*, of the liquor seller. Compare Savara *nā*. The Vizagapatam texts have forms ending in *na*. In *pīlē kirtā-r khōgīr*, the white horse's saddle, we have perhaps a genitive suffix *r*.

Other postpositions are *kuruṅg*, from; *bō*, in, to, etc. Thus, *māy-nō bōbrō māy-nō tōnān kuruṅg tīr ḍugu*, his brother his sister from tall is, his brother is taller than his sister; *māy-nō āpōṅg mēyēn-kā ḍiyēn-bō ḍutu*, his father small house in lives.

**Numerals.**—The first numerals will be found in the list of words. It will be seen that Aryan loan-words are used in Bastar for the numerals seven and following. The Gadabā numerals are most closely related to those in use in Savara and Khariā.

**Pronouns.**—The following are the personal pronouns :—

<i>nīṅg, nī</i> , I	<i>nōm</i> , thou	<i>māy</i> , he.
<i>nīṅg-nō</i> , my	<i>nōm-nō</i> , thy	<i>māy-nō</i> , his.
<i>nēiṅg</i> , we	<i>pēn, pēn-chā</i> , you	<i>māy-nēn, māy-nēṅg</i> , they.
	<i>pē-nū, pai-nū</i> , your	<i>māyēn-nug</i> , their.

The form *pē-nuy*, our, in the list of words is probably a mistake. *Pē-nug* is apparently identical with *pē-nū*, your. A form *lē*, we, seems to occur as a verbal suffix. See below.

Datives and accusatives are apparently formed by prefixing *u* or *ō*; thus, *ō-nīṅg*, to me; *u-māy*, him; *ō-māy*, to him; *ōn ō-mai sunō*, the son said to him.

The Vizagapatam texts have quite different forms; thus, *mīṅgu*, I; *mīṅgu-na*, my; *bilaṅgu*, we; *bilaṅgu-nu*, our; *bābin*, thou; *māṅgu*, you; *no, novvān*, he; *nōyāṅg*, *nōṅgu*, they, etc.

Demonstrative pronouns are *tē*, this; *tō, tu*, and *nāi*, that.

Interrogative pronouns are *lai*, who? *lāy-lū*, whose? *maṅg*, what? *ā*, which? *āḍi*, how much? and so forth. The Vizagapatam list gives *mōyi*, who? *nayīṭa* and *nāyīnam*, what?

Indefinite pronouns are formed from the interrogatives; thus, *laiki*, anybody; *maṅg-sā* and *māṅg-ḍig*, anything.

**Verbs.**—The inflexion of verbs is apparently very simple. Reduplicated and doubled bases are apparently freely used; thus, *sa-saḍagū*, attached; *buk-buk*, striking, etc. I have not, however, found anything corresponding to the richly developed system of conjugational bases which forms so characteristic a feature of Kherwārī.

The direct and the indirect objects do not appear to be expressed in the verb. The subject is not expressed by means of pronominal suffixes. There are, however, some

traces of a state of affairs which is related to that prevailing in typical Munḍā languages. Compare :—

Māy-nu āpuṅ-laē sunō, 'junēn, ātōār-kēlē (:) pē-nu sēvā nī dēmēd-nīng ḍu-tō.  
His father-to said, 'see, so-many-years your service I doing-I am.

Pē-nu ukum ār pēl-tai-tuṅ. Mīō pēn ō-nīng uḍē muyē gī-mē-ō ōn ār  
Your command not transgress-I. And you to-me ever one goat-even young not  
bē-tō-pēn, nīng-nu ḍisēl bu-ḍag sārḍā ḍēng-ḍēng-tun-ō-lē. Pē-nu tē ḍū-ōn kīsbin  
give-you, my friends with merry make-ice. Your this son harlots  
bu-ḍag pē-nu dan samōsu ērān-ēl-pīmudīdāē-ēl (:) pēn māy pulaē lē  
with your property eaten-having as-soon-as-he-came-then you him for good  
kundarō-pēn.  
cooked-you.

The above passage which I have been able to restore with some certainty from the very corrupt original, contains the suffixed pronouns *nīng* (or *īng*), I; *pēn*, you; *lē*, we, used to express the subject. Compare also *suō-nīng bēḍō*, thrown-I-have; *āpuṅ nīng māhāparū-nu hukum ār mānī-tōnīng*, father, I God-of order not worshipped. The Vizagapatam list contains forms such as *bilāngu-lē yi*, we-we went; *māngu-mō yi*, you-you went; *nōngu-cu yiyē*, they went; *nīng mitān saṅgāyi-nē yi*, I to-day far-I went, and so forth; where *lē*, *mō*, *cu*, and *nē*, respectively, appear to be pronominal suffixes denoting the subject.

The common suffix of the present tense is *tō* or *tu*; thus, *māng-tō*, I know; *ḍu-tu*, is; *buk-tu*, beats; *gō-gōy-ḍu-tu*, I am dying. Forms such as *sārḍā ḍēng-ḍēng-tun-ō-lē*, that we might make merry, seem to show that the suffix was originally *tun*; compare Munḍārī *tan*. In *māhāparū-nu hukum ār mānī-tōnīng*, God's order not obey-I; *sun-tunī*, I will say, and so forth, the tense suffix is perhaps likewise *tun*, *tōn*, and the final *īng* or *ī* must then be the old form of the personal pronoun of the first person singular. In *sun-tōn-ēn*, they say, the final *ēn* is perhaps the suffix of the third person. Compare *māy-ēn-nug*, their.

Another suffix of the present is *nīng*; thus, *ōinīng*, go.

The suffix *ēḍ* in *ḍēm-ēḍ-nīng ḍutō*, doing-I am, seems to correspond to Santālī *et.*' It also takes the form *ī*; thus, *īḍ-ī ḍutu*, drinking-am, I drink; *ū-ī ḍutu*, he is coming.

The present is also used as a future; thus, *sun-tun-ī*, I will say; *phāsī bē-tunēn*, rope-give-will, will hang. According to the list of words a suffix *bē* is added; thus, *buk-tū-bē*, I shall strike. Other future forms are *pi-lam*, it will come; *nāi-lōng*, I will go. I cannot analyse them.

The past is formed by adding one of the suffixes *u* or *o*, and *ī*; thus, *ḍu-g-u*, was; *sun-ō*, said; *ju-ō*, saw; *gōi-g-ī*, died; *ōig-ī*, went; *ōn-ī*, heard. Forms such as *buōnēn*, killed; *suōnēn*, threw, etc., probably contain a pronominal suffix of the third person.

Compound past tenses are formed by adding the verb substantive; thus, *buō-ḍutu*, I have killed; *sēbō ḍugu*, I had killed; *nīng-nu ḍū-ōn gōē-gu ḍugu mīyō bur-lagu*; *bisugu ḍugu mīō bōgu*, my son dead was and revived; lost was and was found.

I cannot analyse the suffixes in *sōbōnō*, boughtest, and *sōbōnam*, I bought.

The common suffix of the imperative is *nēn*; thus, *tōl-nēn*, bind, *ju-nēn*, see. Other imperatives are *ō-māy nān-bē*, to-him give; *luḍōrīng*, take; *inḍē*, give me; *ā ḍēmō*, do not; *nīng samō-su sārḍā ḍēmō*, let us eating merry make.

The re-duplicated and the present bases are used as verbal nouns. Thus, *ju-ju*, to see; *gō-gō*, to feed; *buk-lū*, to strike. A suffix *g* is apparently added in some cases; thus, *māy tu-nū pī-pīg-nu bēlā*, he there coming-of time, when he returned; *bun-ḍēg-nu mēn-ḍēg-nu kōlār ōni*, music-of dancing-of sound heard.

The various bases are also used as participles; thus, *buk-buk*, beating; *gō-gōb*, grazing; *buō*, struck, having struck. Conjunctive participles are formed by adding *su*; thus, *āāē lē-lē kōpaḥ ēto-su ō-māy bōḍī*, all good-good cloth bringing to-him give; *māy mōḍgu-su māy-nu āpuṅ-lai*, he having arisen his father-to (went); *mai juō-su māyē ḍēmo*, he having-seen pity made.

The negative particle is a prefixed *ār* or *urā*; compare Kherwārī *ālō*.

For further details the student is referred to the specimens which follow. The dialect spoken in Vizagapatam is apparently quite different. The materials at my disposal are not, however, sufficient for describing it.

[ No. 52. ]

## MUNḌĀ FAMILY.

GADABĀ.

## SPECIMEN I.

(STATE BASTAR.)

सुय रेमरनु ववनं उंवार वडुवनं । तुआ लुगनु मेएन ओडु अनं, वावा, लयसुनी एवावा, चंसारी मय डुगु नीगं सुडुगुंन तनु श्रीनी इन्देवेवे । मै तुंग - तुंग तेरो वेडो । लोंगा दीन डेगु आर दुतो मेएन ओडु श्रीन म्युरो वेडे, मोडे मोसु पर सवोएंगु सीयो, तुनो फन्दी डेगु सुडेगू डुगू ओ आयो मायनु माल पुंलाए उडा वेडो । तेवे माये ओआ, ओते वे मायराजवी कुडु लोगुः माय गरोव डेगु । मंतुये देसवी लयेनु डेनचोद गेसु सुये डाने तुडेन वोसाये डुगुः तुरे मल मायेनु लोश्रींगवी गोवी गोगो रुवा । ओमाय तुनु माय गोवी सम सम डुगु अमय समी सु सुले वुसु लाओः मय सोम सोम आखे । तो तेवे मयचेत लंगु, तेवे मये सुनो, नीग वावाडो एन आडो सुतो लीअडार सोम सोम रुवी ओंग लई डुतु, नो कुडु गोगोय डुतु नीगं मोडगू सुनींगसुवाव ओरवी नई लोंग, ओ मय सुन तुनी ए वावा माहा पर उक्क आर मानइ तोनी सीवी पिनु समो पाए नीगदेसो ।

[No. 52.]

## MUNḌĀ FAMILY.

GADABĀ.

## SPECIMEN I.

(STATE BASTAR.)

## TRANSLITERATION AND TRANSLATION.

Muy	rēmar-nu	ravanmatibār	ōḍu-ōn.	Tuā-luṅ-nu	mēēn	ōḍu-ōn			
<i>One</i>	<i>man-of</i>	<i>icere-tee</i>	<i>sons.</i>	<i>Them-among</i>	<i>young</i>	<i>son</i>			
bābā-[pu]lai	sunō,	'ō bābā,	samsārī	may ḍugu,	nīng-nu	'ḍugūnā			
<i>father-to</i>	<i>said,</i>	<i>'O father,</i>	<i>property</i>	<i>which is,</i>	<i>my</i>	<i>will-be</i>			
tu-nū	ō-nī	indē.'	Tēhē	mai	tuṅ-tuṅ-tērū	bēḍō.	Lōṅgā	dīn-ḍegu	
<i>share</i>	<i>to-me</i>	<i>give.'</i>	<i>Then</i>	<i>he</i>	<i>divided</i>	<i>gave.</i>	<i>Many</i>	<i>days</i>	
ār	ḍu-tō,	mēēn	ōḍu-ōn	nyurō-bō	dēmōsu	par[dē]s-bō	ēngn,	mīyō	
<i>not</i>	<i>became,</i>	<i>young</i>	<i>son</i>	<i>together</i>	<i>made-having</i>	<i>abroad</i>	<i>journeyed,</i>	<i>and</i>	
runō	phandī-ḍegusu	ḍēngu-ḍugū,	ōāyau	māy-nu	māl-pulāc	uḍā-bēḍō.			
<i>there</i>	<i>riotous-becoming</i>	<i>became,</i>	<i>all</i>	<i>his</i>	<i>property</i>	<i>wasted.</i>			
Tēhē	māy	ōāō,	tēhē	māy	rāj-bō	kuḍu	lōgu;	māy	garib
<i>Then</i>	<i>he</i>	<i>all,</i>	<i>then</i>	<i>that</i>	<i>country-in</i>	<i>famine</i>	<i>arose;</i>	<i>he</i>	<i>poor</i>
ḍēngu.	Mai	tuyē	dēs-bō	layē-nu	dēn	ōi-gēsu	muyē		
<i>became.</i>	<i>He</i>	<i>that</i>	<i>country-in</i>	<i>somebody's</i>	<i>house</i>	<i>gone-having</i>	<i>one</i>		
dānām-nu	dēn-bō	māyē	ḍugu.	Tu	rēmai	māy-nu	liōṅ-bō	gibi	
<i>rich-man-of</i>	<i>house-in</i>	<i>he</i>	<i>lived.</i>	<i>That</i>	<i>man</i>	<i>his</i>	<i>field-in</i>	<i>swine</i>	
gōgō	nuvāō.	Māy	tunū	māy	gibi	sam-sam-ḍugu,	a-may	sam-ō-su	
<i>to-lead</i>	<i>sent.</i>	<i>He</i>	<i>then</i>	<i>those</i>	<i>swine</i>	<i>eating-icere,</i>	<i>that</i>	<i>eating</i>	
sulai	busulāō.	May	sōm-sōm	ōr	bē-tō.	Tēbō	may	chēt-laṅgu,	
<i>belly</i>	<i>filled.</i>	<i>He</i>	<i>to-cat</i>	<i>not</i>	<i>gives.</i>	<i>Then</i>	<i>he</i>	<i>to-senses-came,</i>	
tēhē	may	sunō,	'nīng	bābā	ḍiēn	āḍi	bhuti-liāḍār	sōm-sōm	
<i>then</i>	<i>he</i>	<i>said,</i>	<i>'my</i>	<i>father's</i>	<i>house</i>	<i>how-many</i>	<i>hirelings</i>	<i>to-eat</i>	
nubō	ōng-lai	ḍutu,	nīng	kuḍu	gō-gōy-ḍutū.	Nīng	mōḍgūsu.		
<i>them-for</i>	<i>belly-to-fill</i>	<i>is,</i>	<i>I</i>	<i>hunger</i>	<i>dying-am.</i>	<i>I</i>	<i>arising</i>		
nīng-nu	bāb-ōr-bō	nailōṅ,	ō-may	sun-tunī,	"ō	bābā,	māhāparū		
<i>my</i>	<i>father-near</i>	<i>will-go (?),</i>	<i>to-him</i>	<i>will-say,</i>	<i>"O</i>	<i>father,</i>	<i>God-of</i>		
hukum	ār	mānaītōnī	mīyō	pi-nu	samō	pāp	nīng	dēmō.	
<i>command</i>	<i>not</i>	<i>obeyed</i>	<i>and</i>	<i>you-of</i>	<i>before</i>	<i>sin</i>	<i>I</i>	<i>did.</i>	



[No. 53.]

## MUNḌĀ FAMILY.

GADABĀ.

## SPECIMEN II.

(BASTAR STATE.)

## STATEMENT OF AN ACCUSED PERSON.

Pai-nū ungam Mātā imī rilak ḍugū ?  
*Thy village Mātā name Gōṇḍ was ?*

Oy, ḍugū, mātā ā urā.  
*Yes, was, but now not.*

Mātā ā bō uigī ?  
*Mātā now where went ?*

Bō urā uigī ; māy gōigī uigī.  
*Anywhere not went ; he died went.*

Māng-sā saraṅ gōigī, māy-nū lāiki buō-sūō ?  
*Any disease died, him anyone killed ?*

Māy-nū māng-sā saraṅ urā ḍugū. Lāiki buō-nēn, tun gōigī  
*Him-of any disease not was. Somebody killed, then died*

uigī  
*went.*

U-māy lāiki buō-nēn ?  
*Him who killed ?*

Niṅ ēran māngtō ?  
*I how know ?*

Sākhi-nēn sun-sun ḍutū ki Mātā-nō nōm buō-sūō. Ā nam-nū ā  
*Witnesses saying are that Mātā thou killedst. Now thee-of what*  
 san-tū ḍutū ?  
*saying is ?*

Niṅ urā buō ; sākhi aāy kin-umāv. Niṅ buḍam Mātā buḍam  
*I not killed ; witnesses all are-tutored. Me with Mātā with*  
 māng-ḍig ōyōān urā ḍutū. Niṅ māy māng-phulāy buō ?  
*any quarrel not is. I him why killed ?*

Tē taṅgayā nam-nū ḍiyan-ḍi taragū ?  
*This are thy house-from was-found ?*

Oy, taragū ; niṅ-nū taṅgayā ḍutū ; to-pulāi niṅ-nū ḍiyan taragū.  
*Yes, was-found ; my are is ; therefore my house was-found.*

Tē taṅgayā-nu-bō iyam saḍagū ḍutū ?  
*This are-on blood attached is ?*

Ōy, sa-saḍa-gū ḍutū. Niṅ gēmē sēbō ḍugū. Māy-nū  
*Yes, attached is. I goat killed was. It-of*  
 iyam sa-saḍa-gū ḍutū.  
*blood attached is.*

Tē sēndarā pai-nū ḍiyan-ḍig tura-gū ?  
*This cloth thy house-from recovered-was ?*

Pulis havaldār niṅ-nū su-maṅg tē sēndarā niṅ-nū  
*Police havaldār my before this cloth my*  
 ḍiyan suō-nēn. Niṅ sunō, 'tuṅḍēl, itō ā-dē-mō. Niṅ-nū  
*house-in threw. I said, 'Master, this not-do. Me-of*

tōmnāṅ-nidā pilam; mēp ḍ-ning phāsi-bē-tū-nēn.  
*trouble will-come; Government to-me hanging-will-give.'*

Havaldār sunō, 'nōm-tō Māṭā-phulāi buō-ḍutū, aāy lōk  
*Havaldār said, 'thou Māṭā-for killed-hast, all people*

su-tōnēn. Tō-phulāi tē sēndarā niṅ-nū(sic) ḍi-yan suō-ning-bēḍō.  
*say. Therefore this cloth thy house-in thrown-I-have.'*

Nōm ḍōṅ Māṭā ili iḍō-ḍutū ?  
*Thou and Māṭā liquor drunk-have ?*

Niṅ sab-dinā iḍi-ḍutū; sēli sam-sam-ḍutū.  
*I all-days drinking-am; flesh eating-am.*

Mansā kalārñē-nū bhāṭi nōm Māṭā timē-sam-sam-ēl ili  
*Mansā liquor-seller-of shop thou Māṭā Pola-day liquor*

iḍō-ḍutū ?  
*drunk-have ?*

Timē-sam-sam-ēl niṅ sulai māṃmuṅ Gutṭā-nū ḍiyan-bō ḍutū ;  
*Pola-day I my(sic) uncle Gutṭā-of house-in am ;*

Māṭā buḍam Mansā kalārñē-nū bhāṭi niṅ urā uigī. Gulāy pand  
*Māṭā with Mansā liquor-seller-of shop I not went. All false*  
 ḍutū.

*is.*

Māṭā-nū sērāy nōm juō ?  
*Māṭā-of dead-body thou sawest ?*

Uṅgam-kā gulāy jujū uigī; itō niṅ jujū uigī.  
*Villagers all to-see went; likewise I to-see went.*

Māṭā-phulāy māṅsā pārō ḍutū ?  
*Māṭā-to any wound was ?*

Ōy, mui-rō pārā ṭaṅgayā-nū māy bōp-bō ḍugū, miyā-mui-ḍan  
*Yes, one wound axe-of his head-on was, another*

māy girē ḍutū. Māy nērī-bō mui-rō sēndarā ḍugō, tunō iyam  
*his chest-on is. His body-on one cloth was, that-on blood*

sa-saḍa-gū ḍutū. Niṅ mañ-sā urā māṅgtō.  
*attached is. I anything not know.*

## FREE TRANSLATION OF THE FOREGOING.

Did a man called Māṭā live in your village ?

Yes he did, but now he is not there.

Where did Māṭā go ?

Nowhere. He died.

Did he die from some disease or was he killed ?

He did not die from any disease. Somebody killed him.

Who killed him ?

How should I know ?

The witnesses all say that you have killed him. What do you say to that ?

I did not kill him. The witnesses are all tutored. I had no quarrel with Māṭā.

Why should I kill him ?

This axe has been found in your house ?

Yes, it is my axe, and therefore it was found in my house.

There is blood attached to the axe ?

Yes there is. I had killed a goat and its blood is on it.

This cloth has been found in your house ?

The police officer threw it into my house in my presence. I said to him, 'don't do so, master, I shall get into trouble, and the Government will hang me.' The officer said, 'all people say that you have killed Māṭā. Therefore I have thrown the cloth into your house.'

Had you and Māṭā drunk liquor ?

I drink liquor and eat meat every day.

Had you and Māṭā drunk liquor in the shop of Mansā, the liquor dealer, on the Pola-day ?

On the Pola-day I stayed with my uncle Guṭṭā and did not go to Mansā's shop with Māṭā. It is all lies.

Did you see Māṭā's body ?

The whole village went to see it, and I went likewise.

Had Māṭā any wounds ?

Yes, there was a wound of an axe on his head and another one on his chest. He had a single garment on his body, and it was stained with blood. I do not know anything more about it.

**STANDARD WORDS AND SENTENCES IN THE LANGUAGES OF THE  
MUᅇDĀ FAMILY.**

STANDARD WORDS AND SENTENCES

English.	Santālī (Sonthal Parganna).	Māhāḷō (Sonthal Parganna).	Muṇḍārī (Ranchl).
1. One . . . . .	Mit'	Mit'	Mit', mot', miat', moyat'
2. Two . . . . .	Bār-ca, bār	Bār ; bār-cā	Bar-iā, bār
3. Three . . . . .	Pā-a, pā	Pā ; pā-ā	Api-ā, apl
4. Four . . . . .	Pōn-cā, pōn	Pōn ; pōn-cā	Upnū-iā, upnū (upōn)
5. Five . . . . .	Māṛā	Mārā ; mārō-yā	Mārō
6. Six . . . . .	Tnrūi	Turūi ; turūi-yā	Turūi
7. Seven . . . . .	Ēāo	Eāo	Eāo
8. Eight . . . . .	Irāḷ	Irūḷ	Iran(-in), iril (-in)
9. Nine . . . . .	Ārā	Ārā	Arō(-n)
10. Ten . . . . .	Gāḷ	Gāḷ ; gāḷ-cā	Gāḷ(-ca)
11. Twenty . . . . .	Bār-gāḷ, isi, mit' isi	Bār gāḷ ; bār gāḷ-cā ; isi ; kūrī.	Hīsī ; isi
12. Fifty . . . . .	Māṛā gāḷ, bār isi gāḷ	Mārā gāḷ-cā	Bār hīsī gāḷca
13. Hundred . . . . .	Mit' sāo, māṛā isi	Sāo ; mit' sāo	Mārō hīsī
14. I . . . . .	Īū	Īū	Aiōg, (īū)
15. Of me . . . . .	Īū-rān, īū-ak', etc.	Īū-ak' ; īū-rak' ; īū-rē-ak' ; īū-ich' ; īū-rēn ; īū-inich'.	Aiōg-rēn, aiū-ak', etc.
16. Mine . . . . .	Īū-rān, īū-ak', etc.	Īū-ak', etc.	Aiōg-rēn, aiū-ak, etc.
17. We . . . . .	Ā-bō, ā-bō-n ( <i>inclusivo</i> ) ; ā-lā ( <i>exclusivo</i> ).	Ā-bō-(n) ; ā-lā ; ā-līn ; ā-lān	Ā-bū ( <i>inclusivo</i> ) ; ā-lō ( <i>exclusivo</i> ).
18. Of us . . . . .	Ā-bō-rān, ā-lā-rān, etc.	Ā-bōn-ak', etc.	Ā-bū-rēn, ā-lō-rēn, etc.
19. Our . . . . .	Ā-bō-rān, ā-lā-rān, etc.	Ā-bōn-ak', etc.	Ā-bū-rēn, ā-lō-rēn, etc.
20. Thou . . . . .	Ām	Ām	Ām
21. Of thee . . . . .	Ām-rān, etc.	Ām-ak', etc.	Ām-rēn, etc.
22. Thine . . . . .	Ām-rān, etc.	Ām-ak', etc.	Ām-rēn, etc.
23. You . . . . .	Ā-pā	Ā-pā ; ā-bēn	Ā-pō
24. Of you . . . . .	Ā-pā-rān, etc.	Ā-pā-ak', etc.	Ā-pō-rēn, etc.
25. Your . . . . .	Ā-pā-rān, etc.	Ā-pā-ak', etc.	Ā-pō-rēn, etc.

IN THE LANGUAGES OF THE MUṄḌĀ FAMILY.

Birhār (Sontāl Parganas).	Dhangār (Sontāl Parganas).	Korwā (Mirzapur).	English.
Mīat', mit'	Mīat'; mit'; mīñat' (only).	Mi(t'), Mīat'-tāñ	One.
Bār; bāreā	Bār; bāreā	Bārī-tāñ	Two.
Pā; pā-ā	Pā; pā-ā	Pai-tāñ	Three.
Pōn; pōn-eā	Pōn; pōn-eā	Chār	Four.
Māṛā; māṛā-ā	Māṛā; māṛā-ā	Pāñch	Five.
Tūrūi; tūrūia	Tūrūi; tūrūi-ā	Chha	Six.
Sāt; eāe	Sāt	Sāt	Seven.
Āṭ; irāḷ	Āṭ	Āṭh	Eight.
Lā; āṛñ	Lā	Nan	Nine.
Dās; gāl	Dās	Das	Ten.
Bis; bār gāl; kūṛi	Mit' isī; bis	Bis	Twenty.
Poñchās; bār kūṛi dās	Bār isī tālā; bār isī dās	Pachās	Fifty.
Sāe	Sā; māṛā isī	Saio	Hundred.
Īñ	Īñ	Īng	I.
Īñ-ich', Īñ-inich', Īñ-ak'; Īñ-rēn, Īñ-rinich', Īñ-rioh', Īñ-rēak'. Īñ-ich', etc.	Īñ-rēn; Īñ-ak'; Īñ-rēak' Īñ-rēn, etc.	Īñāñ, (īng-rak') Īñāñāñ	Of me. Mine.
Ā-bōn, ā-bō; ā-lō	Ā-bū; ā-lō	Āle	We.
Ā-bō(n)-ak', etc.	Ā-bū-rēn, etc.	Āle-ra(k')	Of us.
Ā-bō(n)-ak', etc.	Ā-bū-rēn, etc.	Āle-ra(k')	Our.
Ām	Ām	Am	Thou.
Ām-ak', etc.	Ām-rēn, etc.	Ām-a(k'), (am-rak')	Of thee.
Ām-ak', etc.	Ām-rēn, etc.	Ām-añ-añ	Thine.
Ā-pē	Ā-pē	Ape	You.
Ā-pē-ak', etc.	Ā-pē-rēn, etc.	Ape-ra(k')	Of you.
Ā-pē-ak', etc.	Ā-pē-rēn, etc.	Ape-ra(k')	Your.



# DRAVIDIAN FAMILY.

## INTRODUCTION.

The Dravidian family comprises all the principal languages of Southern India. The total number of speakers is, in round numbers, about fifty-seven millions. Only a very small portion live within the territory covered by this Survey. It has, however, been found advisable to give a short sketch of the principal Dravidian languages without reference to habitat, in order to make it easier to compare and classify the North-Indian members of the family. The ensuing pages will not, therefore, only deal with such Dravidian dialects as properly fall within the scope of this Survey, but short accounts will also be given of Tamil, Malayālam, Kanarese, and Telugu, the principal Dravidian languages of the South. The minor dialects of Southern India, on the other hand, such as Koḍagu, Tuḷu, Toda, and Kōta, will not be described.

With regard to those southern languages which have been included, it should be noted that they have not been dealt with so fully as in the case of languages properly falling within the scope of this Survey. It has been thought sufficient to give a short introduction, a skeleton grammar, a specimen and a list of Standard Words and Phrases for each of them. They have all developed literatures, written in a different dialect. In this Survey, however, the literary dialects will not be accounted for, and the short sketches will be restricted to the colloquial standard forms of Tamil, Malayālam, Kanarese, and Telugu.

The name Dravidian is a conventional one. It is derived from the Sanskrit द्रविड *Draviḍa*, a word which is again probably derived from an older *Dramiḷa*, *Damiḷa*, and is identical with the name of Tamil. Compare p. 298 below. The name Dravidian is, accordingly, identical with Tamulian, which name has formerly been used by European writers as a common designation of the languages in question. The word *Draviḍa* forms part of the denomination *Āndhra-Drāviḍa-bhāshā*, the language of the Āndhras (*i.e.*, Telugu) and *Draviḍas* (*i.e.*, Tamilians) which Kumārila Bhaṭṭa (probably 7th century A.D.) employed to denote the Dravidian family. In India *Draviḍa* has been used in more than one sense. Thus the so-called five *Draviḍas* are Telugu, Kanarese, Marāṭhī, Gujarāṭī, and Tamil. In Europe, on the other hand, Dravidian has long been the common denomination of the whole family of languages to which Bishop Caldwell applied it in his *Comparative Grammar*, and there is no reason for abandoning the name which the founder of Dravidian philology applied to this group of speeches.

The Dravidian languages occupy the whole of Southern India and the northern half of Ceylon. The northern frontier may be taken to begin at a point on the Arabian Sea about a hundred miles below Goa and to follow the western Ghats to Kolhapur. It then runs north-east in an irregular line through Hyderabad, cuts off the southern border of Berar, and continues eastwards to the Bay of Bengal. The eastern part of the frontier is not, however, anything like a continuous line. Broadly speaking, the hill country to the east of Chanda and Bhandara



is inhabited by Dravidian tribes while Aryan dialects have occupied the plains, so that we often find Dravidian dialects scattered like islets in the sea of Aryan tongues. Farther to the north we find Dravidian dialects spoken by small tribes in the Central Provinces and Chota Nagpur, and even up the banks of the Ganges at Rajmahal. Finally there is a Dravidian dialect in the far north-west, in Baluchistan.

The small Dravidian communities in the north are rapidly becoming Hinduized, and their language adopts an ever-increasing Aryan element, till it is quite superseded by Aryan speech. This process has been going on for centuries, and is still going on. At the Census of 1891 the language returns for Gōṇḍī showed a total of 1,370,580 speakers. At the same time 3,061,680 Gōṇḍīs were returned. Many tribes who have formerly spoken some Dravidian dialect, now use an Aryan form of speech. In other cases the dialect still retains sufficient traces of its Dravidian origin and must be characterized as mixed. A few specimens of such semi-Dravidian languages will be found below on pp. 639 and ff.

The result of this gradual spreading of the Aryan dialects is that there must be a Dravidian element in the population whose native tongue is some Aryan form of speech. Moreover, there seems to be no doubt that the Dravidians had already been settled for some time in India when the Aryans entered the country. In the course of time the Aryans spread over the whole of Northern India. They did not, however, annihilate the Dravidians, who were, besides, probably more numerous than themselves. On the contrary, they have apparently very early adopted them into their community. The Aryan population of Northern India is not, therefore, a pure race, but contains, among others, a strong Dravidian element. We have not here to do with the anthropological side of the question, and we are not concerned with the greater or lesser prevalence of the Dravidian element in the various districts of India. What must interest us in this connexion is the question whether the Dravidian element has left any traces in the speech of the Aryan Indians. We should expect this to have been the case, and Bishop Caldwell very justly remarks :—

‘As the pre-Aryan tribes, who were probably more numerous than the Aryans, were not annihilated, but only reduced to a dependent position, and eventually, in most instances, incorporated in the Aryan community, it would seem almost necessarily to follow that they would modify, whilst they adopted, the language of their conquerors, and that this modification would consist, partly in the addition of new words, and partly also in the introduction of a new spirit and tendency.’

It will be necessary, in this place, to give a short account of the various facts connected with the question and we shall first turn to the vocabulary.

Vocabulary.

There are, in all Indo-Aryan languages, a considerable number of words which cannot apparently be identified in other Indo-European languages. This is especially the case in modern vernaculars, and the old opinion was that such words had, generally speaking, been borrowed from the language of the tribes which inhabited India before the Aryan invasion. The steady progress of philological studies in later years has enabled us to retrace an ever-increasing portion of such words to Sanskrit, and many scholars now hold that there have hardly been any loans at all. It has, however, been overlooked that it is not sufficient to show that a word is found in Sanskrit, or even in the Vedic dialects, in order to prove that it belonged to the original language of the Aryans. If Bishop Caldwell is right in the opinion just quoted, the foreign element must reach back into the oldest times, and it would be necessary to trace the dubious words not only in Sanskrit, but also in other

languages of the Indo-European family. That is exactly what modern philology has, in many cases, failed to do. There are *e.g.* a number of verbal roots in Sanskrit which do not appear to occur in other Indo-European forms of speech. The same is the case with a considerable portion of the vocabulary. We cannot here go into details, the less so because we do not as yet possess a complete etymological dictionary of Sanskrit. There is, however, every probability for the supposition that at least a considerable portion of such words and bases has been borrowed from the Dravidas. Lists of such words will be found in most of the works dealing with Dravidian philology, *e.g.* in Bishop Caldwell's grammar, and in the Rev. F. Kittel's Kanarese dictionary. I shall only mention one instance. The word Śiva is already in the Vedas used as an epithet of the god Rudra, and it is well known that Śiva has become one of the principal deities of the Hindū pantheon. It has been asserted that this use of the word Śiva must be explained from the influence of a Dravidian *śiva*. red. Now the word *rudra* in the Rigveda often seems to mean 'red,' and it seems probable that the conception of the god Rudra-Śiva has a tinge of Dravidian ideas. I have mentioned this word because it shows how fundamental the Dravidian influence on the Aryans can have been, not only philologically, but on the whole method of thought. For further suggestions the student is referred to the various standard works quoted under the different Dravidian languages.

It seems to be a general rule that a people which invades a foreign country, to some degree adopts the pronunciation of its new home, partly as a result of the influence of the climate, and partly also on account of the intermixture with the old inhabitants. This has also generally been supposed to have been the case in India. Thus there has been a long discussion as to whether the Aryans have adopted the cerebral letters from the Dravidas or have developed them independently. Good reasons have been adduced for both suppositions, and the question has not as yet been decided. The Indo-European languages do not seem to have possessed those letters. They had a series of dentals, which were not, however, pronounced as pure dentals by putting the tongue between the teeth, but probably as alveolars, the tongue being pressed against the root of the upper teeth. It is a well-known fact that these sounds have in India partly become dentals and partly cerebrals. The cerebrals are in most cases derived from compound letters where the old dentals were preceded by an *l*. Similar changes also occur in other Indo-European languages, and it is therefore quite possible that the Indo-Aryan cerebrals have been developed quite independently. The cerebral letters, however, form an essential feature of Dravidian phonology, and it therefore seems probable that Dravidian influence has been at work and at least given strength to a tendency which can, it is true, have taken its origin among the Aryans themselves.

Another point in which the Dravidian element among the Aryans seems to have influenced Aryan pronunciation is in the use of the consonant *l*. Most Indo-European languages possess an *l* as well as an *r*. The use of *l* in Sanskrit and on the whole in Indo-Aryan languages is, however, quite different from that in other languages of the same family. *L* is used in many words where other languages have *r*, and *vice versa*. The old Eranian dialects did not possess an *l*, and its irregular use in Indo-Aryan makes it probable that we are here face to face with an alien influence. Now it seems almost certain that such an influence can only have been Dravidian. The change of *r* to *l* is, as has long ago been pointed out by Bishop Caldwell, quite common in Dravidian languages. The supposition of a Dravidian influence in this respect is in thorough

agreement with the fact that the use of *l* in Indo-Aryan languages has steadily increased, from the Vedic times down to the present day.

There are some further features in Indo-Aryan phonology where it seems reasonable to think of Dravidian influence. I may mention the softening of hard consonants after vowels in the Prakrits, not only in single words, but also in compounds; the double pronunciation of the palatals in Marāṭhī; the change of *ch* to *s* and of *s* to *h* in many modern vernaculars, and so forth.

The influence, however, which the Dravidian languages seem to have exercised on Aryan inflexion are of much greater importance, and pervades the whole language.

Inflexional system.

With regard to the inflexion of nouns we may mention the use of postpositions as case suffixes, the postpositions being usually the same in the singular and the plural. This peculiarity the Indo-Aryan vernaculars share with Dravidian, but also with the other non-Aryan languages of India, and it would not therefore be safe to base any conclusion upon this fact. Still it is remarkable that the postpositions are often added not to the base but to an oblique form, just as is the case in Dravidian, where the oblique form is commonly used as a genitive. The use of a separate oblique form is, moreover, most extensive in languages such as Marāṭhī and Bihārī, where the Dravidian influence must presumably have been strongest. Note also that the genitive is, in both families, an adjective.

The use of two different forms of the objective case is distinctly Dravidian. We cannot, from an Aryan point of view, explain why a postposition should, in this case, be added to a noun denoting a rational being, and not to other nouns as well. In the Dravidian languages, on the other hand, all nouns can broadly be divided into two classes, such as denote rational beings, and such as are destitute of reason, whether animate or inanimate. The Hindī rule for the use of a postposition in the objective case agrees with that prevailing in Tamil and Malayālam. In Telugu, on the other hand, animals are, in this respect, treated as rational beings, but this state of affairs is probably due to Muṅḍā influence.

If we compare the Dravidian and the Indo-European verb we are at once struck by a considerable difference. The Indo-European languages have developed a richly varied system of real verbal tenses, while the Dravidians do not use ordinary tenses but employ forms which can best be described as participles or nouns of agency derived from such participles. The Dravidian verb in this respect also differs from the Tibeto-Burman one, which can most properly be described as a verbal noun.

The Dravidian participles are commonly used without any addition, as conjunctive participles, in subordinate sentences. In other cases they are used in the same way in some dialects, but usually pronominal suffixes are added in order to indicate the person of the subject. The same is, to a great extent, the case with ordinary nouns and nouns of agency, when they are used as verbs.

It is easy to see how a corresponding tendency has gradually pervaded the Indo-Aryan languages and changed their whole appearance.

In the Vedas we still find the Indo-European principle of using a varied system of verbal tenses. But already in the old Epics all this has changed. According to Prof. Whitney, the number of verbal forms in the Nala and the Bhagavadgītā is only one-tenth of that found in the Ṛigvēda. In classical Sanskrit almost every verbal tense was replaced by a participle, and in the modern vernaculars there are only traces of the

old tenses, and now ones have been formed from the old participles, just as is the case in the Dravidian forms of speech. The use of personal terminations in many Indo-Aryan vernaculars, and the substitution of the nominative for the case of the agent in some of them point in the same direction.

Side by side with this development we find that the conjunctive participle is used more and more in secondary sentences, another point of analogy with the Dravidian languages. In the Epics this form is used three as often as in the Vedas and in the later literature its use is steadily increasing.

There are two more verbal forms which look like Dravidian innovations, *viz.*, the periphrastic future and the active perfect participle.

The periphrastic future is very sparingly used in the Brāhmanas and only becomes more frequent in the later Sanskrit literature. It is, as is well known, formed from the noun of agency by adding the verb substantive in the first and second persons. Now the noun of agency is a present or indefinite form and not a future. In Dravidian languages, on the other hand, the indefinite present is commonly also a future. The analogy becomes still more striking when we remember that the verb substantive is only added in the first two persons, just as nouns of agency in the Dravidian languages are used without any additions as verbs in the third person singular, while pronominal suffixes are added in the first and second persons. Forms such as *kartāsmi*, I shall do; *kartāsi*, thou wilt do; *kartārah*, they will do, thus directly correspond to Gōṇḍī *kīātōn-ā*, I do, lit. I am a doer; *kīātōn-i*, thou doest; *kīātōr*, they do.

Forms such as Sanskrit *kṛitavān*, one who has done, are also peculiar to later Sanskrit. The suffix *vat* is, of course, Aryan, but it is not easily understood how an active form can be arrived at by adding the suffix to a passive participle. In the Dravidian languages, on the other hand, the past participle is active as well as passive, and a noun of agency is formed from it in all dialects. Thus from Tamil *seydu*, having done, we form *seydavan*, one who has done. The close agreement between *kṛitavān* and *seydavan* is, of course, partly accidental. There cannot, however, be any reasonable doubt about the former having been influenced by the latter. In Sanskrit *kṛitavān* is an anomalous form without analogy in connected languages, while Tamil *seydavan* is quite regular.

The order of words in modern Indo-Aryan vernaculars, with the governed before the governing word and the verb invariably at the end of the sentence, is also in agreement with Dravidian principles. It is, however, here also possible to think of an influence exercised by other non-Aryan languages, and I only mention the fact that both families agree also in this respect.

Enough has, however, been said to show that the Dravidian element in the Aryan population of India has not failed to leave its stamp on the language.

We do not know how long the Dravidians have been settled in India. It seems certain that they had long lived in the country when the

Original home of the Dravidas.

Aryans entered it, but we do not know whether they are to be considered as autochthones or as having, in their turn, immigrated into India from some other country. The fact that a tribe speaking a language which is clearly Dravidian is found in the extreme north-west of India has been adduced by Bishop Caldwell and others as indicating that the Dravidians, like the Aryans, must have entered India from the north-west.

Bishop Caldwell has collected a vast heap of materials to show that the Dravidian languages point in the same direction. He follows the Danish philologist Rask in classing Dravidian as a member of the so-called Scythian family, and this statement has since been repeated over and over again.

The denomination Scythian is a very unhappy one. The Scythian words which have been handed down by Greek writers are distinctly Scythian family. Iranian, *i.e.*, they belong to the Indo-European family. But nevertheless the word has been used as a common designation of all those languages of Asia and Europe which do not belong to the Indo-European or Semitic families. Moreover those languages cannot, by any means, be brought together into one linguistic family. The monosyllabic languages of China and neighbouring countries are just as different from the dialects spoken in the Caucasus or from the speech of the Finns and Magyars, as is the Indo-European family. The points in which they agree are such features as recur in almost all languages, and they are, by no means, sufficient to outweigh the great and fundamental characteristics in which they differ from each other. With regard to the Dravidian languages the attempt to connect them with other linguistic families outside India is now generally recognized as a failure, and we must still consider them as an isolated family. The possibility of a connexion with the Mundā languages has been discussed in the introduction to that family. See above pp. 2 and ff. The attempts made to show a closer connexion with the Indo-European family have proved just as futile, and one of the latest theories, which compares the language of the Chins of Farther India with the Dravidian family, does not even appear to have attracted the notice of scholars.<sup>1</sup>

The best known Dravidian languages are Tamil, Malayālam, Kanarese, and Telugu. They have all for a long time been used as literary languages. Enumeration of languages. Their literature is, in the case of all of them, written in a language which differs more or less from every-day speech, and is usually recognized as a separate dialect. The difference between the two forms of each speech is often considerable, and it would for instance be a vain attempt to make an uneducated Tamil read and understand the literature of his native tongue. The relation between the literary and colloquial forms of the languages in question has not, however, been fully explained, and the question cannot be taken up in this place where we are only concerned with the spoken form, the more so because none of the languages in question properly fall within the scope of this Survey. We can only note the fact that the literary dialects usually represent a stage of development older than the colloquial forms. On the other hand, they are apparently based on different dialects, and older forms are often preserved in the dialects spoken at the present day. For further details the student should consult Bishop Caldwell's grammar, mentioned under authorities below.

The four Dravidian languages mentioned above will be dealt with in the ensuing pages. There are, on the other hand, some Dravidian forms of speech which have not been included in the present Survey, *viz.*, Tulu, Kodagu, Tuda, and Kōta. I subjoin some short notes on them from Bishop Caldwell's grammar:—

<sup>1</sup> Notwithstanding its want of a literature, Tulu is one of the most highly developed languages of the Dravidian family. It looks as if it had been cultivated for its own sake, and it is well worthy of a careful

<sup>2</sup> The question about the connexion which has been stated to exist between Australian and Dravidian has by no means been solved by Prof. Friedrich Müller. It is not, however, possible to take it up again in this place.

study. This language is spoken in a very limited district and by a very small number of people. The Chandragiri and Kalyanapuri rivers, in the district of Canara, are regarded as its ancient boundaries, and it does not appear ever to have extended much beyond them. The number of the Tulu-speaking people has been found not to exceed 300,000 [at the Census of 1901, 535,210 speakers were returned], and their country is broken in upon to such a degree by other languages that Tulu might be expected soon to disappear. All Tulu Christians are taught Canarese as well as Tulu. Tulu, however, shows, it is said, no signs of disappearing, and the people have the reputation of being the most conservative portion of the Dravidian race. The name Tulu means, according to Mr. Brigel, mild, meek, humble, and is to be regarded therefore as properly denoting the people, not their language.

Tulu was supposed by Mr. Ellis to be merely a dialect of Malayalam; but although Malayalam characters were, and still are, ordinarily employed by Tulu Brahmins in writing Sanskrit, in consequence of the prevalence of Malayalam in the vicinity, the supposition that Tulu was a dialect of Malayalam can no longer be entertained. The publication of Mr. Brigel's "Tulu Grammar" [Mangalore, 1872] has thrown much new light on this peculiarly interesting language. It differs far more widely from Malayalam than Malayalam does from Tamil. It differs widely, but not so widely, from Canarese; still less so from Coorg. The dialect from which it differs most widely is Tamil.

Coorg is a small but interesting district, formerly an independent principality, beautifully situated amongst the ridges of the Western Ghats, between Mysore on the east, and North Malabar and South Canara on the west. The native spelling of Coorg is usually *Koḍagu*, properly *Kuḍagu*, from *kuḍa*, west, a meaning of the word which is usual in Ancient Tamil. . . . It is not quite clear to me yet to which of the Dravidian dialects it (the language of Coorg) is most closely allied. On the whole, however, it seems safest to regard it as standing about midway between old Canarese and Tulu. Like Tulu it has the reputation of puzzling strangers by the peculiarities of its pronunciation. A grammar of the Coorg language has been published by Major Cole, Superintendent of Coorg [Bangalore, 1867].

Toda, properly Tnda, is the language of the Todas or Tudavars, a primitive and peculiarly interesting tribe inhabiting the Nilgherry hills. It is now regarded as certain that the Todas were not the original inhabitants of those hills, though it is still far from certain who the original inhabitants were. . . . An interesting book has lately [London, 1873] been written by Colonel Marshall, entitled "A Phrenologist among the Todas," in which everything that is known of this people is fully described. The same book contains a valuable epitome of the grammar of their language by the Rev. Dr. Pope. . . . I shall content myself here with transcribing the concluding paragraphs.

"The language seems to have been originally old Canarese, and not a distinct dialect. The Todas were probably immigrants from the Canarese country and have dwelt in the Nilagiris for about 300 years. A few Tamil forms were introduced by the Poligars. Intercourse with the Badagas has probably modernised a few of the forms, and introduced some words. Of Telugu influences I see no trace. Nor can I trace any resemblance in Tnda to Malayalam in any of the points where that dialect differs from its sisters."

The language of the Kōtas, a small tribe of helot craftsmen inhabiting the Nilgherry hills . . . may be considered as a very old and very rude dialect of the Canarese, which was carried thither by a persecuted low-caste tribe at some very remote period.

It will be seen that all those minor southern dialects are more closely related to Kanarese than to any other Dravidian language.

The remaining Dravidian languages are all spoken within the districts covered by this Survey. They are Kurukh, Malto, Kui, Gōṇḍī, and Brāhūī. Some dialects such as Kōlāmī and Naikī have usually been considered as forms of Gōṇḍī, but will in this Survey be separated from that form of speech.

Tamil has usually been considered to be the Dravidian language which has preserved most traces of the original form of speech from which all other Dravidian dialects are derived. Some points will be drawn attention to in the ensuing pages where this does not appear to be the case, and in many peculiarities other Dravidian languages such as Telugu have preserved older forms and represent a more ancient state of development. It would therefore be more correct to describe Tamil as a dialect like the other ones, without any special claim to antiquity. On the other hand, it seems certain that no other Dravidian language has developed the common Dravidian principles with so great consistency as Tamil. We shall therefore make that form of speech the base of our classification.

#### Classification.

Tamil and Malayālam are two sister dialects of the same language. Old Malayālam literature has been much influenced by Tamil, but the modern language nevertheless preserves traces of a more ancient stage of development than is the case with Tamil. In this respect the principal point is the use in Malayālam of conjunctive participles instead of the ordinary verbal tenses. In most particulars, however, Malayālam and Tamil so closely agree with each other that the only reason for separating them as two different languages is the fact that each has developed a literature of its own.

Kanarese is also closely related to Tamil, and the two languages form together one of the principal groups of the Dravidian family. They alone have a regular feminine gender. The various suffixes of the plural of rational and irrational nouns respectively are essentially the same in both, and they are more consistently distinguished than in most other connected forms of speech. Both languages also agree in the principles for the formation of the oblique base, and in other particulars. It has already been remarked that Kumārila Bhaṭṭa (7th century A.D.) styled the Dravidian languages as *Āndhra-Drāviḍa-bhāshā*, the speech of Āndhras and Draviḍas. If this denomination denotes a difference of dialect, which is by no means certain, Kanarese and Tamil would be included in the *Drāviḍa-bhāshā*, as against Telugu, the *Āndhra-bhāshā*.

In some points, however, Kanarese differs from Tamil. Thus it has only one form of the plural of the personal pronoun of the first person, just as is the case in Gōṇḍī and Brāhūī. It agrees with Telugu in the formation of the oblique cases of the singular of the pronouns 'I' and 'thou,' in possessing a present participle and in other similar points. On the whole Kanarese has more points of analogy with Telugu than has Tamil.

The smaller South-Indian languages, Tuḷu, Koḍagu, Toda and Kōta, must be classed as lying between Tamil and Kanarese, nearer to the latter than to the former.

A similar position must be ascribed to Kurukh and Malto. Those two forms of speech are very closely related. They have no separate feminine singular, but use the neuter instead, just as is the case in Kui, Gōṇḍī, and Telugu. Their nouns have no separate oblique base, as is also the case in Brāhūī and often in Telugu. Their personal pronouns are most closely related to those used in Tamil and Kanarese, especially the old dialects of those languages. Their present tense is formed as in Kanarese, and the formation of the past tense most closely corresponds to that found in vulgar Tamil, and so on. Kurukh and Malto must therefore be derived from the same dialect as that which became the common origin of Tamil and Kanarese.

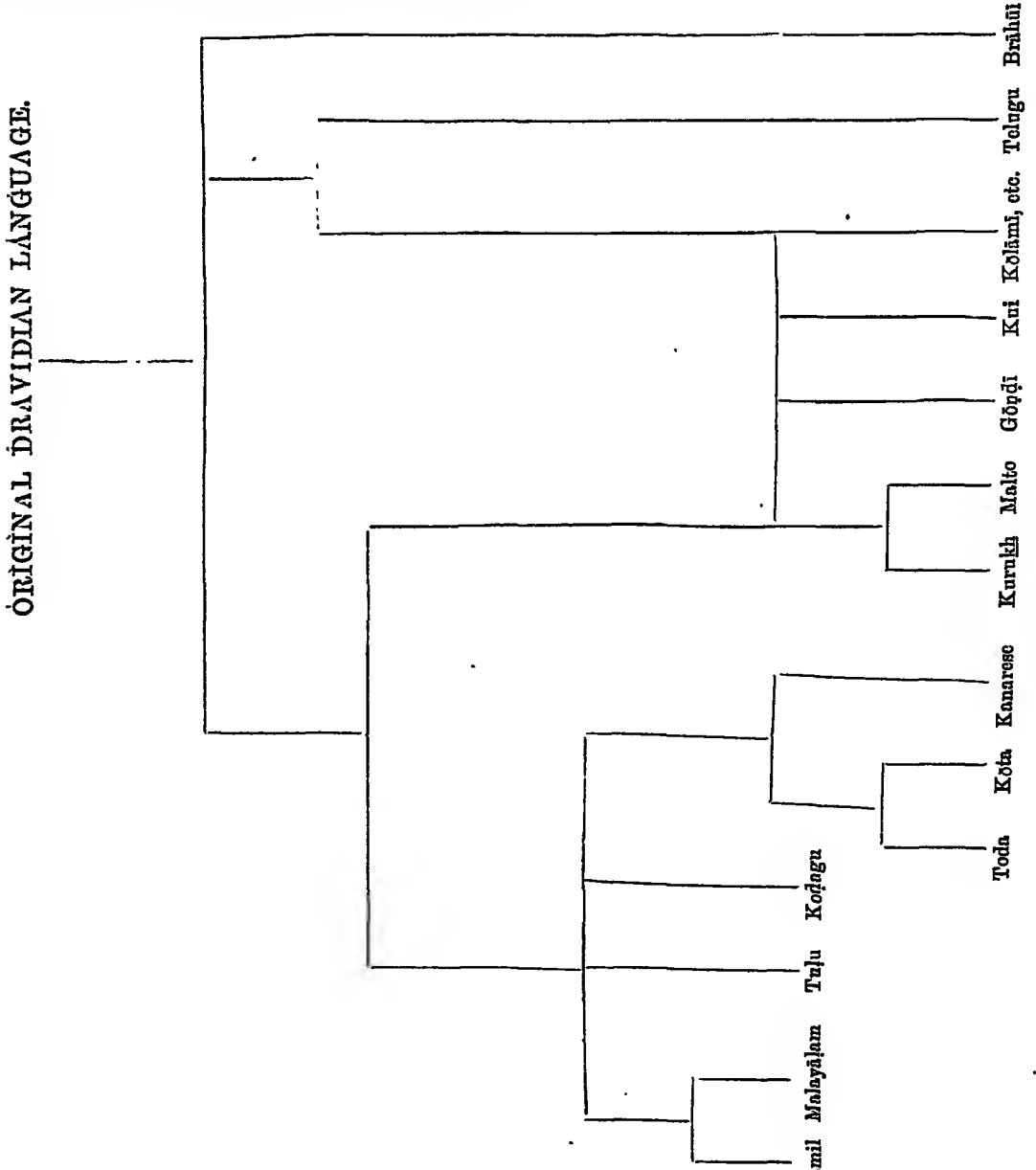
Kui and Gōṇḍī occupy a similar position, but gradually approach Telugu. They differ from other connected languages in using the neuter instead of the feminine both in the plural and in the singular. They follow the same principles as Tamil and Kanarese in the formation of the plural, and mainly agree with Kanarese in the formation of the present and past tenses. Both languages gradually merge into Telugu, and they may be described as being links between that language and Tamil-Kanarese. They are, on the whole, more closely connected with the latter forms of speech than with Telugu.

Some minor dialects such as Kōlāmī, Naiki, and the Bhili spoken in the Pusad Taluqa of Basim, should be classed in a similar way. They use the neuter singular as a feminine, like Telugu, Gōṇḍī, Kui, etc., but the oblique base is formed as in Tamil and Kanarese. In this respect the dialects in question also agree with Gōṇḍī. The plural suffixes agree with Kanarese dialects and Telugu; the numerals are mainly the same as

in Telugu; the personal pronouns as in Kui, while the pronoun *and*, he, stands midway between Old Kanarese *avam* and Telugu *vāḍu*. The same can be said with regard to the verbal tenses and the pronominal suffixes. Those dialects will, therefore, be inserted between Gōṇḍi and Telugu.

That last-named language, in many respects, occupies an independent position and can be characterized as the only descendant of the Āndhra-dialect of Old Dravidian.

The remaining Dravidian language, the Brāhūi of Baluchistan, is no more an unmixed form of speech. It has been so largely influenced from various sources that it is only in general principles and in some few but important words that its character as a Dravidian language can be recognized. It has for centuries been separated from the other Dravidian tongues, and must have branched off at a very early period, when the difference between the dialects was as yet unimportant. We must, therefore, class Brāhūi as an independent group. The diagram which follows will illustrate the mutual relationship between the Dravidian dialects:—





The number of speakers of the various Dravidian languages is exhibited in the table which follows. It is based on the reports of the Census of 1891 and on local estimates made for the purposes of this Survey. The figures returned at the Census of 1901 have been added in a second column :—

	Estimated number.	Census of 1901.
Tamil . . . . .	16,223,700	17,494,901
Malayālam . . . . .	5,423,979	6,022,131
Kanarese . . . . .	9,710,832	10,368,515
Tulu . . . . .	491,728	533,210
Kodagu . . . . .	37,218	39,191
Toda . . . . .	736	805
Kōta . . . . .	1,201	1,300
Kurakh . . . . .	503,980	609,721
Malto . . . . .	12,801	60,777
Gōṇḍī . . . . .	1,322,190	1,123,974
Kui . . . . .	318,592	494,039
Kōlāmi and Naiki . . . . .	23,295	1,505
Telugu . . . . .	19,783,201	20,697,264
Brāhūī . . . . .	165,500	48,559
<b>TOTAL</b> . . . . .	<b>54,021,653</b>	<b>57,497,982</b>

In addition to the Dravidian languages proper, specimens will be given of two dialects which have now become Aryan forms of speech, though the tribes in question appear to have formerly used a form of Gōṇḍī. They are spoken by 2,452 individuals in Berar and the Central Provinces. If we add these figures to the total for the Dravidian family, we arrive at the following grand total :—

Dravidian family . . . . .	54,021,653
Semi-Dravidian dialects . . . . .	2,452
<b>TOTAL</b> . . . . .	<b>54,024,105</b>

It has already been mentioned that the Dravidian languages do not belong to any other linguistic family but constitute a group of their own. The remarks which follow are an attempt to collect and arrange a few facts which seem to throw light on the mutual relationship of the various languages of the group, and above all such features as constitute the principal characteristics of the whole family.

There is in most Dravidian languages a strong tendency to pronounce a short vowel after every final consonant. This sound is shorter than an ordinary short vowel and is considered by native grammarians to be equal to a fourth of a long vowel. It should be compared with the so-called *off-glide* of modern phonetics, the indistinct sound uttered when the tongue is moved from one position to another.

In Tamil a short *u* is heard after every final *k*, *ś*, *t*, *p*, and *r*; in Kanarese and in grammatically written Telugu every word must end in a vowel, and a short *u* is added after every final consonant. It is, however, often dropped in Kanarese and colloquial Telugu. Thus Telugu *gurramu*, a horse, is usually pronounced *gurram*. In Malayālam the short final sound is often an *a*, and in Northern Malayālam it is so indistinct as to be scarcely audible. The case in Tulu is similar. With regard to the remaining Dravidian languages we have no trustworthy information.

Dr. Burnoll has drawn attention to the fact that this short final *u* does not occur in the Tamil words mentioned by Kumārila Bhaṭṭa in his *Tantravārttika*. There we find *chōr*, Tamil *śōru*, boiled rice; *pāup*, Tamil *pāmbu*, snake; *vair*, Tamil *vayiru*, bolly. It would be rash to infer from this fact that the pronounciation was then different from that of the present day.

The Dravidian languages possess a short as well as a long variety of the vowels *e* and *o*. The usual pronounciation of these sounds when initial is *ye, yē*; *vo, vō*, respectively.

*Harmonic sequence.*—In many languages there is a distinct tendency to approach the sound of vowels in consecutive syllables to each other. This tendency sometimes affects the preceding and sometimes the following vowel. It is generally known as the law of harmonic sequence of vowels, and it was long considered as a characteristic feature of the so-called 'Seythian' languages. Thus the Finnish vowels are divided into three classes, hard, *a, o* and *u*; soft, *ā, ō, ū* (the vowels in German 'Bär,' 'sohön,' and 'für,' respectively); and neutral, *e* and *i*. Now a hard vowel cannot be used in the syllable following on a soft one, and *vice versa*. Thus we find *Suoma-lainen*, a Fin, but *Venä-läinen*, a Russian.

A similar tendency has been found to exist in Telugu where short *i* and *u* in many cases are interchangeable in such a way that *i* is used when a neighbouring syllable contains *i, ī* or *ei*, and *u* in all other cases. The facts are as follows.

The suffixes of the dative and accusative have the form *ki, ni*, respectively, after the vowels *i, ī*, and *ei*, while *ku, nu*, respectively, are used after other vowels. Thus, *tammuni-ki*, to the brother; but *gurramma-ku*, to the horse. The suffixed conjunction *nui, nuu*, and, changes according to similar principles. Thus, *ā manishi-nui ī manishi-nui*, that man and this man; *mīru-nnu mī tammudu-nnu*, you and your brother.

The pronominal suffixes used in the conjugation of Telugu verbs end in a short *i*, if the preceding syllable contains an *i, ī*, or *ei*, and in *u* in all other cases. Thus, *koṭṭinā-nu*, I struck; *unṭi-ni*, I was.

In such cases the final vowel is changed so as to approach the sound of the preceding one. In other cases the vowel of the preceding syllable is assimilated to that of the following. This takes place in such words as contain an *i* in the last, or last two syllables, the *i* being changed to *u* before the plural suffix *lu*. Thus the plural of *katti*, a knife, is *kattu-lu*, knives. This last change, however, does not take place if the *i* is found in the first syllable of a word or is followed by *ḍi, li*, or *ri*. Thus, *bidḍa-lu*, children; *kangili*, an embrace, plural *kaugil-lu*.

These are the principal instances of this tendency in Toluḡu. In other cases an *i* and a *u* are freely used in consecutive syllables. And even the dative suffix *ku* is, in the case of the pronoun of the second person, added after an *ī*. Thus, *nī-ku*, to thee; *mī-ku*, to you.

There are scarcely any traces of a similar tendency in other Dravidian languages. In Kanarese, it is true, we find parallel forms such as *māḍuttē-ne*, I do; *māḍide-nu*, I did; but here the vowel which is changed is the very short sound which is added after every consonant, and forms such as *māḍē-nu*, I may do, show that there must here be another reason for the change, though I am unable to see the law regulating the matter.

In Tamil there are some cases in which a vowel seems to be changed as a result of the influence of a following vowel. Thus, *i*, before *ḷ, u, r, ṛ, ḷ, l*, and *l*, followed by *a* or *ei*, acquires something of the sound *e*. *Pillei*, a child, is, e.g., pronounced somewhat like *peḷlei*, and so forth.

It is impossible to base any conclusions as to the affiliation of the Dravidian languages on such facts. It has, in this connexion, been pointed out that the law of harmonic sequence is a peculiarity of the 'Scythian' languages. This is not, however, the case. In the first place, there are some languages which belong to what has formerly been called the Scythian family, which do not possess any trace of it. This is, for instance, the case in the language of the Lapps. Moreover, the harmonic sequence does not materially differ from such phenomena in the Indo-European languages as are commonly known as 'Umlaut,' assimilation of vowels, and so on. Compare Prakrit *puhutta*, Sanskrit *prīhaktva*, separateness; Greek dialects *Σίβιλλα* instead of *Σίβυλλα*; Latin *similacra* and *simulacra*, images; Prakrit *uohchhū*, Sanskrit *ikshu*, sugar; Greek *γόγγυρα* from *γέγγυρα*, prison; Latin *bonus*, good, but *bene*, well, and so forth.

Nothing can, therefore, in this respect be inferred from the changes in the Dravidian vowels which have been mentioned above. We should remember that only Telugu shows clear traces of an adaptation of the vowels of consecutive syllables which can, with any probability, be compared with the harmonic sequence in Finnish and similar languages. And even in Telugu there is no consistency in the matter. It almost looks as if we have, in this case, to do with an influence from without, and such an influence could only have been exercised by the Muṇḍā languages. Compare the remarks on the vowels in Santālī on pp. 37 and ff.

The most interesting feature with regard to Dravidian consonants is the common interchange between hard and soft consonants. There is a tendency in all Dravidian languages, which in Tamil and Malayālam has become a law, that no word can begin with a soft consonant, and that every single consonant in the middle of a word or compound word must be soft. The same is the case if the consonant is preceded by a nasal. The effect of this law can best be seen in the case of borrowed words. Thus Sanskrit *danta*, a tooth, becomes *tandam* in Tamil.

This Tamilian law is the same as that prevailing in many Tibeto-Burman languages, especially in Burmese. In the case of those latter languages it is possible to see how the tendency is gradually gaining ground, and it also seems possible to account for it to some extent. This much is at least certain that the original Tibeto-Burman language freely used soft consonants in the beginning of words, and the rule that every consonant in the middle of a word must be soft is only found in Burmese.

With regard to the Dravidian languages it has already been remarked that only Tamil and Malayālam are consistent in the interchange of hard and soft consonants. And the law in question does not seem to be of a very ancient date even in those languages. The word Tamil itself has early been borrowed by the Arans in the form *Damiḷa*, and Kumārila Bhaṭṭa has handed down the Tamil word *pāmbu*, a snake, in the form *pāmp*. Both these forms point to the conclusion that the tendency to change every initial soft consonant to the corresponding hard one and only to tolerate soft single consonants in the middle of a word is a comparatively modern departure in the history of the Dravidian languages.

Most of the phonetical changes of Dravidian consonants differ in the different languages, and they do not, therefore, concern us in this connexion. I shall only mention some few features which recur in more than one language and are of importance for what follows.

The gutturals are often changed into palatals. Compare Kanarese *kinna*, Telugu *chinna*, Tamil *sinna*, small; Kanarese *kivi*, Telugu *chevi*, Tamil *sevi*, an ear; Gūṇḍī *kīyā*, Telugu *chēya*, Tamil *seya*, to do; Tamil *kāykkū* and *kāyichchu*, boil.

The palatals are further often interchangeable with dentals. Compare Tamil *eindu* and *añju*, five; *paḍittēn* and vulgar *paḍichchēn*, I learnt. In vulgar Tamil and in Malayālam a *ch* almost always corresponds to *tt* in High Tamil after *i* and *ei*. Compare Malayālam *chirichcha*, High Tamil *śiritta*, that laughed.

We are not as yet able to trace the laws according to which such changes take place. It seems, however, probable that a guttural was, in most of such cases, the original sound, so that, e.g., Brāhūi *kun*, eat; *kar-ak*, do, represent a more ancient stage of development than Tamil *tinnu*, eat; *śey*, do.

G is further sometimes interchangeable with *v*; thus, Tamil *aṟuvar*, Telugu *aruḡuru*, seven.

Final *m* sometimes interchanges with *n*. Thus, Tamil *palan* and *palan*, fruit; Old Kanarese *avam*, modern *avanu*, he; Tamil *-um*, Telugu *-nu*, and; Tamil *nām*, Brāhūi *nan*, we, and so forth.

The change of *n* to *ḍ* is especially frequent in Telugu. Compare Kanarese *avanu*, Telugu *vāḍu*, he; Telugu *tammudu*, brother, acc. *tammuni* and *tammudi*; *ataḍu* and *atanu*, he. Compare also Brāhūi *ōde*, him; Kōi *ōḍu*, Parji *ōḍ*, he, etc.

I shall finally only note the common change of *r* to *l* which has already been mentioned in another connexion. According to Bishop Caldwell the opposite change of *l* to *r* also occurs, but not nearly so frequently. A good instance of the common tendency is the vulgar pronunciation of the borrowed Tamil word *rakshi*, save, which is *lakshi* or *laḥchi*.

For further details Bishop Caldwell's Grammar should be consulted. Most of the illustrations of phonetic changes quoted in the preceding pages have been taken from his book, which is still our principal source for the study of Dravidian languages. The vulgar dialects of Southern India must, however, be thoroughly examined before we shall be able to judge of the history of Dravidian sounds with something approaching to certainty, and it is therefore much to be wished that a linguistic survey of Southern India should be taken in hand.

**Inflexion of Nouns.**—The noun is one of the most characteristic features of Dravidian languages, and it will be necessary to give a summary of the principal facts connected with it.

**Gender.**—Dravidian nouns are divided into two classes, which Tamil grammarians denote by the terms high-caste and casteless. The former include such nouns as denote beings endowed with reason, the latter all other nouns. This distinction is a peculiarity of the Dravidian languages, and I do not know of any parallel in other linguistic families. We shall hereafter denote the casteless nouns neuter.

The Dravidians of course knew the two natural genders, and they distinguished them by adding words meaning 'male' and 'female' respectively. But this distinction has nothing to do with grammar.

In the case of high-caste nouns, however, gender is, at least in most languages of the family, distinguished by the addition of pronominal suffixes. Such suffixes consist of the terminations of the demonstrative pronoun, and they can be added to most high-caste nouns. In the plural there is no difference between the masculine and feminine genders. In the singular, on the other hand, there are separate suffixes for the two, at least in Tamil, Malayālam, and Kanarese, the masculine suffix being *an*, the feminine *aḷ*. Compare

Tamil *avan*, he; *aval*, she. We know that the feminine suffix *aḷ* was already in use in the 7th century, for Kumāriḷa mentions *āl* as a *strī-pratīyaya*, i.e. feminine suffix.

Brāhūi does not distinguish the genders even in the case of rational beings. Most other languages of the family, Kurukh, Malto, Kui, Gōṇḍi, Kōlāmi, and Telugu, have no feminine singular but use the neuter instead. The same is the case in Kurumvāri, a dialect of Kanarese. Kui and Gōṇḍi also use the neuter gender in the plural in order to denote feminine nouns.

Bishop Caldwell compares the feminine suffix *aḷ* with the termination in Telugu *kōḍalu*, a daughter-in-law; Kui *kuāli*, a Kui woman, and further with Telugu *āḍu*, female. Compare also Kurukh *ālī*, a woman. Traces of a feminine suffix *āl* or *ār* are occasionally met with in Gōṇḍi where it is used for the feminine and singular neuter in verbal forms such as *mandāl*, it is (Mandla); *kīār*, she, or it, will do. There are thus some indications that the suffix *aḷ* has once been used over a wider area in order to form feminine words. Telugu further possesses some feminine pronouns such as *ābiḍe* and *āme*, she. Compare also *okaḍu*, one man; *okate*, one woman; *okaḷi*, one thing. On the other hand, there are also some traces of the use of a feminine suffix corresponding to the Telugu feminine and neuter suffix *adī* in Tamil and Kanarese. Thus, Tamil *vanṇān*, a washerman; *vanṇātti*, a washerwoman; Kanarese *okkalati*, a farmer's wife.

Nouns denoting women and goddesses are accordingly, in almost all dialects, treated as high-caste nouns in the plural. In the singular, on the other hand, there is a double tendency. Tamil, Malayālam, and Kanarese use a separate female form of which there appear to be some few traces in other Dravidian languages, while all other dialects substitute the neuter. The analogy from the plural seems to indicate that this latter tendency is an innovation of the languages in question, and that the feminine singular of rational nouns did not originally agree with the neuter. I may mention as a possibility that the feminine singular suffix *aḷ* in Tamil and Kanarese is only a modified form of the masculine *an*. It will be shown under the head of Gōṇḍi that there are distinct traces in that language of a system of inflexion of nouns where rational masculine and feminine bases form their cases from an oblique base ending in *n* while the oblique base of neuter nouns ends in *t*. Though the latter form is now used in most nouns it is just probable that we have here to do with the last traces of an older state of affairs where the feminine singular, like the feminine plural, agreed with the masculine. We are not, however, as yet in a position to arrive at a final decision, and the question must be left open.

It should be noted, in this connexion, that in Kurukh the speech of women when they are talking amongst themselves differs somewhat from that of men or of men to women in the conception of gender. In the singular, neuter forms are always used to denote the feminine. In the plural, however, feminine nouns are put in the masculine plural by men and by women when talking to men. When women talk to each other they use the neuter form also in the plural.

**Number.**—The Dravidian languages have two numbers, the singular and the plural. In this respect they agree with the modern Indo-Aryan vernaculars, while Sanskrit, like the Muṇḍā languages, possesses a dual in addition to the singular and the plural.

Neuter nouns are not always pluralized, the singular form being, in numerous cases, used as a plural as well. The plural suffix of rational nouns is identical with the termination of the plural demonstrative pronoun denoting men and women. There is also a

plural suffix which takes different forms in the different dialects; thus, Tamil *gaḷ*, colloquial *ga*, *āḷ*, *ā*, *āṅṅ*; Kanarese *gaḷu*, colloquial *gōḷ*, *gōḷ*, *l*, *lā*; Gōṇḍī *k*, *ṅ*, *sk*; Kui *gā*, *ṅā*, *skā*; Telugu *lu*; Brāhūī *āk*, *k*. This suffix is probably originally a neuter suffix. It is, however, very commonly used to denote rational nouns as well. Nouns containing a neuter pronoun form their plural in accordance with the neuter plural pronouns.

**Case.**—The various cases are formed on the agglutinative method by adding postpositions. Those postpositions are the same in the singular and in the plural. The usual case postpositions are not used as independent words and cannot stand by themselves, but are only added to other words. This is the reason for the semi-inflexional appearance of the Dravidian languages.

The postpositions are often added to the simple base which appears in the nominative. This base is, in such cases, also used as a genitive. This is, for instance, the case with such nouns as agree with the demonstrative pronoun in form. Thus, Tamil *maṇḍaṅ*, a man; accusative *maṇḍaṅ-ci*. The nominative of such words has often been changed in the various dialects according to special phonetical laws. The oblique base or genitive, however, generally retains the old form. Thus, Telugu *tammudu* from \**taununu*, a brother; genitive and oblique base *tammui*; Kui *lāvēṅju*, a young man; dative *lāvēṅi-ki*, etc.

Another group of nouns form the oblique base by adding an element the most characteristic component of which seems to be *l*. Compare Tamil *maram*, tree; obl. *marattu*: *rīḷu*, house; oblique *rīḷu*; Kanarese *maravu*, a tree; locative *marad-alli*: Gōṇḍī *chhaurā*, child; ablative *chhaurāt-āl*: Telugu *nūyi*, wool; dative *nūti-ki*, and so forth.

The genitive, which is usually identical with the oblique base, is formally an adjective, and the suffixes which are added to the nominative in order to form this case are also used to form adjectives. The consonant of such suffixes often coalesces with the initial vowel of a postposition. Compare e.g. Tamil *ōḍu*, Telugu *tōḍa*, with; Tamil *iṅṅ*, pronounced *indru*, Korvī *uṅḍ*, literary Telugu *uṅḍi*, colloquial Telugu *nūchī*, from, and so forth.

The accusative or case of the object is usually distinguished from the dative. In many dialects, however, the two cases are confounded. This is especially the case in Gōṇḍī and Brāhūī, but also in vulgar dialects of the other Dravidian forms of speech. This state of affairs is probably due to the influence of Aryan vernaculars.

The suffix of the accusative is, in many dialects such as Tamil and Malayālam, seldom added to neuter nouns, but is invariably applied in the case of such nouns as denote rational beings. This is quite in accordance with the common Dravidian distinction of high-caste and neuter nouns. In Telugu, on the other hand, all nouns denoting living beings take the suffix of the accusative when used as the object of transitive verbs. The same is the case in other northern dialects. It has already been suggested above that this peculiarity may be due to the influence of the Muṇḍā languages where all nouns can be divided into two classes, those that denote animate beings and inanimate objects, respectively.

The various case suffixes in actual use in the Dravidian languages cannot be discussed in this place. It should, however, be borne in mind that they do not form cases in the same way as the suffixes in the Indo-European languages. A Dravidian case is a compound consisting of a base and a governing word, and the latter is, in most cases, probably originally an independent noun. It has, however, become customary to speak of such compounds as cases and to denominate them in the same way as in the case of Indo-

European languages, nominative, accusative, dative, and so on. It has been found convenient to follow this practice in this Survey. It should, however, always be remembered that this is not quite correct. It is, accordingly, often difficult to compare the case suffixes of the different dialects. A postposition which is commonly used with the meaning of an ablative in one language, can *e.g.* be used to form an instrumental in another, and so forth. Moreover, the number of cases can be increased to any extent. The Dravidian grammarians have drawn up their tables of declension in imitation of Sanskrit grammar, and we shall hereafter follow this practice, which is, however, only a matter of convention. The actual Dravidian noun consists of a base, which is used without any case suffix as a nominative, and an oblique base, which is used as an adjectival genitive, and to which modifying postpositions are added in order to indicate the various relations of the noun to the surrounding words.

**Adjectives.**—The Dravidian adjectives are not capable of inflexion. It has already been pointed out that the genitive of ordinary nouns is in reality an adjective, and the difference between nouns and adjectives is of no great importance. Both classes of words are often also used in the function of verbs, and many adjectives can, therefore, be considered as relative participles. Adjectives frequently have the same form as the past relative participles of ordinary verbs. Such are, for instance, the Tamil *kiṛiya*, small; *periya*, great; *uyarnda*, high; *tārnda*, low. A similar state of affairs is common in many Tibeto-Burman languages, but it would be rash to infer a connexion between the two families from this fact. In this connexion I may mention that adjective suffixes such as *ni* and *ṭi* in Telugu agree with genitive suffixes in the same languages, just as the adjective in Tibetan is put into the genitive case when it precedes the qualified noun.

**Numerals.**—The first numerals will be found in the lists of words on pp. 648 and ff. The higher numerals are formed according to the decimal system.

The original forms of the various numerals cannot be fixed with certainty, though much useful material has been collected by Bishop Caldwell in his *Comparative Grammar*.

The numeral for 'nine' is formed from the numeral 'ten' by prefixing 'one' and inserting an *m* between both. Thus, Tamil *ombadu*, Kanarese *ombhattu*, Kōta *ornpatu*, Telugu *tommidi*, and so on. The Kōta form is clearer than the rest. The usual form for 'one' is *oru*, and that for 'ten' *patu*, *padu*, etc. Telugu *tommidi* is apparently derived from *to-m-padi* and presents a different form for the numeral 'one,' with an initial *t*. We cannot decide whether this form is more original than that occurring in other languages.

In Telugu 'eight' is *emmidi* or *enimidi*. Bishop Caldwell thinks that the original form is *eni*. It is, however, also possible that *emmidi* is formed in the same way as *tommidi* and literally means 'two from ten.' The neuter form for the numeral 'two' is *eṇḍ* in Kurukh and *is* in Malto, and the parallelism between the two first numerals might point to the conclusion that this form is more original than the common *reṇḍu*. Compare the Tamil adjective *oru*, one; *iru*, two; with the neuter nouns *onru*, *i.e.* *ondru* or *oṇḍu*, one; *reṇḍu*, two. *Reṇḍu* is here perhaps derived from an older *eṇḍu* under the influence of the form *iru*.

If the Telugu *emmidi* is in reality formed in the same way as *tommidi*, nine; it seems probable that forms such as Tamil *eṭṭu*, Kanarese *eṇṭu*, Tuḷu *eṇmā*, eight, have been abbreviated from similar forms, so that the numerals 'eight' and 'nine' have originally been compound forms meaning 'two from ten,' 'one from ten,' respectively.

It will be mentioned under the head of Malto that that dialect uses generic prefixes with numerals in order to indicate the qualified noun. A similar principle is common in Tibeto-Burman languages. There are no traces of it in other Dravidian forms of speech, and it therefore seems to be an innovation in Malto.

The numerals are partly used as adjectives and partly as nouns. The numeral nouns are treated as ordinary nouns, and are, accordingly, sometimes neuter and sometimes accompanied by the terminations of rational nouns.

**Pronouns.**—The personal pronouns of the first and second persons and the reflexive pronoun in Dravidian languages form one distinct group. Compare Kurukh *ēn*, I; *ēm*, we; *nīn*, thou; *nīm*, you; *tān*, self; *tām*, selves. There is a singular form ending in *n* and a plural form ending in *m*. The final *n* of the singular can apparently be dropped. Thus we find *ē* and *ēnu* in old Telugu. Bishop Caldwell suggests that it may be identical with the final *n* of *aran*, he, which is used as a masculine suffix in Tamil and most other Dravidian languages. There is no distinction of gender in the first two persons of the personal pronouns. If Bishop Caldwell's explanation of the final *n* is correct, it would add some probability to the theory suggested above that the feminine singular may originally have been identical with the masculine.

The final *m* of the plural forms is apparently a plural suffix. We find it used as such in the conjugation of verbs in High Tamil. In the case of the second person it is often replaced by *r*, the common plural suffix of rational nouns. Thus, Tamil *nīr* in addition to *nīṅgal*, you; Tuḷu *īr*; Kui *īru*; Telugu *mīru*, old *īru*, you. Similarly we also find *tāru* instead of *tāmu*, selves.

The personal pronouns, and still more the reflexive *tan*, *tam*, very often occur in the beginning of words denoting relationship. Compare Tamil *tandei*, Kanarese *tande*, Telugu *taṅḍri*, father; High Tamil *eṇḍei*, *naṇḍei*, our father; *uṇḍei*, *muṇḍei*, your father. Kurukh and High Tamil use all the personal pronouns in this way, in the other dialects the usage is almost exclusively restricted to the reflexive pronoun. We may, in this respect, compare a principle prevailing in many languages, for instance in the Muṇḍā and Tibeto-Burman families. Nouns denoting relationship are there seldom used alone, but a possessive pronoun is usually prefixed or suffixed. In other words, the idea of 'father,' 'mother,' and so forth, is not conceived in the abstract, but put into relation to somebody else.<sup>1</sup>

The personal pronoun of the first person has in most Dravidian languages a double form, one including, and another excluding, the person addressed. Compare the table which follows:—

		Tamil.	Malayālam.	Kurukh.	Kui.	Telugu.
We,	exclusive	<i>nīṅgal</i>	<i>naṅṅal</i>	<i>ēm</i>	<i>ānu</i>	<i>ēnu, mēnu</i>
We,	inclusive	<i>yām, nān</i>	<i>nām</i>	<i>nām</i>	<i>āju</i>	<i>manamu</i>

It will be seen that the exclusive form in Kurukh, Kui, and Telugu is essentially identical with the inclusive form in Tamil and Malayālam. It seems necessary to infer

<sup>1</sup> It is of importance that the pronouns are, in Dravidian languages, prefixed and not suffixed, as is the case in Muṇḍā. According to Pater W. Schmidt such languages as prefix a suffixless genitive use suffixes in the formation of words, and vice versa. The Dravidian languages are accordingly originally suffix languages, another reason for separating them from prefix languages such as Indo-Chinese.



that the original Dravidian language had not developed a double plural of this pronoun. The probability of such a supposition is strengthened by the fact that Kanarese, Gōṇḍi and Brāhūi only possess one form for 'we.' The use of a double plural can accordingly be due to a tendency which has been adopted from a different family, and if that be the case, we can only think of the Muṇḍā languages where there is a similar set of dual and plural forms of the personal pronoun of the first person. Compare Santālī *aliū*, we two; *alā*, we, when the person addressed is excluded, but *alan*, thou and I; *abou*, we (including the party addressed).

The demonstrative and interrogative pronouns are sometimes adjectives and sometimes nouns substantive. In the former case the shortest forms of the bases are used without any inflexion; in the latter, suffixes indicating gender, number and case are added. These same suffixes are also added to nouns and adjectives in order to form nouns of agency and other compound nouns. Thus, Tamil *avan*, he, that man; *ava!*, she, that woman; *adu*, it, that; *nallav-av*, a good man; *nall-ava!*, a good woman; *nall-adu*, a good thing. Compare also the remarks under the head of Verbs, below.

There is one base for the nearer and one for the remoter demonstrative. The shortest forms of them are usually *i*, this; *a*, that; as in many other languages. These bases and the corresponding interrogative base (usually *e*) are inflected in the same way in most Dravidian forms of speech.

There is no relative pronoun. Relative participles are used instead, as is also the case in other non-Aryan languages of India, and indeed in most languages. In Gōṇḍi, it is true, we often find the interrogative pronoun used as a relative. This state of affairs is, however, due to Aryan influence, and relative participles are used as well. Gōṇḍi has been reduced to writing by foreigners, and the use of the interrogative pronoun as a relative does not appear to be so common in the spoken form of the language as might be inferred from grammars and translations of the Gospels.

In the case of all these pronouns the plural is used as an honorific form in the singular. In some dialects the old singular masculine of demonstrative pronouns is no more used but always replaced by the honorific plural. This is usually the case in colloquial Tamil and always in Gōṇḍi.

**Verbs.**—Many bases are both nouns and verbs. Thus, Tamil *kōṇ*, a king; *kōṇ-ēu*, I am a king. Nouns of agency are very commonly used as verbs. They are then inflected in person and number by means of pronominal suffixes, especially in Telugu, Gōṇḍi, and other dialects. In Tamil this is only the case in the literary form of the language.

Such nouns of agency are freely formed from the various relative participles, and in this way tenses can be made up. Thus from the Telugu verb *koṭṭa*, to strike, are formed the relative participles *koṭṭut-unna*, who strikes; *koṭṭina*, who struck; *koṭṭē*, who would strike, who usually strikes. Nouns of agency can be formed from all these participles. Nouns of agency are partly formed by adding the full demonstrative pronoun, and partly by adding its terminations. Thus, Tamil *vill-av* and *vill-avan*, a bowman. The demonstrative pronoun 'he,' 'that,' in Telugu is *vāḍu*. From the participles mentioned above we can form nouns of agency such as *koṭṭutunna-vāḍu*, one who strikes; *koṭṭina-vāḍu*, one who struck; *koṭṭē-vāḍu*, one who usually strikes. Such forms can be used as verbs, and the person of the subject is then distinguished by adding pronominal suffixes. Thus, *nēnu āyana iṅṅ-lō lekka vrāsē-vāḍa-nu*, I his house-in accounts writer-am, I am an accountant in his house; *mēnu vaṅṅa chēsē-vāra-mu*, we cookery doers-are, we are cooks.

A form such as *kottinavāḍu*, one who struck, is essentially identical with *kottināḍu*, a struck. Compare Tamil *villan* and *villavan*, a bowman. The same is the case with all verbal tenses in Telugu, and the verb in that language, and indeed in almost all Dravidian forms of speech, can be characterized as an inflected noun of agency. The Dravidian verb in this respect distinctly differs from the real Indo-European verb, which simply denotes the action done by the subject, and from the Tibeto-Burman verb which can be described as a noun of action without any reference to subject or object, both of which must be indicated by means of other words. The Dravidian verb is half adjective and half noun, denoting as it does the subject as the doer of the action in question. In this connexion it should also be noted that transitive and intransitive verbs are treated in the same way. There can be no question of using any such thing as the case of the agent in order to denote the subject of transitive verbs when the verb is in reality a noun of agency.

It has been mentioned above that pronominal suffixes are added in order to indicate the person of the subject. These suffixes are usually the shortest form of the personal pronouns. The full pronouns have, in the course of time, assumed different forms in the various members of the Dravidian family. The pronominal suffixes have often changed in the same way. Compare Tamil *avan aḍeigirān*, he gets; Kanarese *avanu māḍidānu*, he did; Kui *ēñju pāgiteñju*, he struck; Gōṇḍi *ōr kītōr*, he did; Telugu *vāḍu kottināḍu*, he struck. It will be seen how in such cases the common pronoun 'he,' 'that man,' has assumed different forms in all Dravidian languages, and how the termination of the third person singular of the verb agrees with it. The pronominal suffix can, in this way, be reduced so as to become almost unrecognizable. Compare Telugu *nīvu chēsina-vu*, thou didst. Here *nīvu*, thou, is a later form developed from an old *nī* or *ī*. So strongly was the pronominal suffix felt to belong to the pronoun that it became necessary to change its form to *vu* in order to effect harmony in sound with the full pronoun though *vu* has nothing to do with the original form of the pronoun. In some cases, on the other hand, the pronominal suffix has become a mere suffix of inflexion, and it has been possible to change the full pronoun without necessitating a similar change in the suffix. A good instance is furnished by Gōṇḍi, where 'I' is *nannā* and 'thou' *immā*, while the corresponding suffixes have the older forms *ā* (*ān*) and *ī* (*īn*), respectively.

The pronominal suffixes are not, however, necessary for the conjugation of Dravidian verbs, and they are very often dropped in common speech. In Malayālam they are never used, but the tenses are replaced by participles without any distinction of person and number. Such participles are also in other dialects used as conjunctive participles. In Gōṇḍi we occasionally also find them employed in the same way as in Malayālam. In High Tamil we find a similar state of affairs. Here forms such as *seydu*, having done, can be used for all the persons of the past tense singular. In the plural an *m* is added; thus, *seydum*, we, you, or they, did.

Such participles probably represent the oldest stage of development of the Dravidian verb, and they have long been recognized as the bases of the so-called tenses, *i.e.*, the compound nouns or nouns of agency used as such. Their number is not great, but it can be increased by using similar nouns formed from other participles. In this way Gōṇḍi has attained an apparent richness of conjugational forms which has puzzled the grammarians who have written about it.

Three tenses are commonly distinguished, an indefinite tense which is used as a present and often also as a futuro, a past tense, and a future.

The indefinite present is formed from a participle which usually contains a suffix *d* or *t*. Thus, Kanarese *māḍ-uttā-ne*, he does; Kurukh *es-d-an*, I break; Kui *īnu gi-d-ī*, thou doest; Gōṇḍī *nannā kīā-t-ōn-ā*, I do; Telugu *nēnu koḷḷu-t-unnānu*, I strike; *nēnu koḷḷu-d-umu*, I would strike. In literary Telugu *ch* is substituted for the *t* of this tense; thus, *chēyuchunnānu*, I do. Now *ch* often seems to be derived from an older *k*. It seems therefore probable that such forms must be compared with Malayālam *aḍikkunnu*, he beats and so on. The whole tense is apparently formed by adding the verb substantive to a present participle. Compare Tamil *naḍakkiṟēn*, I walk, and *kiri*, I am, in the Kaikāḍī of Berar.

The past tense is formed from the conjunctive participle. The usual suffixes of that form are either an *i* or else a suffix which occurs in various forms. Tamil has *ndu* or *ttu*, vulgarly pronounced *chchu*; Kanarese has *du*; Kurukh *k*; Kui *t*; Gōṇḍī *t*; Telugu *t*; Brāhūī *k*. It seems to be most in accordance with Dravidian phonetical laws to derive all those forms from a *ku*-suffix. Its actual form in the original Dravidian language cannot, however, be ascertained.

The future is formed in various ways. The most common suffix seems to contain a *v* or *ō*.

The Dravidian verb further forms verbal nouns, verbal and relative participles, an imperative, and so on.

On the other hand, there is no passive voice. In Gōṇḍī, it is true, some forms occur which look like an imitation of the passive in Indo-Aryan vernaculars, and Kurukh seems to have developed a regular passive. But on the whole the Dravidian languages are destitute of a passive voice.

There remains one peculiarity of the Dravidian verb which must be mentioned in this connexion, *viz.*, the negative conjugation. It is usually restricted to one tense, verbal nouns with a negative particle being used when a different tense is to be indicated. In Malayālam, Tulu, Kui and some other dialects the negative verb has developed more than one tense, and in most languages we find a varied system of negative participles and verbal nouns. The principle of the formation of negative tenses is apparently the addition of ordinary personal suffixes to a negative base. The details will be found separately under the various dialects.

It is hoped that the preceding remarks have drawn attention to the principal characteristics of the Dravidian languages. The details will be found under the various languages and in the works mentioned under authorities. Bishop Caldwell's comparative grammar is the standard work on Dravidian philology. It has been consulted, and largely drawn upon throughout the preceding inquiry, and it should be studied by everyone who aims at a deeper knowledge of the Dravidian family or of the various languages belonging to it.

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## TAMIL.

Tamil is spoken by about 17 millions of people. In the territory included within the operations of the Linguistic Survey it is only spoken, as a foreign language, by settlers from the south. We cannot, therefore, here deal with it in the same way as in the case of the languages of Northern India. Tamil is, on the other hand, so important a language that it has been found necessary to give a rapid sketch of it, without aiming at completeness or fullness of detail.

The name of the language should properly be written *Tamiṛ*. The consonant *ṛ* being often interchangeable with *ḷ*, the word is often pronounced *Tamiḷ* in the Tamil country. In the old Pāli of the Mahāvamsō the Tamils are called *Damiḷa*. The same form is also used in the Canon of the Śvētāmbara Jains. The forms *Daviḷa* and *Daviḷa* in the Prakrit literature of the Jains and of the Sanskrit plays seems to be a later stage, due to the Prakrit change of *m* to *v*. The oldest texts have *Damiḷa*. *Damiḷa* and *Daviḷa* were Sanskritized to *Dramiḷa*, *Dramiḷa*, and *Draviḷa*, respectively. Varāhamihira (sixth century A.D.) probably used the form *Dramiḷa*, though the printed editions of his *Bṛihatsamhitā* read *Draviḷa*. According to Professor Kern some manuscripts read *Dramiḷa*, and this form must evidently be adopted, considering the fact that *Draviḷa* is the usual form in Sanskrit which would not be likely to be changed to the less known *Dramiḷa*. Tārānātha, in his history of Buddhism in India, mentions the *Dramilas*, and his sources must, therefore, have exhibited that form. 'Dramiḷa' also occurs in old Malayāḷam versions of the Purāṇas, and in inscriptions, such as the pillar inscription of King Maṅgalēṣa, from Mahākūṭa near Bādāmī (597-608). Classical authors know the word under forms such as *Damirice*, *Dimiricea*, and perhaps *Δυμπίκη* (Ptolemy). *Dramiḷa* was again borrowed by Tamil under the form *Tiramiḷa*.

The form *Tamul* is due to the French missionaries and should be disregarded.

No plausible explanation of the word has as yet been given. Bishop Caldwell thinks *Draviḷa* to be the original form. This is not, however, probable, *Damiḷa* being the form the word assumes in the oldest Aryan literature. Adelung compared Tamil with the name of the river *Tāmraparṇī*. The native Tamil scholars state that Tamil means 'sweetness' or 'fragrance.' If *Tamiṛ* is the original form of the word, it would perhaps be allowable to consider *iṛ* as a suffix and compare the base *tam* with the reflexive pronoun. Compare the German name *Schwaben*, *lit.* 'own country.'

The language is also known under other names. The Telugus and Kanarese call it *Aravam*, the Kanarese also *Tigalar* or *Tigular*. The old Portuguese, who did not distinguish between Tamil and Malayāḷam, called both the Malabar language, and Tamil was long known under that name in Europe.

I may add that various parts of the Tamil country were known to the Aryan Indians at an early period under names such as *Pāṇḍya*, *Chōḍa* or *Chōla*, *Chēra*, and so forth.

Tamil is spoken all over the south-eastern part of the Indian Peninsula and the northern half of Ceylon. On the peninsula its eastern frontier is the Bay of Bengal and towards the west it extends to the Western Ghats. It is the prevailing language south and east of a line drawn from the sea a few miles north of Madras through Chingleput and North Arcot, leaving the smaller, northern half of that latter district to Telugu. The line thence runs through

Area within which spoken.

the north-western corner of Salem, where Tamil meets with Kanarese, to the Nilgiri and the Western Ghats, and thence southwards, leaving Malabar, Cochin, and the greatest part of Travancore to Malayālam. Tamil is spoken in the last mentioned state on the western side of the Ghats, from Cape Comerin to the neighbourhood of Trivandrum.

Tamil is bounded to the north by Telugu, to the west by Kanarese and Malayālam, and to the south and east by the sea.

Tamil settlers have, in early times, brought the language to Ceylon; they are found everywhere in the Dekhan, and form the majority of the so-called Klings in Further India and the Malay Archipelago. We find them as coolies in Mauritius and the West Indies, and so on. 'In short,' says Bishop Caldwell, 'wherever money is to be made, wherever a mere apathetic or a more aristocratic people is waiting to be pushed aside, thither swarm the Tamilians, the Greek or Scotch of the East, the least superstitious and the most enterprising and persevering race of Hindūs.

Malayālam was in old times considered as a form of Tamil. It is, however, now universally admitted to be a distinct language, and it will, therefore, be separately dealt with. Tamil itself is, by no means, uniform over the whole area where it is spoken as a vernacular. We are here only concerned with the colloquial language, the so-called *Koḍun-Damiṛ* and can therefore only mention the fact that the classical language of Tamil literature, the so-called *Ṣen-Damiṛ*, differs widely from the modern form of speech.

There are many distinct provincial dialects of Tamil. We do not, however, know much about them. Three dialects only were distinguished at the Census of 1891, Yerukala or Korava, spoken by a wandering tribe; Irula, a caste dialect in the Nilgiris and adjoining districts; and Kasuva, the dialect of a jungle tribe between the base of the Nilgiris and the Moyar River. Yerukala or Korava is also spoken in the Bombay Presidency, and a short account of that dialect will therefore be found below on pp. 318 and ff. Two other dialects spoken by vagrant Gipsy tribes, the so-called Kaikāḍi, and Burgāḍi will be added.

According to the returns of the Censuses of 1891 and 1901, the number of speakers of Tamil in these districts where it is spoken as a vernacular were as follows:—

Number of speakers.		Census, 1891.		Census, 1901.	
Madras Presidency—					
Madras	.	.	270,970	.	318,993
Chingleput	.	.	863,094	.	965,388
North Arcot	.	.	1,214,930	.	1,242,429
Salem	.	.	1,395,130	.	1,560,102
Coimbatore	.	.	1,297,174	.	1,442,804
Nilgiri	.	.	28,038	.	39,121
South Arcot	.	.	1,882,159	.	2,063,343
Tanjore	.	.	2,095,135	.	2,118,667
Trichinopoly	.	.	1,157,689	.	1,219,782
Madura	.	.	2,081,102	.	2,258,359
Tinnovelly	.	.	1,627,915	.	1,770,125
Travancore	.	.	448,322	.	492,273
Cochin	.	.	44,777	.	54,171
Pudukkottai	.	.	353,770	.	360,362
Total Madras Presidency	.	.	14,760,205	.	15,905,919
Ceylon	.	.	950,344	.	951,740
GRAND TOTAL	.	.	15,711,049	.	16,857,659

The figures from Ceylon are those given for the Tamil race in the island at the Censuses of 1891 and 1901.

Outside the territory where Tamil is spoken as a vernacular the number of speakers returned were as follows:—

Madras Presidency—

	Census, 1891.	Census, 1901.
Ganjam . . . . .	701	1,372
Vizagapatam . . . . .	1,479	2,303
Godavari . . . . .	1,525	4,046
Kistna . . . . .	2,695	3,741
Nellore . . . . .	26,984	38,430
Cuddapah . . . . .	6,262	4,939
Kurnool . . . . .	2,074	1,350
Bollary . . . . .	11,792	11,747
Anantapur . . . . .	2,411	4,716
Malabar . . . . .	106,399	109,893
South Canara . . . . .	1,150	1,056
Ganjam Agency . . . . .	3	3
Vizagapatam Agency . . . . .	14	58
Godavari Agency . . . . .	164	147
Banganpalle . . . . .	17	18
Sandur . . . . .	24	49
<b>Total Madras . . . . .</b>	<b>163,694</b>	<b>183,908</b>
Ajmer-Merwara . . . . .	...	29
Andamans and Nicobars . . . . .	...	851
Assam . . . . .	...	2,497
Beluchistan . . . . .	..	49
Bengal Presidency . . . . .	...	2,274
Berar . . . . .	...	459
Bombay Presidency . . . . .	...	9,909
Burma . . . . .	71,401	99,576
Central Provinces . . . . .	4,250	6,277
Coorg . . . . .	19,048	5,189
North-West Frontier . . . . .	...	589
Punjab . . . . .	...	145
United Provinces . . . . .	...	766
Baroda . . . . .	...	85
Central India . . . . .	...	1,130
Hyderabad . . . . .	29,286	27,514
Kashmir . . . . .	...	392
Mysore . . . . .	159,392	226,472
Rajputana . . . . .	...	61
<b>TOTAL . . . . .</b>	<b>447,051</b>	<b>568,172</b>

The figures for the minor Tamil dialects are as follows:—

	Census, 1891.	Census, 1901.
Korava . . . . .	55,116	52,626
Irnla . . . . .	1,614	932
Kasuva . . . . .	316	241
Ksikāḍi . . . . .	8,289	14,598
Burganḍi . . . . .	265	678
<b>TOTAL . . . . .</b>	<b>65,600</b>	<b>69,070</b>

By adding the figures given above we arrive at the following estimate of the number of speakers of Tamil in India and in Ceylon :—

	Census, 1891.	Census, 1901.
Tamil spoken at home by . . . . .	15,711,049	16,857,659
Tamil spoken abroad by . . . . .	447,051	568,172
Tamil dialects . . . . .	65,600	69,070
<b>TOTAL</b> . . . . .	<b>16,223,700</b>	<b>17,494,901</b>

Of these totals, 950,844 and 951,740, respectively, were enumerated in Ceylon. The number of speakers of Tamil in the Indian peninsula were, therefore, 15,272,856 in 1891 and 16,543,161 in 1901.

Tamil was the first Dravidian language to develop a literature of its own. It would be out of place here to give an account of Tamil literature.

#### Literature.

Suffice it to note that native tradition refers the commencement of literary activity in the Tamil country to Agastya, the mythical apostle of the Dekhan. The oldest Tamil grammar, the so-called *Tolkāppiyam*, is ascribed to one of his pupils. Its age has not as yet been finally settled. It includes quotations from older authors and contains several poetical excerpts which show that Tamil had already a literary history of its own. The beginning of Tamil literature proper seems to be due to the labours of the Jains. It is relatively independent of Sanskrit, and has attained to a high degree of perfection, especially in the numerous ethical apothegms. The *Kuraḷ* of Tiruvalluvar, *i.e.*, the sacred Valluvan or Pariya priest, which teaches the Sāṃkhya Philosophy in 1330 poetical aphorisms, is considered as one of the gems of Tamil literature. The author is said to have been a Pariah, and he cannot, according to Bishop Caldwell, be placed later than the 10th century. His sister, called Auveiyār, 'the venerable matron,' is one of the most highly admired Tamil poets.

Another great ethical poem, the *Nālaḍiyār*, is perhaps still older.

We shall further mention the romantic epics *Chintāmaṇi*, by an unknown Jaina poet; the *Rāmāyana* by Kambar; the old dictionary *Divākaram*; the classical Tamil grammar or *Nannūl* of Pavaṇanti, and so forth.

For further information the student is referred to the authorities mentioned below.

The art of printing<sup>1</sup> was introduced into India by the Goa Jesuits about the middle of the 16th century. A seminary and church dedicated to St. Thomasseem to have been built by the Jesuits at Ambalacatta, now a small village inland from Cranganore, and a few miles to the north of Angamali.

'Sanskrit, Tamil, Malayālam, and Syriac were studied by the Portuguese Jesuits residing there with great success, and several important works were printed, of which, however, we have only the names left us, as recorded by F. de Souza and others, and still later by Fr. Paulinus. The last tells us that—"Anno 1679 in oppido Ambalacatta in lignum incisi alii characteres Tamulici per Ignatium Aiohamoni indigenam Malabarenssem, iisque in incem prodit opus inscriptum: *Vocabulario Tamuelco com a significação Portuguesa composto pello P. Antem de Proença da Comp de Jesu, Miss: de Madurê.*" The first Malabar-Tamil types had been cut by a lay brother of the Jesuits, Joannes Gonsalves, at Cochin, in 1577. Ambalacatta was destroyed by order of Tipu, when his army invaded Cochin and Travancore.'

According to Bishop Caldwell, 'the title of the book printed in 1577 was the *Doctrina Christiana* which was followed the next year by a book entitled the *Flos*

<sup>1</sup> The remarks on the art of printing in India have been taken from a paper contributed by the late Dr. Bunnell to *Trübner's Record* for the 31st October, 1872, as quoted by Bishop Caldwell,—*A Comparative Grammar of the Dravidian Languages*. 2nd Edition. London, 1875, Grammar pp. 14 and ff.



*Sanctorum.*' This statement was originally made by Fr. Paulinus. The *Doctrina Christiana* is probably identical with the work mentioned below as printed in 1579.

From the beginning of the eighteenth century many works in Tamil were printed by the Danish missionaries at Tranquebar.

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*Sanctorum.* This statement was originally made by Fr. Paulinus. The *Doctrina Christiana* is probably identical with the work mentioned below as printed in 1579.

From the beginning of the eighteenth century many works in Tamil were printed by the Danish missionaries at Tranquebar.

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The oldest Tamil inscriptions are written in an alphabet which differs from that in use at the present day. We are here only concerned with the latter, which consists of the following signs :—

Written character.

#### VOWELS.

அ a, ஈ ā, இ i, ஐ or ி ī, உ u,  
ஊ ū, ஏ e, ஏ ē, எ ei, ஒ o, ஒ ō, ஔ au.

#### CONSONANTS.

க ka, ச cha (cha), ட ta, த ta, ப pa,  
ங ṅa, ச ṅa, ள ṅa, ற ṅa, ம ma,  
ய ya, ர ra, ல la, வ va  
ழ za, ஞ ṅa, ஞ ṅa, ஞ ṅa.

The Tamil alphabet is also used for writing Sanskrit. Separato signs for the Sanskrit sounds wanting in true Tamil are then added and this, fuller, alphabet is known as Grantha. Some of the additional signs are commonly used in ordinary Tamil, in words borrowed from foreign languages. They are,—

ஷ sha, ச sa, ஜ ja, ஶ ksha, ஹ ha.

The forms of the vowels given above are those used as initials. As in other connected alphabets the vowels have each also a secondary form, used when it is preceded by a consonant. The various forms of the vowels in such positions are exhibited in the table which follows. The short *a* must, as usual, be pronounced after a consonant when it is not combined with any other vowel.





If a consonant is not followed by any vowel, a dot is added at the top of it. Thus, வைக்கிரேன் *veikkirēn*, I put.

The letter *r ra* is usually written *r* when no ambiguity can arise, the latter sign being the secondary form of the long *ā*.

The numerals are denoted as follows:—

க	உ	௩	௪	௫	௬	௭	௮	௯	௩	௩௬	௨௩
1	2	3	4	5	6	7	8	9	10	11	20

No Tamil word can end in other consonants than *ñ, n, m, ŋ, y, r, l, v, ʔ, and ʔ*.

Pronunciation.

A short *u* is pronounced after all other final consonants, and, in colloquial Tamil, often also after those just mentioned.

This short *u* has only about half the length of an ordinary short vowel. In words consisting of two short syllables a *v* is inserted after it before a following vowel. Thus, *paśu-v-il*, in the cow. In other words the short *u* is dropped before a following vowel. Thus, *kādu*, ear; *kād-il*, in the car.

Initial *e* and *ē* are pronounced as *ye, yē*, respectively. In the same way initial *i* and *ī* are sometimes pronounced as *yi* and *yī* respectively.

The diphthong *ei* is pronounced as *ei* when it occurs in the first syllable of a word. In other cases it has the sound of *ē* with a slight tinge of *i* added.

*Au* is often pronounced and written *avu*.

It will be seen that the Tamil alphabet has no separate signs for soft mute consonants. The hard mutes are, however, regularly softened in certain positions, and they are then usually transliterated as soft consonants.

*K, ʔ, t, and p* are always hard at the beginning of words, and when they are doubled or immediately followed by another consonant. They are, on the other hand, pronounced as *g, ʔ, d* (commonly pronounced as *th* in English 'that') and *b*, respectively, in the middle of a word, when they are not doubled.

The hard sounds are also used after *ʔ* and *r*, while the soft pronunciation prevails in combination with nasals. Thus, *veʔkam*, bashfulness; but *aṅgē*, there; *iṅgirēn*, I am eating.

The pronunciation of the palatal mute varies in the different parts of the country. When single, it is sometimes pronounced as *ś* and sometimes as *s*. When doubled, or preceded by *ʔ* or *r*, it is pronounced as a palatal *ch*. After *ñ* it is usually pronounced as a soft palatal *j*. Thus, *paśu*, a cow; *iḥchei*, a wish; *sāʔchi*, a witness; *muyarchi*, an effort; *aṅju*, reverence.

Initial mutes are sometimes pronounced as soft consonants in the beginning of borrowed words. Thus, *guru*, a teacher; *janam*, people; *dēvaṅ*, god; *bayam*, fear.

There are no aspirates. A soft aspiration is, however, often locally combined with the soft pronunciation.

Single consonants are often doubled.

A final consonant of a monosyllabic word containing a short vowel is doubled before a suffix beginning with a vowel. Thus, *kal*, a stone; *kall-il*, in a stone.

An initial *k, ś, t* or *p* is, in some cases, doubled after a word ending in a vowel.

1. After *a(nda)*, that; *i(nda)*, this; *e(nda)*, which? Thus, *appaḍi*, in that way; *iḍḍi*, in this way; *eḍḍi*, in which way?

2. In compound words, when the first part of the compound is governed by the second. Thus, *koṭṭa-ppaḍu*, to be beaten; *pakkattu-chchuvar*, a side-walk.

3. After the adverbial suffixes *āy* and *āga*.

4. After a dative or accusative.

5. After an infinitive ending in *a*.

*L* and *ṇ* are semi-cerebrals, like English *l* and *n*.

The cerebral *r* is vulgarly pronounced as a *y*. It has often been transliterated as *zh* in old books and is so pronounced in Pondicherry, Karikal, and Tanjore. The tongue is curled back to the position it has in pronouncing *ṭ* but does not touch the palate.

The letter *r* is a palatal *r* sound. It is theoretically rougher than *r*, but practically little difference is made between both sounds. Double *rr* is pronounced as English *tt*. An *r* immediately followed by another consonant is pronounced *t* or *r*; thus, *adarrku*, thereto, is pronounced *adatku* or *adarku*. The combination *nr* is pronounced *ndr*; thus, *enrru*, pronounced *endru*, having said.

*L* and *r* cannot be pronounced as initials, but must always be preceded by an *i*, or, in case the following vowel is *u*, *ū*, *o*, or *ō*, by an *u*. Thus, *iranḍu*, two; *urūbam*, form.

Final *ṇ* and *l* become *ṇ*, and final *ṇ* and *l* become *ṭ* when the following word begins with *k*, *ś*, *t*, or *p*.

Most of the preceding notes have been taken from Mr. Arden's grammar, mentioned under authorities above. When they are borne in mind it is hoped that the short grammatical sketch which follows will enable the reader to understand the forms occurring in the version of the Parable of the Prodigal Son which is printed on pp. 312 and ff. It has been taken from the text published by the Madras Auxiliary Bible Society in 1889. A list of Standard Words and Phrases, hailing from Poona, will be found on pp. 648 and ff.



## I.—NOUNS.

Gender.—Men and gods are masculine ; women and goddesses feminine ; other nouns neuter.

Number.—Masculine bases ending in *an* form their plural in *ar* or *argaḷ*. Respectful denominations ending in *ār* add *mār* or *mārgaḷ*. The plural of other nouns is formed by adding *gaḷ*, or, if the noun ends in a long vowel or consists of two short syllables ending in *u*, *kkaḷ*. The plural is inflected as the singular, case suffixes being added directly to *ar*, *aḷ*, etc.

	Bases in <i>an</i> .	Bases in <i>am</i> .	Bases in <i>āu</i> , <i>ru</i> , not consisting of two short syllables.	Other bases.	
Sing. Nom.	<i>maṇḍan</i> , a man.	<i>maram</i> , a tree.	<i>vīḍu</i> , a house.	<i>naḍu</i> , middle.	
Acc.	<i>maṇḍaneḷ</i> .	<i>maratteḷ</i> .	<i>vīḍeḷ</i> .	<i>naḍuceḷ</i> .	
Instr.	<i>maṇḍanāḷ</i> .	<i>marattāḷ</i> .	<i>vīḍāḷ</i> .	<i>naḍuvāḷ</i> .	
Dat.	<i>maṇḍanukku</i> .	<i>marattukku</i> .	<i>vīḍukku</i> .	<i>naḍurukku</i> .	
Gen.	<i>maṇḍanuḍeḷiya</i> ( <i>maṇḍanin</i> .)	<i>marattin(-uḍeḷiya)</i> .	<i>vīḍin(-uḍeḷiya)</i> .	<i>naḍarin(-uḍeḷiya)</i> .	The particle <i>in</i> may be inserted before case suffixes. In the vocative an <i>ē</i> is added to the base.
Lcc.	<i>maṇḍanil</i> .	<i>marattil</i> .	<i>vīḍil</i> .	<i>naḍuvil</i> .	
Plur.	<i>maṇḍār(-gaḷ)</i> .	<i>marāṅgaḷ</i> .	<i>vīḍugaḷ</i> .	<i>naḍukkāḷ</i> .	

## II.—PRONOUNS.

	First person, I.	SECOND PERSON.		THIRD PERSON.		
		Thou.	Honorific.	He.	She.	It.
Sing. Nom.	<i>nān</i> .	<i>nī</i> .	<i>nīr</i> .	<i>avaṇ</i> .	<i>avaḷ</i> .	<i>adu</i> .
Acc.	<i>eṇṇeḷ</i> .	<i>eṇṇeḷ</i> .	<i>ummeḷ</i> .	<i>avaṇeḷ</i> .	<i>avaḷeḷ</i> .	<i>ad(an)eḷ</i> .
Dat.	<i>eṇakku</i> .	<i>eṇakku</i> .	<i>umakku</i> .	<i>avaṇukku</i> .	<i>avaḷukku</i> .	<i>adaṇku, adiṇku, adakku</i> .
Gen.	<i>eṇ</i> .	<i>eṇ</i> .	<i>um</i> .	<i>avaṇ</i> .	<i>avaḷ</i> .	<i>adan, adin</i> .
Plur. Nom.	<i>nān, nāṅgaḷ</i>	<i>nīṅgaḷ</i> .		<i>avar(gaḷ)</i> .		<i>areḷ(gaḷ)</i> .
Acc.	<i>naṇṇeḷ, eṅgaḷeḷ</i> .	<i>eṅgaḷeḷ</i> .		<i>avar(gaḷ)eḷ</i> .		<i>areḷgaḷeḷ, avayyēḷ</i> .
Dat.	<i>naṇṇukku, eṅgaḷukku</i> .	<i>eṅgaḷukku</i> .		<i>avar(gaḷ)ukku</i> .		<i>areḷgaḷukku, avayyakkku</i> .
Gen.	<i>naṇ, eṅgaḷ</i> .	<i>eṅgaḷ</i> .		<i>avar(gaḷ)</i> .		<i>areḷgaḷ, avayyēṅ</i> .

*Nān*, we, includes, and *nāṅgaḷ* excludes the person addressed. *Avaṇ*, they, is used as an honorific singular. The suffix *uḍeḷiya* is commonly added in the genitive ; thus, *eṇṇuḍeḷiya*, my.

*Tān*, self, gen. *tan*, plur. *tān* and *tāṅgaḷ*, as *nān*. As *avaṇ*, he, also *iraṇ*, this ; *eṇṇ*, who? *ār* or *yār*, who? as *avar*, he (honorific). *Eṇṇaṇ*, what? is a noun, and inflected like *maram*, a tree. *Eṇṇa*, what, is both a noun and an adjective. It is indeclinable.

Pronominal adjectives *a(nḍa)*, that ; *i(nḍu)*, this ; *e(nḍa)*, which? etc., are indeclinable.

## GRAMMAR.

III.—VERBS.			Personal terminations.					
Suffixes of principal parts.								
Present.	Past.	Future.		1	2	3 masc.	3 fem.	3 u.
<i>gīru</i>	<i>ndu, iṅu</i>	<i>vu, bu.</i>	Sing.	<i>ḡn</i>	<i>āy, īr</i>	<i>ān</i>	<i>āl</i>	<i>adu.</i>
<i>kkīru</i>	<i>ttu</i>	<i>ppu.</i>	Plar.	<i>ḡm</i>	<i>īrgal</i>	<i>ār, ārgal</i>		<i>anu.</i>

The final *u* of the tense suffixes is dropped before the personal terminations; thus, *aḡeiv-ḡn*, I shall get. *Iṅu* with *adu* becomes *iṅadu*, *iṅadu*, or *iṅru*. The third person neut. future is formed by adding *um* to bases which form the future in *vu* and *kkum* to such as add *ppu*; thus, *aḡeiyum*, it will get. An *n* is inserted before the *r* of the suffix of the present in the third person plural neuter.

## A.—Regular Verbs.—

*Paḡi*, learn; *ḡḡu*, run.

Infinitive, *paḡikka, ḡḡa.*

Verbal Nouns, *paḡikkal, paḡittal, paḡikkei; ḡḡal, ḡḡudal, ḡḡuḡei.* Negative, *paḡiyāmei, ḡḡāmei.*

Relative participles.—Present, *paḡikkīra, ḡḡuḡīra.* Past, *paḡitta, ḡḡiṅa (ḡḡiya).* Future, *paḡikkum, ḡḡum.* Negative, *paḡiyāda, ḡḡāda.*

Conjunctive participle, *paḡittu, ḡḡi.* Negative, *paḡiyāmal, ḡḡāmal.*

Present tense, *paḡikkīrēn, ḡḡuḡīrēn.* Negative, *paḡikkīrad-illei, ḡḡuḡīrad-illei.*

Past tense, *paḡittēn, ḡḡiṅēn.* Negative, *paḡittal-illei, ḡḡudal-illei.*

Future, *paḡippēn, ḡḡuvēn.* Negative, *paḡikka-māḡḡēn, ḡḡa-māḡḡēn.*

Imperative, *paḡi, paḡiyum* (honorific), *paḡiyuṅgal* (plural); *ḡḡu, ḡḡum, ḡḡuṅgal.* Negative, *paḡiyādē, etc. ḡḡādē, etc.*

Negative tense, *paḡiyēn, ḡḡēn*; 3rd pers. neut. *paḡiyā, ḡḡā*, singular also *paḡiyādu, ḡḡādu.*

## B.—Irregular Verbs.—

Several verbs take a contracted form in the past. Bases ending in *n* and *l* add *ḡu*, and those ending in *l* and *n* add *ḡru* in the past. Thus, *uḡīrēn*, I eat; *uḡlēn*, I ate; *uḡīrēn*, I say; *uḡrēn*, I said.

Other contracted forms are *iḡḡēn*, I gave, pres. *iḡuḡīrēn*; *paḡḡēn*, I suffered; pres. *paḡuḡīrēn*; *uḡrēn*, I existed, pres. *uḡuḡīrēn*; *nakkēn*, I laughed, pres. *naguḡīrēn*; *sonuēn*, I said, pres. *solluḡīrēn*, etc.

Several common verbs are irregular. Thus,—

Infinitive.	Conj. part.	Present.	Past.	Future.	Imperative.
<i>āga, become</i>	<i>āy</i>	<i>ā(gu)gīrēn</i>	<i>ā(gi)nēn</i>	<i>ā(gu)vēn</i>	<i>ā.</i>
<i>iya, give</i>	<i>iṅdu</i>	<i>iḡīrēn</i>	<i>iṅdēn</i>	<i>ivēn</i>	<i>ī.</i>
<i>tara, give</i>	<i>tandu</i>	<i>taruḡīrēn</i>	<i>tandēn</i>	<i>taruvēn</i>	<i>tā(rum).</i>
<i>pōga, go</i>	<i>pōy</i>	<i>pōḡīrēn</i>	<i>pōnēn</i>	<i>pō(gu)vēn</i>	<i>pō(m).</i>
<i>vara, come</i>	<i>vandu</i>	<i>varuḡīrēn</i>	<i>vandēn</i>	<i>varuvēn</i>	<i>vā(rum);</i>
<i>sāga, die</i>	<i>settū</i>	<i>sāḡīrēn</i>	<i>settēn</i>	<i>sā(gu)vēn</i>	<i>sā(vum).</i>

## C.—Auxiliaries.—

*Vēṅḡum*, it is wanted; negative *vēṅḡām*; *kūḡum*, it is possible, it is proper; negative *kūḡādu*; *tagum*, it is fit; negative *tagādu*; *aḡḡum*, let, are added to the infinitive. Thus, *nī aḡḡā pōga-vēṅḡām*, you should not go there; *avan varāḡḡum*, let him come. *ām*, negative *ādu* is added to the verbal noun ending in *al* and denotes permission. Thus, *nī pōgal-ām*, you may go. A kind of conditional mood is formed by adding *āl* to the past relative participle or *il* to the infinitive. Thus, *paḡiḡḡāl*, if you learn; *seyḡil*, if you do. *Illei* is 'does not exist'; *alla* is the negative copula or verb substantive.

Passive voice—Formed by adding the verb *paḡu*, suffer, to the infinitive; thus, *aḡikka-ppaḡuḡīrēn*, I am beaten.

Reflexive Verbs—Formed by adding *koḡ*, take, to the conjunctive participle. Thus, *pārttu-kkoḡa*, to look out for oneself, to beware.

Causatives—Formed by adding *ikkīru*, past *ittu*, future *ippu* to the future base and conjugating throughout; thus, *seyvikkiḡēn*, I cause to do. From *paḡu*, suffer, is formed *paḡuttuḡīrēn*, past *paḡuttinēn*; from *ḡḡu*, run, *ḡḡu*, and so forth.

Particles.—*ē* adds emphasis; *ā* denotes a question; *ō* a doubt, a contrast, or indefiniteness; *um*, completeness, etc. *Um* added to the conjunctive participle means 'although'. Thus, *irund-um*, although he is.

[No. 1.]'

## DRAVIDIAN FAMILY.

TAMIL.

ஒரு மனுஷனுக்கு இரண்டு குமாரர் இருந்தார்கள்.—அவர்களில் இளையவன் தகப்பனை நோக்கி, தகப்பனே, ஆஸ்தியில் எனக்கு வரும் பங்கை எனக்குத்தரவேண்டும் என்றான். அந்தப்படி அவன் அவர்களுக்குத்தன் ஆஸ்தியைப்பங்கிட்டுக்கொடுத்தான்.—சிலநாளைக்குப்பின்பு, இளைய மகன் எல்லாவற்றையும் சேர்த்துக்கொண்டு, தூரதேசத்துக்குப்புறப்பட்டுப்போய், அங்கே துன்மார்க்கமாய் ஜீவனம்பண்ணி, தன் ஆஸ்தியை அழித்துப்போட்டான்.—எல்லாவற்றையும் அவன் செலவழித்தபின்பு, அந்த தேசத்திலே கொடிய பஞ்சமுண்டாயிற்று. அப்பொழுது அவன் குறைவுபடத்தொடங்கி, அந்ததேசத்துக் குடிகளில் ஒருவனிடத்தில் போய் ஒட்டிக்கொண்டான். அந்தக்குடியானவன் அவனைத்தன் வயல்களில் பன்றிகளை மேய்க்கும்படி அனுப்பினான்.—அப்பொழுது பன்றிகள் நின்கிற தவிட்டினாலே தன் வயிற்றை நிரப்ப ஆசையாயிருந்தான், ஒருவனும் அதை அவனுக்குக்கொடுக்கவில்லை. அவனுக்குப் புத்தி தெளிந்தபோது, அவன், என் தகப்பனுடைய கூலிக்காரர் எத்தனையோபெருக்குப்பூறத்தியான சாப்பாடி இருக்கிறது, நானே பசியினால் சாகிறேன்.—நான் எழுந்து, என் தகப்பனிடத்திற்குப்போய், தகப்பனே, பரத்துக்கு விரோதமாகவும் உமக்கு முன்பாகவும் பாவஞ்செய்தேன்,—இனிமேல் உம்முடைய குமாரன் என்று சொல்லப்படுவதற்கு நான் பாத்திரனல்ல, உம்முடைய கூலிக்காரரில் ஒருவனாக என்னை வைத்துக்கொள்ளும் என்பேன் என்று சொல்லி, எழுந்து புறப்பட்டு, தன் தகப்பனிடத்தில் வந்தான். அவன் தூரத்தில் வரும்போதே, அவனுடையதகப்பன் அவனைக்கண்டு, மனதுருகி, ஓடி, அவன் கழுத்தைக்கட்டிக்கொண்டு, அவனை முத்தஞ்செய்தான்.—குமாரன் தகப்பனை நோக்கி, தகப்பனே, பரத்துக்கு விரோதமாகவும், உமக்கு முன்பாகவும் பாவஞ்செய்தேன், இனிமேல் உம்முடைய குமாரன் என்று சொல்லப்படுவதற்கு நான் பாத்திரன் அல்ல என்று சொன்னான்.—அப்பொழுது தகப்பன் தன் ஊழியக்காரரை நோக்கி, நீங்கள் உயர்ந்த வஸ்திரத்தைக்கொண்டுவந்து, இவனுக்கு உடுத்தி, இவன் கைக்கு மோதிரத்தையும் கால்களுக்குப்பாதாட்சைகளையும் போடுங்கள். நாம் புசித்து, சந்தோஷமாயிருப்போம். என் குமாரனாகிய இவன் மரித்தான், திரும்பவும் உயிர்த்தான்; காணாமற்போனான், திரும்பவும் காணப்பட்டான் என்றான். அப்படியே அவர்கள் சந்தோஷப்படத்தொடங்கினார்கள்.

அவனுடைய முத்தகுமாரன் வயவிரந்தான். அவன் திரும்பி வீட்டுக்குச்சமீபமாய் வருகிறபோது, கீதவாத்தியத்தையும் நடனக்களிப்பையும் கேட்டு ஊழியக்காரரில் ஒருவனை அழைத்து, இதென்ன என்று விசாரித்தான்.—அதற்கு அவன், உம்முடைய சகோதான் வந்தார், அவர் மறுபடியும் சுகத்துடனே உம்முடைய தகப்பனிடத்தில் வந்து சேர்ந்தபடியினாலே அவருக்காக விருந்துபண்ணினார் என்றான்.—அப்பொழுது அவன் கோபமடைந்து, உள்ளேபோக மனதில்லாதிருந்தான். தகப்பனே வெளியேவந்து, அவனை வருந்தியழைத்தான்.—அவன் தகப்பனுக்குப் பிரதியுத்தரமாக, இதோ, இத்தனைவருஷ்காலமாய் நான் உமக்கு ஊழியஞ்செய்து, ஒருக்காலும் உம்முடைய கற்பனையை மீறாதிருந்தும், என் சினேகிதரோடே நான் சந்தோஷமாயிருக்கும்படி நீர் ஒருக்காலும் எனக்கு ஒரு ஆட்டுக்குட்டியையாவது கொடுக்கவில்லை. வேசிகளிடத்தில் உம்முடைய ஆஸ்தியை அழித்துப்போட்ட உம்முடைய குமாரனாகிய இவன் வந்தவுடனே இவனுக்காக விருந்துபண்ணினீரே என்றான்.—அதற்குத் தகப்பன், மகனே, நீ எப்போதும் என்னேடிருக்கிறாய், எனக்குள்ளதெல்லாம் உன்னுடையதாயிருக்கிறது. உன் சகோதரனாகிய இவனே மரித்தான், திரும்பவும் உயிர்த்தான்; காணாமற்போனான், திரும்பவும் காணப்பட்டான். ஆனபடியினாலே, நாம் சந்தோஷப்பட்டு மகிழ்ச்சியாயிருக்கவேண்டுமே என்று சொன்னான் என்றார்.

[No. 1.]

## DRAVIDIAN FAMILY.

TAMIL.

## TRANSLITERATION AND TRANSLATION.

Oru manushayukku irandu kumārar irundārgal. Avargalil iḷeyavan  
*One man-to two sons were. Them-in younger-the*  
 tagappanei nōkki, 'tagappan-ē, āstiyil enakku varum paṅgei  
*the-father addressing, 'father-O, property-in me-to coming share*  
 enakku-ttara-vēṇḍum,' enrān. Andappadi avan avargalukku-ttan āstiyei  
*me-to-to-give-is-wanted,' said. Accordingly he them-to-his property-*  
 ppaṅgiṭṭu-kkoḍuttān. Śila nāḷeikku-ppinbu iḷeya magan ellāvarreiyum  
*having-divided-gave. Few days-after younger son all*  
 śērttu-kkoṇḍu dūra dēsattukku-ppurappattū-ppōy aṅgē  
*having-gathered distant country-to-having-started-having-gone there*  
 duṇmārkam-āy jivanam-paṇṇi taṇ āstiyei aṇittu-ppōṭṭān.  
*evil-way-having-become life-having-made his property wasted.*  
 Ellāvarreiyum avan śelavaritta pinbu anda dēsattilē kōḍiya paṇjam  
*All he spending after that country-in severe famine*  
 uṇḍāyirru. Apporudu avan kuṇēivu paḍa-ttodaṅgi anda dēsattu-  
*arose. Then he want to-suffer-having-begun that of-country-*  
 kkuḍigalil oruvan-iḍattil pōy oṭṭi-kkoṇḍān. Anda-kkuḍiyānavan  
*inhabitants-among one-with having-gone joined-himself. That-husbandman*  
 avaneit-tan vayalgal-il panrigalēi mēykkumbadi anuppinān. Apporudu  
*him-his fields-in pigs to-feed sent. Then*  
 panrigal tingira tavittināl-ē taṇ vayirrei nirappa āsei-yāy-irundān,  
*pigs eating husk-with-even his belly to-fill wish-having-become-was,*  
 oruvan-um adei avanukku-kkoḍukkavillei. Avanukku-pputti telinda-pōdu  
*one-even that him-to-gave-not. Him-to-sense clear-become-time-at*  
 avan, 'en tagappanuḍeiya kūlikkārār ettaneiyō pērukku-ppūrtti-yāna  
*he, 'my father's servants how-many men-to-full*  
 śāppāḍu irukkiraḍu, nān-ō paṣiyināl sāgirēn. Nān  
*food is, I-on-the-other-hand hunger-with die. I*  
 erundu, en tagappan-iḍattirku-ppōy, "tagappanē, parattukku virōdam-  
*having-arisen, my father-to-having-gone, "father-O, heaven-to contrarily-*  
 āgavum umakku muṇb-āgavum pāvañ-jeydēn; inimēl ummuḍeiya  
*also you-to before-also sin-I-did; hereafter your*  
 'kumāran enru śōlla-ppaḍuvadaṅku nān pāttiran-alla; ummuḍeiya  
*son having-said to-be-called I fit-man-am-not; your*



kūlikkārāril oruvan-āga ennei veittu-kkollum," enbēn,' enru  
*servants-among one-to-become me keep-for-yourself;" will-say,' having-said*  
 śolli, erundu puṛa-ppattu, taṅ tagappan-idattil vandān.  
*having-uttered, having-arisen having-started, his father-to came.*  
 Aṛaṅ dūratil varum pōdē avanuḍeiya tagappan aṛaṅ-ai-kkaṅḍu maṇad-  
*He distance-at coming when his father him-seeing heart-*  
 urugi oḍi aṛaṅ karuttei-kkaṭṭi-kkaṅḍu aṛaṅ-ai muttañ-jeydān. Kumāraṅ  
*melting running his neck-embracing him kiss-made. The-son*  
 tagappanei nōkki, 'tagappanē, parattukku virōdam-āgarum, umakku  
*the-father addressing, 'father-O, heaven-to against-also, you-to*  
 maṅb-āgarum pāvañ-jeydēn; inimēl ummuḍeiya kumāraṅ enru  
*before-also sin-I-did; hereafter your son having-said*  
 śolla-ppaḍuvadaṛku nān pāttiraṅ-alla,' enru śonnān. Apporūdu tagappan  
*to-be-called I fit-man-am-not,' saying said. Then the-father*  
 taṅ ūṛiyakkārarei nōkki, 'nīṅgaḷ uyarnda vastirattei-kkaṅḍuvandu  
*his servants addressing, 'you costly robe-having-brought*  
 iṅaṅukku uḍutti, iṅaṅ keikku mōdirattei-yum kāḷgaḷukku-  
*him-to having-dressed, his hand-to ring-also legs-to*  
 ppādaratṭheigaḷai-yum pōḍuṅgaḷ. Nām puśittu, śandōsham-āy iruppōm.  
*shoes-also put. We having-eaten, merry-having-become shall-be.*  
 En kumāraṅ-āgiya iṅaṅ marittān, tirumbavum uyirttān; kāṅāmar-pōṅān,  
*My son-being this died, again became-alive; lost-went,*  
 tirumbavum kāṅa-ppattān,' enrān. Appadiyē avargaḷ śandōsha-ppaḍa-  
*again was-found,' said. So they merry-to-be-*  
 ttodaṅginārgaḷ.  
*began.*

Aṛaṅḍeiya mūtta kumāraṅ vaṅalil irundān. Aṛaṅ tirumbi viṭṭukku-  
*His elder son field-in was. He again house-to-*  
 chchamīpam-āy varugira-pōdu gīta-vāṭṭiyattei-yum naḍana-kkaḷippeiyum  
*near-having-become coming-time-at music-also dancing-merriment-also*  
 kēṭṭu, ūṛiyakkārāril oruvaṅ-ai aṛeittu, 'id-enna?' enru viśārittān.  
*hearing, servants-among one calling, 'this-what?' saying asked.*  
 Adarḱu aṛaṅ, 'ummuḍeiya śagōdaraṅ vandār, aṛaṅ maṛubadiyum  
*That-to he, 'your brother came, he again*  
 śugattudaṅē ummuḍeiya tagappan-idattil vandu śērnda-padiyinālē  
*safe your father-to having-come reached-because*  
 aṛarukk-āga virundu paṅṅinār,' enrān. Apporūdu aṛaṅ kōpam aḍeindu  
*him-for feast he-made,' he-said. Then he anger having-got*  
 ullē pōga maṇadillād-irundān. Tagappan-ō veḷiyē vandu aṛaṅ-ai  
*in to-go mind-without-was. The-father-but out having-come him*  
 varundi-y-aṛeittān. Aṛaṅ tagappanukku-ppiradiy-uttaram-āga, 'idō,  
*having-entreated-invited. He the-father-to-reply-as, 'lo,*

ittanei <i>so-many</i>	varusha-kālam-āy <i>years-time-being</i>	nān <i>I</i>	umakku <i>you-to</i>	ūriyañ-jeydu, <i>service-did,</i>	orukkāl-um <i>one-time-even</i>
ummudeiya <i>your</i>	kaṟpañciyai <i>command</i>	miṟād-irundum, <i>not-transgressing-being-though,</i>	en <i>my</i>	śinēgitar-ōḍē <i>friends-with</i>	nān <i>I</i>
śandōshamāy <i>merry</i>	irukkumbadi <i>to-be</i>	nīr <i>you</i>	orukkāl-um <i>one-time-even</i>	enakku <i>me-to</i>	oru <i>one</i>
koḍukkav-illei. <i>gave-not.</i>	Vēsiḡal-idattil <i>Harlots-with</i>	ummuḍeiya <i>your</i>	āstiyēi <i>property</i>	aṟittu-ppōṭṭa <i>having-wasted</i>	ummudeiya <i>your</i>
kumāraṅ-āgiya <i>son-being</i>	ivan <i>this</i>	vandav-uḍaṅē <i>coming-immediately</i>	ivanukk-āga <i>him-for</i>	virundu <i>feast</i>	paṅṅinīr-ē, <i>made,</i>
enṟān. <i>said.</i>	Adarku <i>That-to</i>	tagappan, <i>the-father,</i>	'magaṅ-ē, <i>'son-O,</i>	nī <i>thou</i>	eppōdum <i>always</i>
enakk-uḷḷad-ellām <i>me-to-being-all</i>	unṅudeiyad-āy-irukkīradu. <i>thine-having-become-is.</i>	Un <i>Thy</i>	śagōdaraṅ-āgiya <i>brother-being</i>	ivan-ō <i>this-but</i>	
marittān, <i>died,</i>	tirumbavum <i>again</i>	uyirttān; <i>came-alive;</i>	kāṅamaṅ-pōṅān, <i>lost-went,</i>	tirumbavum <i>again</i>	kāṅa-ppattān. <i>was-found.</i>
Āṅa-paḍiyiṅāl-ē <i>So</i>	nām <i>we</i>	śandōsha-ppaṭṭu <i>merry-being</i>	magiṟchchiy-āy-irukka-vēṅḍum-ē, <i>glad-having-become-to-be-is-wanted,</i>		
enṟu <i>saying</i>	śonṅān <i>spoke</i>	enṟār. <i>said.</i>			

## KORAVA OR YERUKALĀ.

The Koravas or Yerukalas are a wandering tribe of basket and mat-makers, pig-breeders, etc. They are found all over the Madras Presidency, and in several districts of the Bombay Presidency.

They call themselves Kora, Kurru, Korava, Koracha, and Kuluvaru in Mysore and Madras, and Yerukala seems to be the name given to them by the Telugu people. Their dialect has been returned as Kōrchārī and Korvī from Belgaum, as Korvāru from Bijapur, and as Korvī from Kolhapur and the Southern Marāṭhā Jaghirs.

I do not know anything about the origin of these names. Similar denominations are also used by connected tribes such as the Koḍagas of Coorg and the Kurukhs of the Bengal Presidency.

Local estimates of the number of speakers in the Bombay Presidency have been made for the purposes of this Survey. The other figures which follow have been taken from the reports of the Censuses of 1891 and 1901 :—

	Census of 1891.	Census of 1901.
Bombay Presidency . . . . .	13,041	2,490
Belgaum . . . . .	9,500	407
Bijapur . . . . .	3,231	225
Dharwar . . . . .	...	18
Kanara . . . . .	...	39
Satara Agency . . . . .	...	1
Kolhapur . . . . .	250	413
Southern Marāṭhā Jaghirs . . . . .	60	1,387
Hyderabad . . . . .	...	6,921
Madras Presidency . . . . .	37,815	40,606
Ganjam . . . . .	371	360
Vizagapatam . . . . .	1,118	1,464
Godavari . . . . .	1,430	1,532
Kistna . . . . .	9,900	12,629
Nellore . . . . .	3,229	3,602
Cuddapah . . . . .	5,989	5,598
Kurnool . . . . .	4,428	5,280
Bellary . . . . .	4,551	4,543
Anantapur . . . . .	2,240	2,240
Madras . . . . .	...	269
Chingleput . . . . .	422	117
North Arcot . . . . .	1,869	1,378
Salem . . . . .	735	218
Coimbatore . . . . .	183	16
South Arcot . . . . .	715	878
Tanjore . . . . .	48	14
Trichinopoly . . . . .	90	41
Madura . . . . .	77	18
Malabar . . . . .	7	8
Vizagapatam Agency . . . . .	...	32
Godavari Agency . . . . .	134	80
Pudukkottai . . . . .	61	...
Bangannapalle . . . . .	218	274
Sandur . . . . .	...	15
Coorg . . . . .	75	18
Mysore . . . . .	4,185	2,501
TOTAL . . . . .	55,116	52,626

Of the 9,500 speakers returned for the purposes of this Survey from Belgaum, 1,000 have been stated to speak Kōrehari, and 8,500 Kōrvī. Some of the speakers returned from Bijapur are said to speak ordinary Tamil.

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Korava has sometimes been considered as a separate language. This is not, however, the case, though it is not derived from the colloquial Tamil of the present day. There are also several points in which the dialect differs from Tamil and agrees with other Dravidian languages. The whole structure is, however, almost the same as in Tamil, as will be seen from the materials printed below.

Specimens have been forwarded from Belgaum, the Jamkhandi State, and Bijapur. They all represent the same form of speech, with slight local variations, which closely agrees with the dialect described by Messrs. Macdonald and Cain. See Authorities, above. Consistency cannot, of course, be expected in the dialect of a tribe which wander over such a wide area and associate with people talking so many different languages. It would be out of place to give a full account of the dialect and its various forms. We can only draw attention to a few facts which may prove to be of interest for the history of the dialect.

**Pronunciation.**—Short final vowels are not distinctly sounded, and are often interchanged. Thus, *tōpanke, tōpanki, tōpanka, and tōpank*, to the father.

Final *l* is usually dropped. Thus, *āga*, they; but *āgaḷ-ullī*, among them.

Initial *h* is often dropped. Thus, *ōgi* and *hōgi*, having gone. The *h* in this word corresponds to *p* in Tamil. Kanarese has *h*.

**Nouns.**—The suffixes of the plural are *ar(u)*, *mār(u)*, *ga(lu)*, and *nga*. Thus, *manasarvu*, men; *tōp-mār*, fathers; *āvugaḷu*, fathers; *āvānga*, cows; *māḍānga*, bulls. The suffix *nga* is derived from *ngaḷ*, and must be compared with Gōṇḍi *ng*.

The usual case suffixes are,—

Dative, *ke, ka, k* (compare Kanarese *ki*).

Ablative, *iṇḍe, uṇḍ, iṇḍri, inde* (compare Kanarese *inda*, Tamil *iṇru*, pronounced *indrū*).

Locative, *ullī, oḷli, oḷ* (compare Kanarese *allī*).

The dative is also used as an accusative. This latter case takes the suffixes *e, an, nna* and *ni*. The genitive is identical with the oblique base.

Examples of the various cases are, *ambalaḷa mavunna koḍibugudā*, she gave birth to a male child; *maun-ka*, to the son; *tōp-iṇḍe*, from a father; *Dēvara*, God's; *beras-tanāta*, of the greatness; *ārānyat-ullī*, in the forest.

It will be seen that the case suffixes mainly agree with Kanarese. The plural, on the other hand, and the oblique form more closely agree with Tamil.

**Numerals.**—The numerals are given in the list of words. They are, broadly speaking, the same as in vulgar Tamil. 'One' is *oru*, neuter *oṇḍ*. Instead of *oru* we also find *ort* as in Kurukh.

*Baṇḍ*, two, corresponds to Malayālam *raṇḍu*, Tamil *iraṇḍu*. Forms such as *arasu*, king, however, show that Korava has the same difficulty in pronouncing an initial *r* as Tamil. The masculine and feminine form of *raṇḍ* is *raṇḍēr*.

*Añja*, five, corresponds to Malayālam and vulgar Tamil *añju*.

**Pronouns.**—The following are the personal pronouns,—

<i>nā, nānu</i> , I	<i>nī, nīnu</i> , thou	<i>avū, āvu</i> , he; <i>ava(!)</i> , she.
<i>nan</i> , me	<i>nin</i> , thee	<i>avan</i> , him; <i>avaḷana</i> , her.
<i>nanaka</i> , to me	<i>ninaka</i> , to thee	<i>avanka</i> , to him; <i>avaḷa-ka</i> , to her.
<i>nan, naṅ</i> , my	<i>nina</i> , thy	<i>avan</i> , his; <i>avaḷa</i> , her.
<i>nāga</i> , we	<i>nīga</i> , you	<i>avga, āga</i> , they.
<i>naṅgaḷa</i> , our	<i>nīṅgaḷa</i> , your	<i>avgaḷa, āgaḷa</i> , their.

There is only one form of the plural of the first person, just as is also the case in Kanarese. The oblique cases of the first person singular are also more closely related to Kanarese than to Tamil. *Nāga*, we; *nīga*, you, on the other hand, must be compared with Tamil *nāngaḷ*, we; *nīngaḷ*, you; Coorgī *naṅga*, we; *nīṅga*, you.

**Verbs.**—The present tense is formed as in Tamil. Compare *aḍikēri*, I strike; *hōgārē*, I go. The suffix *kēr, gār*, is here clearly identical with Tamil *kkīra, gīra*. Forms such as *aḍikīre*, I shall strike, still more closely agree with Tamil.

The past tense is formed by adding the suffixes *sa* and *na*, or, in most cases, in the same way as in Tamil. Thus, *aḍasā*, thou struckest; *hōnū*, he went; *kuḍatū*, he gave. The *s*-suffix must be compared with the suffix *si, chi* in Gōṇḍi; *śi* in Telugu. Similar forms are also used in vulgar Tamil.

The personal terminations are,—

Singular.	Plural.
1. <i>ē, i</i>	1. <i>ō</i> .
2. <i>ā</i>	2. <i>ā(ga)</i> .
3. <i>ū, fem. ā, neut. du, chu</i> .	3. <i>ā(ga), neut. mū, mō</i> .

Thus, *sāgārē*, I die; *sēndirā*, thou hast made; *igarū*, he is; *igadu*, it is; *varādu*, it comes; *kūḍatū*, she gave; *iñchamū*, they (neuter) were; *vañchu*, it came, etc.

For further details the student is referred to the specimens which follow. The first is a version of the Parable of the Prodigal Son and the second a popular tale in the so-called Kōrchari dialect of Belgaum. The third is the beginning of another version of the Parable in the so-called Korvī of the same district. Then follows a popular tale in the so-called Korvī of the Jamkhandi State, and, lastly, the deposition of a witness in the so-called Korvāru of Bijapur.

A list of Standard Words and Phrases in the so-called Korvī of Belgaum will be found below on pp. 646 and ff.

[ No. 2.]

## DRAVIDIAN FAMILY.

TAMIL.

KORAVA (SO-CALLED KÖRCHARI) DIALECT.

## SPECIMEN I.

(DISTRICT BELGAUM.)

Eðö-ör maṅsan-ka raṅḍēr ām|guṅṅēng inehamū. Arga|tole saṅ  
*A-certain man-to two male-children were. Them-among younger*  
 gövālyū tan tōpan-ka soṅṅū, 'yāvā, nin jingō|inḍe nan-ka varra  
*son his father-to said, 'father, your property-in-from me-to coming*  
 paṅg nan-ka tā.' Tōpu arga|tole tan jingī paḍichi-kudatū.  
*share me-to give.' Father them-among his property having-divided-gave.*  
 Saṅ mau tau paṅg akkoṅḍu dūr dēs-ka ōgi lāvu  
*Younger son his share having-taken a-far country-to having-gone many*  
 nū| āgikillā, addantulle avū lāvu kharṭe śēndu tan  
*days had-not-been, meanwhile he much expenditure having-done his*  
 jingī allā kadōṭu. Avū hināg śēnd parsālē ā dēsto|e  
*property all squandered. He so having-done after that country-in*  
 her kharv bugaḍ avan-ka pyāḍastan vaūch. Avū ā  
*a-mighty famine having-fallen him-to poverty came. He that*  
 dēsa-ṅṭ maṅasa-n daṭe paṅi-mēnē niṅḍrū. Ā maṅasū avan-ka  
*country-of man-of near cork-on remained. That man ' him-to*  
 maṭvāyi mēspikkirku tan kolli-ki amēyōṭū. Aṅḡē lāvu pestkāsi  
*swine to-feed his field-to sent. There much hungry-being*  
 maṭvāyi tiṅgir-antū poṭṭu suddā tiṅḍru varag mettāḍsi-koṅḍū. Ānākē  
*swine eaten-that husks even having-eaten belly was-filling. But*  
 avan-ka ētar-dauṭ-inḍē yandū śigakillā. Inagē ravatn dinaṅg  
*him-to anybody-near-from anything-even was-obtained-not. Thus a-few days*  
 ōsmū, tan parag vāti neppūgi tan manas-uḷḷi soṅṅū, 'nan  
*passed, his former state memory-becoming his mind-in said, 'my*  
 tōpan-kiṭak ikkirāvē eddanō paṅi-mandi-kī varag metti vecheh  
*father-near living how-many work-people-to belly having-filled more*  
 sōr sigāūch. Ivaṭe nān paṅṅē sīgārē. Nān eddu nan  
*food is-obtained. Here I hunger-with am-dying. I having-arisen my*  
 tōpan-dauṭe ōgi soṅṅē, "tōpā, nān dēvar pāp tōpan pāp  
*father-near having-gone will-say, "father, I God-of sin father-of sin*

kaṭi-konḍirē. Nān nin mauvaṇḍ 'sonḍark bag-illā. Nan-ka  
*have-got-tied-to-myself. I your son-as to-be-called worthy-am-not. Me*  
 or paṇi-manasan dins śendu nin-dauṭi vechehakō." Hināg sonṇi  
*one work-man-of like having-made of-you-near keep."* So *having-said*  
 aṅ-inḍe eddu tan tōpan-dauṭe varrapōr tōpu dūruṇḍe  
*there-from having-arisen his father-near coming-while father distance-from*  
 avan-ka pātu dayā vandu ōḍikiṭ-ōgi kalebugadu  
*him-to having-seen pity having-come running-having-gone having-embraced*  
 muddu kuḍatū. Appōr mau tan āvan-ka sonṇū, 'tōpā, nān dēvar  
*a-kiss gave. Then the-son his father-to said, 'father, I God-of*  
 munne nin munne tapp-śēndē. Nan nī nin mauvaṇḍ akki-māṇā.' It-ke  
*before your before sin-did. Me you your son-as call-do-not.' This-to*  
 tōpu tan paṇi-mandi-ki sonṇū, 'nal-nal baṭṭōṅgā akkoṇḍ-vandu nan maun-ka  
*father his work-men-to said, 'best clothes having-brought my son-to*  
 ōḍgō, baṭṭulle mūdar ōḍgō, kālulle śarpaṅgā ōḍgō, mugasarka śēgō,  
*put-ou, finger-in a-ring put, feet-in shoes put, to-eat prepare,*  
 nāg unḍu santōs āgun. Yantk-aṇḍākē, ī nan mau śattindū,  
*we having-eaten happy let-us-become. Why-if-said, this my son was-dead,*  
 tirgā jīv-tōṭi igarū; tapsikoṇḍu-ōgindū, ippōr śikkirū.' Ī vātī kaṭa  
*again alive is; lost-gone-was, now is-found.' This news having-heard*  
 allārū santōs ānāgā.  
*all happy became.*

Ippōru avan ber mau kollōḷe indū. Avū ūḍ-dauṭku vandappōr  
*Now his elder son field-in was. He house-near coming-when*  
 avan-ka pada-pādratā kuṇḍritā kaṭ-kuṇḍ-vandū. Avū ā paṇi-mandy-ulle  
*him-to singing dancing to-be-heard-came. He that work-men-in*  
 ortan-ka agasi, 'yand naḍadid?' aṇḍu kaṭū. At-ke avū sonṇū,  
*one-to having-called, 'what is-going-on?' saying inquired. That-to he said,*  
 'nin tembi vandirū; "avū naltaṇṭlē vandu muṭṭinnēt-"aṇḍu  
*'thy brother is-come; "he safe-and-sound having-come has-reached-"saying*  
 nin tōpu ber sōr śendirū.' Ita kaṭa ber mau yarsm-āgi  
*thy father a-big feast has-made.' This having-heard elder son angry-becoming*  
 uḷḷaka ōg-illā. Atk-osarē avan tōpu bēlikē vandu, 'uḷḷaka vā,'  
*in went-not. For-that-reason his father out having-come, 'in come,'*  
 aṇḍu avan-ka lāvu sonṇi-koṇḍū. At-ke avū tan tōpan-ke sonṇū, 'nān  
*saying him-to much entreated. That-to he his father-to said, 'I*  
 ittan vāṭkāl dankā nin paṇi śendu eppōrū nin vātu oḍik-illā.  
*so-many years till thy service having-done ever thy word broke-not.*  
 Ānākēnū nān nan geṇērn agasi-koṇḍu ber sōr śairk-osarē  
*However I my friends having-gathered-together a-big feast to-make-for*  
 nī nan-ku eppōrū oru myāk-kuṭṭi suddā kuḍat-illā. Ānākē basivēr  
*thou me-to ever a goat-young even gavest-not. But harlots-of*

saṅgati      bugad      nin      jingī-allā      maḷagyōḷ-antā      i      nin      mau  
*company-in    having-fallen    thy    property-all    that-has-devoured    this    thy    son*  
 ūḍ-ka      vand      satiginē      nī      avauk-osare      sōr      śēndirā.'      Tōpu      maun-ku  
*house-to    coming    as-soon-as    thou    him-for    a-feast    hast-made.'    Father    son-to*  
 sonṇū,      'nī      eppōrū      nan-dauḷi      ikkyārā.      Nan-dauḷi      ikkird-allā      nindē.  
*said,    'thou    always    of-me-near    art.    My-near    what-is-all    thine-alone.*  
 Śatt      nin      tembi,      tīgā      jiv-tōḷē      igarū;      tapasikoṇḍu-ōnāvū,      śikknū,      aṇḍ  
*Dead    your    brother,    again    alive    is;    lost-went,    is-found,    saying*  
 nāg      santōs      āgardu      sarige      igadū.'  
*we    happy    becoming    proper    is.'*



[No. 3.]

## DRAVIDIAN FAMILY.

TAMIL.

KORAVA (SO-CALLED KŌRCHARĪ) DIALECT.

## SPECIMEN II.

(DISTRICT BELGAUM.)

## A POPULAR STORY.

Purandar-gaḍ aṇḍu soṇḍrada oru ūru uttar dēstulli igadu.  
*Purandargad so called one village north country-in is.*

Ī ūrtulli raṇḍ-nūr vāṭkāl park oru peṇāmbraṇ syāvkarastan  
*This village-in two-hundred years ago one Brāhman banking*

śēnd-goṇḍu lāvu kaṇḍjistan-iṇḍe indū. Avū ravatnānā dān-dharm  
*having-carried-on very miserly was. He in-the-least charitable-acts*

śaiyyāk-illā. Avan kaṇḍjistan uḍipikkirku-osarē Kṛishṇā  
*performed-not. His miserliness to-cause-to-abandon-in-order Kṛishṇa*

oru pyād peṇāmbra-na sōṅg akkoṇḍu ā syāvkar-dauṭi-ke  
*a poor Brāhman-of disguise having-taken that banker-near*

vandu oḍigirk attindū. Avū dinā uḍyāṭle varandū.  
*having-come to-beg began. He daily in-the-morning was-coming.*

Syāvkar aṅgandū, ' uḍyāl vā, nān imān paṇi-mēnē igarē.'  
*The-banker used-to-say, ' to-morrow come, I to-day business-on am.'*

Inagēnē oru vāṭkāl ā peṇāmbra uḍ-ka vandu oḍandū.  
*In-this-way one year that Brāhman house-to having-come went.*

At-mēnē syāvkar lāvu daṇaj-goṇḍu tan ūṭolli ikkird khotṭi  
*That-on the-banker much being-veezed his house-in existing false*

duḍḍu-duggāni oru dinā ā peṇāmbraṇ munne sōrju, 'ittōlē  
*copper-coins one day that Brāhman-of before having-poured, 'this-in*

end bēkānādu oṇḍu parikkoṇḍu o,' aṇḍ soṇṇū. Atkosarē  
*whatever wanted-being one having-picked go,' saying said. That-for*

ā kaṭṭ peṇāmbra māteṇḍu uṭṭuṭṭu oḍi partaṭ  
*that crafty Brāhman having-refused having-left having-gone backyard*

vāslinḍe ā syāvkar kḥuṣi dauṭke vandu, 'nan maṇṭāḍ  
*door-from that banker wife-of near having-come, 'my son-of*

muṇḍji śaiyyārē, yandānā dān tā,' aṇḍ kaṭṭ; āva  
*thread-ceremony am-performing, some charity give,' so asked; she*

soṇṇā, 'nān paṅḡeru, nan tāv yandū illā.' 'Nin mūkoḷḷātā  
 said, 'I woman, my possession-in anything is-not.' 'Your nose-in-from  
 nat tā, 'dharm varādu,' aṇḍu soṇṇi ā peṇāmbṛā lāvu  
 pearl-ring give, merit comes,' saying having-said that Brāhman much  
 upadr sēndū. Atkosarē āva, 'nan maṇāgu lāvu syāvkar ānākū  
 trouble did. Therefore she, 'my husband a-great banker being-though  
 dān-dharm sāiyarnallā. Yandānākū chintillā, nānānākū dān  
 charity performer-not. Whatever-being-though care-is-not, as-for-myself charity  
 sāiyārē,' aṇḍu tiḷaja-goṇḍu avū tan-ka soṇṇikoṇḍ-matē ā  
 perform,' so having-thought-to-herself he her-to entreated-according-to that  
 peṇāmbṛan-ka tan mūkoḷḷyātā nat kuḍtōṭā. Avū appōrē atnē  
 Brāhman-to her nose-in-from ring gave-away. He forthwith that  
 akkoṇḍu vandu adē syāvkar-dauṭi i nattu vattē  
 having-taken having-come the-same banker-near this nose-ring security  
 vechch-koṇḍu, 'duḍḍu tā,' aṇḍ soṇṇū. Appōru, 'nan khulṣitādu,'  
 having-deposited, 'money give,' so asked. Then, 'my wife's,'  
 aṇḍu gurat śiks.  
 saying identification was-made-out.

### FREE TRANSLATION OF THE FOREGOING.

There is a village called Purandargad in the North country. About two-hundred years ago, there lived in this village a very miserly Brāhman who followed the profession of a money-lender. He performed no charitable acts whatever. With a view to cure him of this vice, Kṛishṇa appeared before the rich man for alms in the disguise of a poor Brāhman. When the Brāhman put in his appearance every morning, the rich man excused himself saying, 'come to-morrow, I am busy to-day.' The rich man was greatly vexed at the frequent visits of the Brāhman for one full year, poured out, one day, before him all the counterfeit coins he had in his house and asked him to pick one out of them. Thereupon the cunning Brāhman refused to accept the offer, and having made his way through the back door to the rich man's wife said, 'I intend performing the sacred thread ceremony of my son and beg of you to favour me with whatever little you can.' At this, she replied, 'I am a woman, nothing is in my possession.' 'Give me your nose-ring; this will bring you merit,' said the Brāhman pertinaciously. 'Though my husband is a great banker,' said she to herself, 'he never gives alms. I should not, however, mind it. As for myself, I am bent upon giving alms.' So she offered her nose-ring to the Brāhman as desired. He, forthwith, came with it to the banker, offered it and asked him to lend money on the security of the ring, when the banker recognized it as his wife's property.

[No. 4.]

## DRAVIDIAN FAMILY.

TAMIL.

KORAVA (SO-CALLED KORVI) DIALECT.

## SPECIMEN III.

(DISTRICT BELGATM.)

Ortū-ortū manusuna-ka raṇḍēr āmḷ-makk indāga. Aḡaḷ-uḷḷi saṇa  
*A-certain man-to two male-children were. Them-among younger*  
mauru taṅg-āvunk aṇḍū, 'āvā mina jinjigivullī nan-ka varra  
*son his-father-to said, 'father your property-in me-to coming*  
paṅg nan-ka kuḍū.' Āru aḡaḷ-uḷḷi tana jinjigī paṇḍya-kuḍatū.  
*share me-to give.' Father them-among his property divided-gave.*

Saṇa mauru tana paṅg akuṇḍ dūr nāt-ka hōgi lāva nāl  
*Younger son his share taking far country-to going many day*  
āgall, addantulle āva dund-uḷḷi tana paṅg phāga-śēdū. Āva hināga  
*had-not-been, meanwhile he luxury-in his share wasted. He so*  
śēda baḷk ā nāḥai ber kharva bugada ārank  
*having-made after that country-in mighty famine having-fallen him-to*  
baḍatana vāñchha. Āva ā dēsullī ortu manusūn jvāṭi tsākari  
*poverty came. He that country-in one man-of near service*  
nindrū. I manusū āvana paṇḍri mēsark tana kolli-ke haḥchyoṭṭū. Āṅji  
*stood. This man him swine to-fed his field-to sent. There*

peṣta kaḷavaḷsne paṇḍri tingar-hantāta poḷḷ suda tiṇḍra varaga metāts-  
*being-hungry being-troubled swine that-can-eat husk also eating stomach acc-*  
kuṇḍū. Ānāka ārank yāriṇḍ yāndū śigallā. Hināga thōḍē nāl hōsa,  
*filling. But him-to anyone-from anything was-not-found. So a-few days passed,*  
tana park vāṭi nippāgi āva tana manas-uḷḷi aṇḍū, 'naṅg āvan  
*his former state remembering he his mind-in said, 'my father-of*  
jvāṭi ikkir eddan tsākari-maṇḍ-ki varaga metti heḥ-āgar-addan anna  
*near living how-many servants-to belly filling so-as-to-exceed food*  
śikkarāda. Ānāka iṅji nā peṣta sōgāri. Nā edda naṅg āvan  
*is-found. But here I being-hungry die. I rising my father-of*  
jvāṭi hōgi aṇḍe, "āvā, nā dēvar pāpa tōpan pāpa kāṭi-kuṇḍē.  
*near going will-say, "father, I God-of sin father-of sin have-got-tied-to-myself.*  
Nā nina mauru aṇḍ anisingark āgarkill. Nana ortū āḷ-manusūna  
*I your son as to-be-called am-not-fit. Me one servant-of*

hināga echakō." " Āva aṅjyunde edda taṅ-āvan jyāṭi varvāga,  
*like keep." " He thence rising his-father-of near when-coming,*  
 āvu dūruṅḍe āvan pāta, kaḷākaḷā aṅḍ oḍa-hōgi kagat-puḍasa  
*father distance-from him seeing, pity feeling running-going embracing*  
 mudda-aḍt-kuṅḍū.  
*kiss-gave.*

## DRAVIDIAN FAMILY.

## TAMIL.

KORAVA (SO-CALLED KORVI) DIALECT.

## SPECIMEN IV.

(JAMKHANDI STATE.)

Hināga vartu arasu indū. Avanaka añja-āḷa kūlīsimāra indāga.  
*So one king was. Him-to five-persons wives were.*

Agaḷ-ulli arasu vara-vartini bōtū, tirigi agalaka kaṭū, 'i suku  
*Them-in king one-one called, and them asked, 'this happiness*

nī yāra dayād-inda uṅgārā?' Agaḷ-ulli nālēru, 'i suku  
*thou whose mercy-with eatest?' Them-in four, 'this happiness*

ninna dayād-inda uṅgārā(sic), aṇḍāga. Paragoṇḍu arasu añja-āḷa-ulli  
*thy mercy-with enjoy,' said. Afterwards king five-persons-in*

sannāvaḷa bōtū tirigi avaḷa kaṭū, 'i suku nī yāra  
*the-youngest called and her asked, 'this happiness thou whose*

dayād-inda uṅgārā?' Avu uttara kūḍatā, 'Dēvara tandida-antā i  
*mercy-with enjoyest?' She answer gave, 'God given-so this*

suku ninaka vandida. Atra-kāraṇad-inda i suku nā ninna.  
*happiness thee-to came. That-reason-for this happiness I thy*

dayād-inda tirigi Dēvara dayād-inda uṅgāri.' I vāti kaṭu  
*mercy-from and God's mercy-from enjoy.' This word having-heard*

arasanaka śiṭṭu vāñchū. Paragoṇḍu avaḷa vaḍa-mēni ḍāgiṇi tirigi.  
*king-to anger came. Afterwards her body-on ornaments and*

kovāki parasa-kunḍu, avaḷa-ka vaṇḍa pagana paḍiki kūḍutū tirigi.  
*clothes having-taken-off, her-to one old cloth gave and*

berāda ārānyat-ulli vaṇḍa gūḍiśi kaṭṭi avaḷana echohū. Appāga avaḷu  
*great forest-in one cottage building her kept. Then she*

raḍajita indā. Paragoṇḍu avaḷ-ē aṅgē ambala mavunna.  
*pregnant was. Afterwards she-indeed there male child*

kaḍi-bugudā. Arasu i vāti kaṭu lāvu santōsa uṭṭū tirigi  
*bare. King this news hearing much satisfaction felt and*

avaḷana bōtū uṭōḷi echchū. 'Ivu muñchi aṇḍānāga Dēvara dayād-  
*her called house-in kept. 'She before said-as God's mercy-*

inda i suku khare,' hināga andu tana berastanāta hyāmēsi.  
*from this happiness certainly,' so saying his greatness-of pride*

uṭṭu Dēvarāda berastana hogaḷarka hattanū.  
*leaving God's greatness to-praise began.*



[ No. 6.]

## DRAVIDIAN FAMILY.

TAMIL.

KORAVA (SO-CALLED KORVĀRU) DIALECT.

## SPECIMEN V.

(DISTRICT BIJAPUR.)

## DEPOSITION OF A WITNESS.

Hōna <i>Past</i>	mādat-oḷi <i>month-in</i>	Śindigi <i>Śindagi</i>	jāttiri <i>fair</i>	āgi <i>having-become</i>	raṇḍ <i>two</i>	mūḍ <i>three</i>	dina <i>days</i>		
ānda-mēne <i>becoming-after</i>	śegāt-oḷi <i>morning-in</i>	raṇḍ <i>two</i>	tāsa <i>hours</i>	pōdu <i>time</i>	yerida-mēne <i>rising-after</i>	Rāō-sāb <i>Rāō-Sahib</i>			
māmaladār <i>Mamlatdār</i>	kachchērit-oḷi <i>office-in</i>	nā <i>I</i>	indē. <i>was.</i>	Mādūrāya <i>Mādūrāya</i>	kulkarṇi <i>the-Kulkarṇi</i>	īva <i>this</i>	appaga <i>then</i>		
nōndanī <i>registration</i>	kachchēri <i>office</i>	bailaka <i>outside</i>	ukkānd-indu. <i>sitting-was.</i>	Ārōpi <i>The-accused</i>	Śarānya <i>Śarānya</i>	ortan-ka <i>one-to</i>			
bōṭa-konḍu <i>having-called</i>	vanda. <i>came.</i>	Mādūrāyanaka, <i>Mādūrāya-to,</i>	'nannu-daśanda <i>'me-for</i>		nōndanī <i>registration</i>	kāgida <i>deed</i>			
variraka <i>to-write</i>	vā, <i>come,'</i>	aṇḍa <i>saying</i>	Śarānya <i>Śarānya</i>	bōṭā. <i>called.</i>	Appaga <i>Then</i>	Mādūrāya <i>Mādūrāya</i>	tiragi nā <i>and I</i>		
kachchēri <i>office</i>	voṭṭu <i>having-left</i>	vanda. <i>came.</i>	Nāgala <i>We</i>	Śirśāḍ <i>Śirśāḍ</i>	Śidalingappana <i>Śidalingappa-of</i>	ūtaka <i>house-to</i>	hōnō. <i>went.</i>		
Avati <i>There</i>	nā <i>I</i>	ikyārē. <i>live.</i>	Ippaga <i>Now</i>	kōṭina <i>court</i>	munṇē <i>before</i>	nikkira <i>standing</i>	ārōpi <i>accused</i>	tiragi <i>and</i>	avana <i>him</i>
kūḍa <i>with</i>	ortanu <i>one</i>	raṇḍēru <i>two</i>	kūḍa <i>with</i>	vandā. <i>came.</i>	Mādūrāyana <i>Mādūrāya</i>	jēvaṭi <i>near</i>	ukkandu. <i>he-sat.</i>		
Mādūrāya <i>Mādūrāya</i>	dast <i>deed</i>	varadu. <i>wrote.</i>	Mādūrāyanaka <i>Mādūrāya-to</i>	yār <i>who</i>	śondu <i>telling</i>	vara-siraṅga <i>to-write-caused</i>	nā <i>I</i>		
kaṭilla. <i>heard-not.</i>	Tōḍē <i>Little</i>	pōda <i>time</i>	āda-mēne <i>becoming-after</i>	ārōpi <i>accused</i>	Śarānya <i>Śarānya</i>	īva <i>this</i>	yakarē <i>area</i>		
sarvē-nambara <i>Survey-number</i>	māyiti <i>information</i>	attuṅgaraka <i>in-order-to-bring</i>	ūṭa <i>house</i>	uṭṭu <i>having-left</i>	hōnu. <i>went.</i>				
Ā-mēne <i>That-after</i>	ārōpinaka <i>the-accused</i>	nā <i>I</i>	yēppagū <i>ever</i>	pātilla. <i>saw-not.</i>	Ārōpi <i>The-accused</i>	hōnu <i>having-gone</i>	lusu <i>little</i>		
yālyatoli <i>time-in</i>	varttanu <i>some-one</i>	vandu. <i>came.</i>	Mādūrāyanaka, <i>Mādūrāya-to,</i>	'kāgida <i>'deed</i>	varimāṇa, <i>write-not,</i>	kōṭṭi <i>false</i>	kāgida <i>deed</i>		
igadu, <i>is,'</i>	aṇḍa <i>saying</i>	sondu. <i>said.</i>							





## IRULA AND KASUVA.

These dialects are both spoken outside the territory included in the Linguistic Survey, and they cannot, therefore, be dealt with in this place. Irula vocabularies have been published by Hodgson, *Miscellaneous Essays*, Vol. ii, London, 1880, pp. 105 and ff., and in the *Manual of the Administration of the Madras Presidency*, Vol. ii, pp. 193 and ff. The affiliation of Kasuva is doubtful.

At the Census of 1891, Kasuva was spoken by 316 persons in the Nilgiri Hills. In 1901 only 241 speakers were returned. The figures for Irula were as follows:—

	Census, 1891.	Census, 1901.
Cuddapah . . . . .	32	...
North Arcot . . . . .	1	7
Salem . . . . .	8	...
Coimbatore . . . . .	377	106
Nilgiris . . . . .	1,196	819
	<hr/>	<hr/>
TOTAL . . . . .	1,614	932
	<hr/> <hr/>	<hr/> <hr/>

## KAIKĀḌĪ.

The Kaikāḍīs are a vagrant tribe of mat-makers. They are found in the Bombay Presidency, Berar, and the Central Provinces. Their number has been estimated for the purposes of this Survey as shown in the table which follows, and which also registers the figures returned at the last Census of 1891 :—

	Estimated number.	Census of 1901.
Bombay Presidency . . . . .	7,365	1,484
Ahmednagar . . . . .	700	477
Khandesh . . . . .	...	42
Nasik . . . . .	...	4
Poona . . . . .	2,300	438
Satara . . . . .	450	235
Sholapur . . . . .	3,000	224
Belgaum . . . . .	200	...
Kolaba . . . . .	100	...
Aknikot . . . . .	...	43
Satara Agency . . . . .	415	21
Southern Marāṭhā Jaghīrs . . . . .	200	...
Berar . . . . .	879	10,732
Haiderabad . . . . .	...	2,380
Central Provinces (Nimar) . . . . .	45	2
<b>TOTAL</b> . . . . .	<b>8,239</b>	<b>14,598</b>

Kaikāḍī in most respects agrees with vulgar Tamil and will therefore be dealt with as a dialect of that form of speech. Like other Tamil dialects, it in several points agrees with Kanarese, and it must therefore be derived from an older form when Tamil and Kanarese had not as yet been differentiated so much as is the case at the present day.

The dialect is not exactly the same in all districts. It is purest in Sholapur, from where the greatest number of speakers has been returned. In the Satara Agency and in Ahmednagar the number of speakers is less, and the influence of the speech of the bulk of the population is strongly felt. In Berar the state of affairs is similar. Thus we find forms such as *gāvās musallā*, he said to his father; *mulukāt*, in the country, in Akola; *hōnās*, thou wentest, in Buldana, etc. On the whole, however, the local variations are comparatively small, and are almost always due to corruption through the influence of other forms of speech. It is therefore sufficient to print the specimens received from Sholapur as illustrations of the dialect. The beginning of a version of the Parable of the Prodigal Son received from the Melkapur Taluka, District Buldana, will be added in order to show that the dialect of Berar is essentially identical. The beginning of a similar version received from Ellichpur will finally be reproduced. It in many respects forms the link connecting Kaikāḍī with the so-called Burgaḍī. A list of Standard Words and Phrases, received from Sholapur, will be found on pp. 646 and ff. below.

**Pronunciation.**—Long and short vowels are very commonly interchanged; thus, *vandū*, *vāndū*, *vandū*, and *vāndū*, he came. *ō* and *ū* are apparently interchangeable; thus, *appō* and *appū*, then.

The palatals are, at least in Sholapur, pronounced as in Telugu, *i.e.*, as *ts*, *dz*, respectively, if they are not followed by *i*, *e*, or *y*.

An *h* often corresponds to a *p* in ordinary Tamil. Thus, *hō*, and in Ahmednagar even *ō*, go. In Kolaba, however, we find *pō*. The change of *p* to *h* is common in Kanarese.

Final *l* is dropped as in Korava and vulgar Tamil. Thus, *gōgā*, sons, but *gōglak*, to the sons.

**Nouns.**—The genders are sometimes confounded. In Ellichpur the neuter forms of the demonstrative pronouns are apparently always used also for the masculine.

The suffixes of the plural are *gā* and *āng*; thus, *gōu*, a son; *gō-gā*, the sons; *gō-glak*, to the sons; *khudri*, a horse; *khudryāng*, horses.

Forms such as *urtyā*, women, from *urti*, woman, are Marāthi.

Case suffixes are added to the base of neuter nouns. Thus, *ut-ali*, in the house. Occasionally, however, we find the base modified before suffixes as in Tamil. Thus, *man-t-uli*, in the mind, in the specimens received from Aundh.

The dative is commonly also used as an accusative. It usually takes the suffix *k* or *ku*; thus, *gāun-k*, to the father. We sometimes also find an accusative suffix *l* in words such as *khudril*, the horses; *pyeṇḍril*, swine.

The genitive sometimes agrees with the qualified noun in gender, as is also the case in Gōṇḍi. Thus, *ninnāu māng*, thy son; *khudryād khōgir*, the horse's saddle. In Kolaba we also meet with forms such as *ayyan-aṭa ūṭle*, in the father's house. Compare the Tamil suffix *uḍeiya*.

The suffix of the locative is *ali*, *uli*, or *oli*. In Kolaba and Ellichpur we find *ale* used instead. Thus, *ut-ali*, in the house; *kāl-uli*, on the feet.

The case suffixes will, on the whole, be found to agree pretty well with Korava.

**Adjectives.**—Adjectives are sometimes inflected. Thus, *nalla urāpāy*, a good man; *nallayā urāyā*, good men; *nallād urti*, a good woman; *nallayā urtyā*, good women.

**Numerals.**—The numerals are given in the list of words. They are the same as in Korava and vulgar Tamil.

**Pronouns.**—The personal pronouns have almost the same forms as in Korava. The usual forms are as follows:—

<i>nān</i> , <i>nā</i> , I.	<i>nīn</i> , <i>nī</i> , thou.	<i>āu</i> , he; <i>ād</i> , <i>ata</i> , it.
<i>nān-k</i> , me, to me.	<i>nīn-k</i> , to thee.	<i>āun-k</i> , him; <i>atka</i> , it.
<i>nān</i> , <i>nannād</i> , my.	<i>nīn</i> , <i>ninnāu</i> , <i>ninnād</i> , thy.	<i>āun</i> , his; <i>ātan</i> , its.
<i>nāng</i> , we.	<i>nīng</i> , you.	<i>āuṅ</i> , neuter <i>ayā</i> they.
<i>nānglāda</i> , our.	<i>nīnglād</i> , your.	<i>āuṅglād</i> , their.

The form *nāng* seems to be the exclusive plural, corresponding to Tamil *nāngal*. When the person addressed is included the plural of the first person is *nāmb*, dative *nāmburk* (corresponding to Tamil *nām*), in the Sholapur specimens.

The neuter singular seems to be used as a feminine. Compare *nallād urti*, a good woman. There are, however, no instances of a feminine pronoun in the specimens, and the verbal suffix of the third person singular feminine is *ā*, which corresponds to Tamil *al*.

The interrogative pronouns are *yāu*, who? *midā*, what? We sometimes also find the neuter form *ēdu* instead of *yāu*, who? The genitive of *yāu* is *yattan*, whose? *Yāu* is occasionally also used as a relative pronoun.

Verbs.—The personal terminations are as follows :—

Sing.	Plur.
1. ē, ī, ī.	1. ō, ū.
2. ā.	2. āṅg.
3 m. ō, ū, u.	3 m. & f. āṅg.
3 f. ā.	3 n. gā.
3 n. da(du) ; tsa (tsu).	

Thus, *indī*, I was ; 2 *indā* ; 3 m. *indu* ; 3 f. *indā* ; 3 n. *intsa* ; plur. 1 *indū* ; 2 *indāṅg* ; 3 m. and f. *indāṅg* ; 3 n. *intsgā*. A neuter plural *indāni*, were, is recorded from Ramdrug. Compare Tamil.

The present tense of the verb substantive is *igarī*, I am ; *igada*, it is ; *igadgā*, they (neuter subject) are. In Berar we find *kiri*, I am, etc., used instead.

The present tense of finite verbs is formed by adding a suffix *āk* (*gāk*) or *ār*. Thus, *idākī*, I strike ; *varāk*, it comes ; *hōgākī* (Kolaba *pōgārē*), I go ; *nikyākā*, thou art ; Ramdrug *sāgāri*, I die ; Kolaba *sonārē*, I say ; *seyārō*, he is doing.

The past tense is formed by means of the same suffixes as in Tamil. Compare *svandu*, he said ; *niṇḍu*, he lived ; *hōnu*, he went ; *hatnu*, he began ; *pātu*, he saw ; *kuḍatō*, he gave. Forms such as *śenduṭu*, he has done ; *yakpisutu*, he spent, are compounds. Compare Tamil *urṛēn*, pronounced *uttēn*, I was. Forms such as *bhēṭiṭēnō*, he met ; *vāutsa*, it came ; *tiṅgāntsgā*, (the pigs) ate, should be compared with vulgar Tamil forms such as *paḍichchān*, he learned ; *paḍichchadu*, it learnt (corresponding to standard *paḍittān*, *paḍittadu*, respectively) ; *āchchu* and *āchchudu* instead of *āyirṛu*, it became, it was. *Āsa*, it was, in a specimen received from Akola, directly corresponds to vulgar Tamil *āchchu*.

The form *hatnā* instead of *hatnāṅg*, they began, is probably due to the influence of Marāṭhī.

In Ellichpur we find forms such as *pēsus*, he said ; *guḍtusu*, he gave ; *hōsu*, he went. They appear to contain the suffix *tsa* or *tsu* of the third person neuter. Similar forms also occur in Burgaḍī.

The future apparently corresponds to the Tamil present. Thus, *ikarī*, I shall be ; *edkirī*, I shall arise ; *idrī*, I shall strike ; *hōgrī*, I shall go.

For further details the specimens which follow should be consulted. The two first ones have been received from Sholapur. They are a version of the Parable of the Prodigal Son and a short popular tale. It will be seen that they represent a form of speech which very closely agrees with Tamil and especially with Korava.

The third specimen is the beginning of a version of the Parable forwarded from the Melkapur Taluka of District Buldana. It represents the same form of speech, but is much more influenced by Aryan languages. It may be taken as a representative of the dialect as spoken in Berar. The fourth specimen, the beginning of a version of the Parable from Ellichpur, is of a similar kind. In some details it agrees with the so-called Burgaḍī, which will be separately dealt with below.

A list of Standard Words and Phrases will be found on pp. 646 and ff. It has been forwarded from Sholapur.

[No. 7.]

## DRAVIDIAN FAMILY.

TAMIL.

KAIKĀDI DIALECT.

## SPECIMEN I.

(Dialect: SOUTHERN.)

Vanla manan-k tana eikā intēi. Ā rāpū-āpū eikāyē.  
*Our man-of the one name. That house-keeping they say*  
 tū vān-k vanda, 'vān, nānāi pōg ān-k tē. Āu  
*his father-to said, 'father, my share man's piece. He*  
 ātan-chillā gāu tū eunānāi pōg. Iāi tēle Manai  
*that-according father his property of share having-gone part. Then*  
 thōiyā diva-āji eanān tū aini eunānāi pōg ānānāi ān-k  
*few days-in the-partner his all property together having-made and*  
 thūr par ān-k lānā, ān-k ānē tū eunānāi vāpāi  
*far other country-to went, and there his property extraneous*  
 lēnāi āni vāyō-ānānā. Yappā āni eunānāi yakpōtu appō  
*having-made all waste-made. When all property he kept then*  
 ā ānāi bhayānānā kānā bhānā. Ā vān-k ān-k  
*that country-in great famine fell. That time-of him-to*  
 dūddā lānā kāni bhānā. Pōng ā ānāi vānā  
*money-of great scarcity fell. Then that country-in one*  
 manān-kittā ā naukari nīnā. Ā ān-k vānāi pōngāi mēlchik  
*man-near he service stayed. He his field-in rice before*  
 hāchitū. Pōngāyā eittā tōpāi tūngānā ānā eunānā bhayānā  
*sent. Scize which look were-eating there even great*  
 santōshasūji thūnāi ān tū vānā mēlchik likiyō, pān ānā suddā  
*joy-in having-eaten he his belly would-have-filled, but that even*  
 ēdu ān-k kūtillā. Ā yappā suddā-māni vānā, appō ān tū  
*anyone him-to gave-not. He when rice-on came, then he his*  
 manūji vānā, 'nān gān padarāji lānā manān-kittā thūnāi  
*mind-in said, 'my father's service-in many men-near having-eaten*  
 ulāida iddūn ānā igāda. Nā pirāntu phānāi sāgānā. Nā  
*remaining so-much food is. I but starting am-dying. I*  
 edkirō ān-k nā hōgi nān gān-k svalri, "āvā, nā nūnā  
*will-arise and I having-gone my father-to will-say, "father, I thy*  
 vā dēvarād pāp sēndiri. Itān-sivāy nūnā māng svānā ānān-k  
*and God's sin have-done. This-from thy son having-said to-take*

ohalkē illā. : Ātundusk nān-k nin tsākrigadyān' ohalke tsākri 'etstsuḍ.'"'  
*worthy not. Therefore me thy servants, like service keep."*

Hināng svandi yaḥtsu phārg tān gāun nerk vāndū. Āu thūr  
*Thus having-said arose then his father towards came. He far*

ikkyā āun gāu āun-k pātu, ānik māyā vāndi āun nerk  
*being his father him saw, and pity having-come him towards*

ōḍi hōgi āun khagat-k bhundi mukā ātuṇḍu. Māng  
*having-run having-gone his neck-to having-fallen kiss took. The-son*

svandu, 'āvā, nā dēvarād va niṅḷād gunhā śendiri, ānik ātan-munni  
*said, 'father, I God-of and you-of sin have-done, and henceforth*

ninnāu māng svandi ātungrik yagyi illā.' Tar āun gāu tān  
*thy son having-said to-take worthy not.' But his father his*

tsākrigadyān svandu, 'nālla kvāki ātiyā āun vāḍḅuḷi hōḍgō, āun kāḷi  
*servants-to said, 'good cloth bring his body-in put, his hand-on*

mudur hōḷi āun kāluḷi kālād hōḍgō. Ānik nadāngō, nāmb  
*ring putting his foot-on shoes put. And go, we*

thiṇḍi uṇḍi ānand śaiṅvāngō. Iu nān māng śattindu, pan  
*having-eateu having-drunk joy let-make. This my son had-died, but*

thirgi jiva vāntsa; āu kāljinḍu, pan phārguṇḍā dvārkuṇṇu.' Hanā  
*again life came; he had-been-lost, but again is-found.' So*

svandi āuṅ ānand śairark hatnā.  
*having-said they joy to-make began.*

Inṭa āun bhyēr māng kvālluḷi indu. Āu henā-henā ūṭ-kiṭṭa  
*Now his elder son field-in was. He as house-near*

vārark hatnu, hanā-hanā pāḍrād va āḍrād āun svaikyē vārrark  
*to-come began, so singing and dancing his ear-to to-come*

hatstsa. Āu vaṇḍa tsākri-gadyānk bōṭuṇḍi vāndi, 'ida  
*began. He one servant-to having-called having-come, 'this*

midād?' svandi keṭō. Āu āunk svandū ki, 'niṅḷaḷa  
*what?' having-said asked. He him-to said that, 'your*

tyembi vāndirō. Āu khuśāl vāndi gāunk bhōṭitsnō,  
*younger-brother has-come. He safe having-come father-to was-met,*

ātun-dusk āu khuśāli śendū.' Āta svaikēṭi āu yānsk-vāndū ānik  
*therefore he feast made.' That having-heard he anger-came and*

uḷak hōgāmi-ānō. Ātun-dusk āun gāu vaḷaki vāndū ānik āun  
*inside not-go-would. Therefore his father outside came and his*

vinanti śendu. Phārg āu tān gāvank svandu, 'pārgō, nā lahāu  
*entreaty made. Then he his father-to said, 'see, I many*

vaṭkāḷā nin tsākri śayāke, ān nā yaṇḍrū ninna vāti vaḍṣillā. Hinā  
*years thy service do, and I ever thy word broke-not. So*

indi nānk sōbtyān barābar majā śayirk yaṇḍrū āṭ-kuṭṭi suddā tandillā.  
*being me-to friends with feast to-make ever kid even gavest-not.*

Pan yau ninnad adai jingani raolikalall yakpitanô, êu nia mûg  
*But who thy all property Larceny's considered, that thy son*  
 vândi barâbar, ni êuk khalall êodl' Appô êu êuk  
*having-come immediately, then kinto feet walked.' Then he kinto*  
 svandû, 'gôvanô, ni iphar nia litta nikyâk. Itan-duk nia  
*said, 'son-O, thou always me near hast. Therefore my*  
 kiffad adai ninnad kanda In nia tymbi kâlida, êuk  
*near-being all thing is. This thy younger-brother he-died, kinto*  
 jiva vânta; êu kâjinda, êu dâkum. Atanduk nia mûj  
*life came; he kinto-came, he refused Therefore I feet*  
 êayyu nâmbuk khalall êuvô, nia yaji kanda'  
*should-make us to joy at old-come, that paper is'*

[No. 8.]

## DRAVIDIAN FAMILY.

TAMIL.

KAIKĀPI DIALECT.

## SPECIMEN II.

(DISTRICT SHOLAPUR.)

## A POPULAR TALE.

Paḷasgāv svandi vaṇḍa ūr intsa. Aṅgē vaṇḍa baṇḍa  
*Paḷasgāv having-said one village was. There one bandy-man*  
 indu. Āunk raṇḍa gōgā intsgā. Vartan pēra Khaṇḍērāo, āniki inivartan  
*was. Him-to two sons were. One-of name Khaṇḍērāo, and other-of*  
 pēra Yasavantrāo. Āun kiṭṭa raṇḍa nāllayā khudryāṅ intsgā. Vaṇḍa  
*name Yasavantrāo. Him near two good horses were. One*  
 khudri pēra Khaṇḍērāo, āniki inivaṇḍa khudri pēra Yasavantrāo.  
*horse-of name Khaṇḍērāo, and other horse-of name Yasavantrāo.*  
 Ā baṇḍa śatta-barka āun kuḷiśi taḷaghar-uḷi khudryāṅ dhvāṅksi  
*That carrier dead-after his wife cellar-in horses concealing*  
 etstsuṭā, ā khudryāṅ āun kankē hōṭi illā. Gōgā bhērkā  
*kept, those horses their sight-to putting not. Boys big*  
 āna-barka gām-ka toḷāṅgāmī āuṅ. taḷaghar ughḍisnāṅ, appō ā  
*becoming-on mother-to telling-not they cellar opened, then those*  
 khudril āuṅ pātāṅ Āuṅ svandāṅ, 'nāṅ khudri-mini khvāṅkyākō.'  
*horses they saw. They said, 'we horses-on let-ride.'*  
 Gām sollākā-mān, mitka-midā? 'manasgā pātāṅ majē niṅḷak  
*Mother allowed-not, why?-what? 'men saw then you*  
 iḍḍi khudril pitstsuṅ-rāṅ. Gōgā ada keṭṭsagā illā. Āuṅ  
*having-beaten horses will-take-away.' Boys that heeded not. They*  
 atan-mini kvānsāṅ va tāṅgaśi ūrk hōnāṅ. A. nāllayā  
*them-on rode and sister's village-to went. Those good*  
 khudryāṅ āun metstsun pātu; appō āun man-uḷi khārta vāṅtsa.  
*horses their brother-in-law saw; then his mind-in desire came.*  
 Aunk vāṭṭisa ki, 'ivanka khudryāṅ lābbis-kuḍkānālā.' Phārg āu  
*Him-to it-appeared that, 'these-to horses to-get-is-not-suitable.' Then he*  
 ā gōḷalak sarāi kuḍpāṭi guṅṅ śendu. Phārg āu rājā  
*those boys liquor having-caused-to-drink drunk made. Then he rājā*  
 nerk hōnu āniki svandu, 'āunk iḍḍi khudryāṅ pitstsuṅḍi  
*near went and said, 'them having-beaten horses having-taken*



hōngu.' Āun tāngsiki ada tolaṅ-untsa. Appō tāngsi āuṅalak  
 go.' Their sister-to that known-became. Then the-sister them  
 khudri-mini khvānpisnā, 'bhungrāṅ,' inḍi khārg ātuṅḍi raṅḍyārk  
 horse-on placed, 'will-fall,' thinking ropē having-taken both  
 elsi kaṭnā. Ā khudryāṅ mōklā usuṭāṅ, ayā dhāvitsa dhāvitsa tān  
 tight bound. Those horses loose were-let, they running running his  
 ūrk vāṅtsḡā, itan-chilli gōḡlād jīva phākpitsḡā.  
 village-to came, this-according boys-of life saved.

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### FREE TRANSLATION OF THE FOREGOING.

There was a village called Paḷasḡāv. There a bandy-carrier lived. He had two sons, one named Khaṅḍērāo, and the other called Yaśvantrāo. He also possessed two good horses, likewise called Khaṅḍērāo and Yaśvantrāo. When he died his wife kept the horses in the cellar and did not let the boys see them. When the boys had grown up they went and opened the cellar without telling their mother. They then saw the horses and wanted to ride on them. The mother did not allow them to, 'because,' said she, 'if you are seen, the people will kill you and carry off the horses.' The boys did not heed her but rode off to their sister's. When their brother-in-law saw those good horses, he coveted them and thought, 'I cannot leave those horses to them.' So he got the boys to take liquor and get drunk, and then he went to the Rājā and said, 'kill them and take the horses.' Their sister learned about this design. She put them on the horses and tied them up with ropes lest they should fall. The horses then were let loose and ran straight home. In this way they saved the boys' life.

[No. 9.]

## DRAVIDIAN FAMILY.

TAMIL.

KAIKĀDĪ DIALECT.

## SPECIMEN III.

(DISTRICT BULDANA.)

Vaṇḍa	mansanka	raṇḍa	gōgā.	Chittāva	sandu	kī,	'nānna
<i>One</i>	<i>man-to</i>	<i>two</i>	<i>sons.</i>	<i>The-younger</i>	<i>said</i>	<i>that,</i>	<i>'my</i>
'baṅgā	nān-ku	tā.'	Gāvu	raṇḍyar-ku	pāngūṭa	kudatu.	Chittāvu
<i>share</i>	<i>me-to</i>	<i>give.'</i>	<i>The-father</i>	<i>both-to</i>	<i>dividing</i>	<i>gave.</i>	<i>The-younger</i>
adnu	tanna	samsāra	gōḷā	sindu	dēśan-meni	yalkiṭhenu.	Āṅgī
<i>all</i>	<i>his</i>	<i>property</i>	<i>together</i>	<i>made</i>	<i>country-on</i>	<i>went.</i>	<i>There</i>
hōgī	adnu	kaḷaj-gonḍu.	Adnu	kaḷaj-gonḍu	ā	nāṭoḷi	kārava
<i>having-gone</i>	<i>all</i>	<i>wasted.</i>	<i>All</i>	<i>wasted</i>	<i>that</i>	<i>country-in</i>	<i>famine</i>
bhunṭsu.	Pharag	aḍachan	āgā	pharag	hōgī	tsākari	piḍasu.
<i>fell.</i>	<i>Then</i>	<i>difficulty</i>	<i>becoming</i>	<i>after</i>	<i>having-gone</i>	<i>service</i>	<i>joined.</i>
Kvalloḷi	phenḍri	kākar	yathuṭu.				
<i>Field-in</i>	<i>pigs</i>	<i>to-tend</i>	<i>sent.</i>				

[No. 10.]

## DRAVIDIAN FAMILY.

TAMIL.

KAIKĀDĪ DIALECT.

## SPECIMEN IV.

(DISTRICT ELLICHPUR.)

Vaṇḍ mansō-ku raṇḍ bāṇḍgā niṇḍintsu.      Ātul-sē      chityād      bāṇḍ.  
*One man-to two sons were. Them-in-from the-younger son*  
 pēsus, 'gā, nantā jindagānī-tā jaū jindagānī nān-ku tā.' Phārgu  
*said, 'father, mine property-of which property me-to give.' Then*  
 āttu sampadā pāṇṭi gudatusu. Phārgu jarās dinuṅgā chityād bāṇḍ.  
*he property dividing gave. Then few days the-younger son*  
 hadduni jindagānī vaṇḍ jāgī jamāvaṇḍsu, thur nātku hōsu.  
*all property one place collected, far country-to went,*  
 hānik aṅgē tandu jindagānī yakshisuṭesu. Phārgu ādu sadar  
*and there his property wasted. Then he all*  
 kharchī-āi hōsu ā dēsale bhāri khār bhunsu.  
*having-spent-having-become went that country-in heavy famine fell.*  
 Annāmui ātku bhāri adtsan bhunsu. Āpa ādu ā dēsale  
*Therefore him-to great difficulty fell. Then he that country-in*  
 vaṇḍa mansō-giṭṭā niṇḍusu. Ātku ādu phendī mhēsāku tandu kollule  
*one man-near stayed. Him he swine to-feed his field-in-*  
 thōrtusu. Āpa phendī jaū sālṭā tinnu ata-mhene vargā methāḍsisu.  
*sent. Then swine which husks eat that-on belly was-filling,*  
 inā nānku (sic) tavaṅgusu; hākin innā seṇji-illā gudtuslā. Phārgu ādu.  
*so him-to it-appeared; and anything did-not gave-not. Then he*  
 sud-mene vansu pēsus, 'nā gāvā iṅgē ennā tōṇḍōr-gā ballā kiru  
*sense-on came said, 'my father with how-many servants many are*  
 aṭṭi hākin nān vārgukē sākkē. Nān etsi nā gāvō nērē  
*to-eat and I hunger-with die. I having-arisen my father near*  
 ḥōgrē hākin ātku pēsusu, "ē gāvā, ābhāy sāmṇē hākin nīnd  
*will-go and him-to say, "O father, heaven against and thee*  
 sāmṇē pāpā seṇji. Nīndu bāṇḍ illā ipar māphak. Nīndu  
*against sin I-did. Thy son not henceforth worthy. Thy*  
 tōṇḍō-paryāṇē ei.""  
*servant-like keep."*

## BURGANDĪ.

This is the dialect of another vagrant tribe. It has been returned for the purposes of this Survey from Nimar and from the Central India Agency. The following are the revised figures:—

	Estimated number.	Census of 1901.
Central Provinces, Nimar . . . . .	10	21
Central India . . . . .	255	652
TOTAL	265	673

Burgandī is closely connected with Kaikādī. It is apparently dying out, and the specimens received from the districts are very unsatisfactory. A version of the Parable and a short popular tale have been forwarded from Bagli in the Indore Agency and will be reproduced below. A list of Standard Words and Phrases was received from the same district, but it was too corrupt to be printed. A short specimen was also received from Nimar, but did not contain any new forms. The Burgandīs of Nimar assert that they have immigrated from Khandesh. They also call themselves Kulrangs or Kargandīs.

The short remarks on Burgandī grammar which follow are based on the materials mentioned above, and are given with every reserve.

**Nouns.**—There are no traces of different genders in the specimens. The natural gender is distinguished by adding *āḍ*, male, and *phaṭ*, female. Thus, *vaṇḍ āḍ nāy*, a dog; *vaṇḍ phaṭ nāy*, a bitch. But the plural and the cases are always formed in the same way. The suffix of the plural is *ṅ*; compare Kaikādī. Thus, *ūrāpō*, a man; *ūrāṅg*, men; *ghwaṇṭ*, a son; *ghwaṇṭaṅg*, sons; *nāy*, a dog; *nāyaṅg*, dogs.

The usual case suffixes are, dative and accusative *k*; ablative *kē* and *kun*; genitive *ē*, *nē*, and no suffix; locative *kō* and *kē*. Thus, *gāvak*, to the father; *ūrāpō-kē*, from a man; *uṭkun*, from the house; *ninē gāv uṭ-kō*, in thy father's house; *nanē kākānē mōṅg*, my uncle's son; *ūr-kō*, in the country; *uṭ-kē*, in the house.

We occasionally also find accusatives such as *ghwaṇṭ-aṅg*, the son.

**Numerals.**—The numerals are the same as in Kaikādī. 'Nine' is, however, *ommad*, and 'twenty' *ird*. Higher numbers are reckoned in scores. Thus, *raṇḍ ird pat*, two times twenty and ten, fifty; *aṅj ird*, five times twenty, hundred.

**Pronouns.**—The following are the personal pronouns:—

<i>nā</i> , I.	<i>nē</i> , thou.	<i>ad</i> , he.
<i>nanak</i> , to me.	<i>nīnak</i> , to thee.	<i>attak</i> , to him.
<i>nanē</i> , my.	<i>nīnē</i> , thy.	<i>atnē</i> , his.
<i>naṅg</i> , we.	<i>nīṅg</i> , you.	<i>aṅj</i> , they.
<i>naṅgal</i> , <i>naṅglā</i> , our.	<i>nīṅglē</i> , your.	<i>asaṅgē</i> , their.

Other pronouns are *tīṅgal*, to him; *jō*, who? *yatnē*, whose? *mī*, what? Compare Kaikādī.

It will be seen that the form *ad*, he, is the neuter form, corresponding to Tamil *adu*, that.

**Verbs.**—The list of words gives the following forms of the present tense of the verbs substantive—

Sing. 1. <i>sirē</i>	Plur. 1. <i>sirū</i> .
2. <i>sirā</i>	2. <i>sirū</i> .
3. <i>sir</i>	3. <i>sirū</i> .

*S* is in this verb interchangeable with *ch*. Thus we also find *chir*, he is; *chirū*, they are. Such forms correspond to *kirē*, I am, and so forth, in some forms of Kaikāḍi. The personal terminations of the singular are also the same as in that form of speech. In the plural there is apparently only one form for all three persons. In the case of finite verbs, however, the list of words gives *pōinō*, we went; but *pōināng*, you, or they, went.

The past tense of the verb substantive is given as *nīḍis* in all persons and numbers. The first specimen, however, contains the plural form *nīḍisu*, they were.

The present tense of finite verbs is formed much as in Kaikāḍi. Thus, *nikākē*, I live; *sāgākē*, I die; *pōgākē*, I go; *tingākō* let us eat; *siyākō*, let us do; *tingākū*, they eat. The list of words gives *aḍkyā*, instead of *aḍkyāk*, he strikes. Similarly we also find *nikkā* instead of *nikākā*, thou livest. The plural ends in *ō* or *ū* in all persons; thus, *pōgākō*, we, you, or they, go. The list of words also gives *aḍkyākāng*, you strike.

Forms such as *niṅ salānē ad siyānē*, you say that I-do, I obey your order, are perhaps imperfects. Compare *nū pēlā aḍkiyōnē*, I was beating, in the List. I have not ventured to correct the original translation.

The past tense is usually formed by means of one of the suffixes *s* (or *ch*) and *n*. Thus, *aḍsē*, I struck; *aḍsā*, thou struckest; *aḍich*, he struck; *aḍchū*, we, you, or they, struck; *pōinē*, I went; *pōinā*, thou wentest; *pōs*, he went; *pōinō*, we went; *pōināng*, you, or they, went.

Such forms are very common. Thus, *señjē*, I did; *sējā*, thou didst; *āknā*, thou madest; *señjō*, we did; *tingāsū*, they ate; *nikāsū*, they lived.

The third person singular always ends in *s* or *ch*. Thus, *thōrach*, he sent; *pātas*, he saw; *hōras*, he ran; *ēnpiskus*, he wasted; *vāñch*, he came. *Is* or *us* (*ōs*) is sometimes added. Thus, *mandīsōs* and *mandich*, he began; *pēsīs* or *pēsūs*, he said; *sėjus*, he did.

There are several other forms which apparently contain a suffix *yō*. Thus, *vāṅgyōt*, I drove; *vāṅgus* and *vāṅgyōtus*, he drove; *ēleyōs*, he went; *āgeyōs*, it happened. Forms such as *ēlyō nīḍis*, he had-gone, *lit.* gone he-was, seem to point to the conclusion that this *yō* is the suffix of a past participle passive. It is therefore probably borrowed from Rājasthānī.

A perfect is *vāñchir*, he has come. It is formed from the conjunctive participle *vāñch* by adding *ir*, another form of *sir*, he is.

The future is apparently formed as in Kaikāḍi. Thus, *aḍikrā*, thou wilt strike; *āgarē*, I shall be; *āgar* and *āgyōgar*, he will be. *Mētārisuṅgā*, I shall fill, is, in its termination, apparently a Rājasthānī form. Other forms are *khālākē*, I shall go; *sarlē*, I shall say; *koḍturē*, I shall give; *pōrākē*, I shall throw. I cannot analyse them with certainty.

The negative particle is a prefixed *lā*, corresponding to the suffixed *illā* in Kaikāḍi. Thus, *lā pōs*, he did not go; *lā-dakkā*, he did not get. The use of a prefixed *lā* is probably due to Aryan influence. I cannot analyse *lārvā tōsai*, you did not at any time give.

For further details the student is referred to the specimens which follow. I have corrected them as best I could, but they are still far from being satisfactory. They seem to show that Burgandī is originally a form of Kaikāḍi. It has, however, undergone so many changes that it must be considered as a separate dialect.

[ No. II.]

## DRAVIDIAN FAMILY.

TAMIL.

BURGANĀDĪ DIALECT.

## SPECIMEN I.

(INDORE AGENCY.)

Vaṇḍ ūrāpō raṇḍ ghwaṇṭaṅg nīḍisū. Sir ghwaṇṭ gāva  
*One man(-of) two sons were. Younger son father(-to)*  
 pēsis, 'naṅglā paṅg-baṅgār tāndur.' Phārag gāv ghwaṇṭak baṅgār-paṅg  
*said, 'our share-wealth give.' Then father son-to wealth-share*  
 pōḷātas. Thōrā nāl bhargā hadnū baṅgār aṛatku sir ghwaṇṭ  
*gave. Few days after all wealth having-collected younger son*  
 thwār thūn ūr ēleyōs, āñjā pōinā nīḍis, khōtā-khālas baṅgār  
*far foreign country went, there going stayed, bad-company wealth*  
 -ēnpiskus. Adankō ā ūr pyattāney āgeyōs. Ā ghwaṇṭ  
*squandered. That-in that country grain-scarcity occurred. That son*  
 tiṅg tōkaṛ nā kup lā-dakkā hinā āgeyōs. Ā ūrkō vaṇḍ  
*to-eat bread and salt not-got so it-happened. That country-in one*  
 bhar ūrāpō nīḍis at-māṭke pōs. Ā bhar ūrāpō pendriṅ mēpigal-kē  
*big man was him-to he-went. That big man swine grazing-for*  
 ā ghwaṇṭ kwālūṅ-kō thōrach. 'ṭiṅgal ādulā kuṛkāsu. Adnēkō tiṅgal  
*that son fields-in sent. Him-to nobody gave. That-in him-to*  
 man āgeyōs, 'tānē chāpaṛ jō pendriṅ tiṅgāsu nanē varḡ nā bi  
*mind occurred, 'corn husks which swine ate my belly I also*  
 mēṭāṛisungā.' Bharē āsad atnē mankō hinā sējus, 'tō iñjē nā  
*will-fill.' Then sense-coming his mind-in thus did, 'now here I*  
 phēskū sāgākē; idan nanē gāv uṭkē ūrāṅg hargū tiṅgākū.  
*hunger-with die; so-many my father's house-in men much eat.*  
 Nā bi gāv-māṭkē khālākē hinā sarlē, "gāv-ē, davar uṭkē  
*I also father-to will-go thus will-say, "father-O, God's house-in*  
 ki-chāvē ninē uṭkē midān señjē. Nā ninē mōṅg lā-āgrēwālā. Ninē  
*or-also thy house-in sin I-did. I thy son not-worthy. Thy*  
 uṭkē phāniyā-sairōwālā sirū atkō nā vaṇḍ harajgū." Pōs yansane  
*house-in work-doers are them-in I one let-be." He-went having-left*  
 atnē gāv māṭke khallas. Gāv thwārtun mōṅgak pūtas; gāv  
*his father to went. Father far-from the-son saw; father*  
 aṅg-mandisōs, ad hōras tō mōṅgak pēchkus, vāy nāk-mandisōs. Mōṅg  
*pitied, he ran then son embraced, mouth to-kiss-began. The-son*

sal-mandich ki, 'gāv-ē, davar uṭkē ninē uṭkē midān seṅjē.  
*to-say-began that, 'father-O, God's house-in thy house-in sin I-did.*  
 Ninē mōṅg lāagrēwālā.' Gāv phāniyā-sairēwālā-kō pēsis, 'itgal-kē lallē lallē  
*Thy son not-worthy.' Father servants-to said; 'this-for good good*  
 bhatuṅg atyāṅgō, ittak uṛiringō; thini kai-kō madruṅg thini-  
*clothes bring, this-to cause-to-put-on; and hand-on ring and*  
 kālūṅg-kō machoṅg uṛiringō. Thini naṅg hadnō tiṅgākō ānand  
*feet-on shoes cause-to-put-on. And we all let-eat joy*  
 siyākō. Nanē mōṅg satō nīḍis māṅgē vāñch.' Hadnō ūṭa majā-sai  
*let-make. My son dead was again came.' All house merry-to-make*  
 mandich.  
*began.*

Atnē mōṭ mōṅg kwāl-mēlē nīḍis. Ajā-gun ēllas uṭ-māṭkē vāñch;  
*His big son field-in was. There-from came house-near came,*  
 bājā sagētas thini ādrē sagētas. Vaṅḍ phāniyā-sairēwālā bōtas, ad  
*music heard and dancing heard. One servant called, he*  
 vāñch-phārag kētas ki, 'mērē bhāi, mi ākyō sir?' Attak sañch  
*coming-after asked that, 'my brother, what done is?' Him-to he-said*  
 ki, 'ninē tēm lultarikē vāñchir. Ninē gāv adgalkē rēṭ-tōkṛā ākyōs.'  
*that, 'thy brother safely come-is. Thy father him-for feast gave.'*  
 Mōṭē tēm yarus-kō vāñch uṭ-kō lā-pōs. Gāv uṭkun valkē  
*'Big brother anger-in came house-in not-went. Father house-from outside*  
 vāñch ghvaṅṅaṅg pēsik mandich. Atnē gāvak māṅgē sal mandich,  
*came son to-entreat began. His father-to again to-say began,*  
 'idan vatkalē phāniyā siyānē. Niṅg salānē ad siyānē. Nanuk vaṅḍ āṭ  
*'so-many . years work I-do. You say that I-do. Me-to one goat*  
 kuttiyā pakkō lārvā tōsai maḍāṅg-māruṅg māṭkē khwāñch tiṅgvō  
*young even never gapest(?) friends with sitting I-should-eat*  
 tōsai. Ninē sir mōṅg baṅgār paṅg atkus kōntpanā ēnpiskus, apō  
*gapest(?). Thy young son wealth share took riotously squandered, then*  
 ad vāñch adgalkē lallē tiṅgrēd sējā.' Atnē gāv idan sañch ki,  
*he came him-for big feast madest.' His father so-much said that,*  
 'hē mōṅg, sadā niṅg nikkā kāṅg. Jō nā-māṭkē sir jō ninē  
*'O son, always you are together. What me-with is that thine*  
 sir. Ninē tēm ēlyō nīḍis, ad māṅgē vāñch. Adgalkē naṅg etā seṅjō.'  
*is. Thy brother gone was, he again came. Therefore we feast made.'*

[No. 12.]

## DRAVIDIAN FAMILY.

TAMIL.

BURGAṆḌĪ DIALECT.

## SPECIMEN II.

(INDORE AGENCY.)

Vaṇḍ prāmanēd niḍis, vaṇḍ niḍis māṟ. Ad māṟ gwādum-kwāl-kō  
*One Brāhmaṇ was, one was cow. That cow wheat-field-in*  
 myās. Huntun vāñch prāmanēd ā māṟk vāṅgyōtus gwādum-kwāl-kun.  
*was-grazing. There came Brāhmaṇ that cow drove wheat-field-from.*  
 Māṟ pēsus kē, 'prāmanēd-ē, ninē gāvō mitā tiṅgānē?' Prāmanēd  
*Cow said that, 'Brāhmaṇ-O, thy father's what did-I-eat?' The-Brāhmaṇ*  
 pēsus, 'hē mā, vāṅgyōt.' 'Tārā ninak sarāp.' 'Hē mā, tadā  
*said, 'O mother, I-drove-thee.' 'I-give thee curse.' 'O mother, give*  
 tō ninē khusi.' Ki, 'pōp, kātkhalnēdō kēd.' Kēd āgyōs. Ā  
*then thy agreeable.' That, 'go, condemned ass.' Ass became. That*  
 prāmanēd kulis niḍis jō pēsus, 'hē māṟ-ē, nanē khwaṟkuṅ vāṅgē  
*Brāhmaṇ's wife was who told, 'O cow, my bowels taking-out*  
 ninē khōgat-kō pōṟākē. Nanō manā kēd hinā āknā?' Ad māṟ  
*thy neck-on will-throw. My husband ass why madest?' That cow*  
 māṅgē pēsus, 'nanuk ninō manāṅ mishē vāṅgus?' Prāmanēd kulis pēsus,  
*then said, 'me thy husband why drove?' Brāhmaṇ's wife said,*  
 'abē ī kēd mēnsō hinā āgar?' Ā māṟug suñich, 'ār-kō  
*'now this ass man how may-become?' That cow said, 'holy-place-in*  
 oṟum-khō atyōjē; aṅjō mēnsō āgyōgar.' Aṅjō mēnsō āgyōs.  
*bathing-for take; there man will-become.' There man became.*

## FREE TRANSLATION OF THE FOREGOING.

Once upon a time there lived a Brāhmaṇ who had a cow. The cow was once grazing in the wheat-field, and the Brāhmaṇ came and drove it off. Said the cow, 'have I eaten thy father's property, O Brāhmaṇ?' Said the Brāhmaṇ, 'O mother, I drove thee away.' 'I will curse thee.' 'Do as thou likest.' 'Go and become an ass.' So he became an ass.

The Brāhmaṇ's wife said, 'O cow, I shall tear my intestines out and throw them on thy neck. Why didst thou make my husband an ass?' The cow answered, 'why did thy husband drive me off?' The Brāhmaṇ's wife said, 'now, how can he become a man?' Said the cow, 'take him to bathe in a holy place, then he will become a man.' And it so happened.



## MALAYĀLAM.

Malayālam is spoken by about six million people in Southern India.

Malayālam or Malayārma (Malayāyma) is usually derived from *malā*, mountain, and *ālam*, a word derived from *āḷ*, to possess. According to Bishop Caldwell the best translation of the word would be 'mountain region.' It accordingly properly applies to the country, and not to the language. The first part of the word is identical with *Μαλε*, whence the pepper comes, in Cosmas Indicopleustes' Christian Topography (about 545 A.D.). It also forms the first component in the word Malabar, which apparently occurs for the first time in the Geography of Edrisi (about A.D. 1150). Compare Maler, the name of another Dravidian tribe.

The old Sanskrit name for the Malayālam country was Kērala, which word occurs in Malayālam in the forms Kēraḷam, Chēraḷam, and Chēram. An inhabitant of the country is also called *Kēḷan* or *Kēḷu*, and this word has been compared by Bishop Caldwell with Pliny's *Κηροβόρος*. 'Kērala' occurs as early as in the Aśoka inscriptions (third century B.C.).

The Malayālam language has no separate denomination. The old Aryans did not distinguish it from Tamil, and it is only at a relatively modern date that it has branched off from that form of speech.

Malayālam is spoken along the western coast from Kasargodu in the north to Trivandrum in the south. The eastern frontier is the western Ghats, and on the west the Malayālam country is bounded by the Arabian Sea. It covers the southern part of South Canara, the whole of Malabar and Cochin, with numerous settlers in the adjoining parts of Mysore and Nilgiri, and, lastly, the greatest part of Travancore. Outside this territory the language is only spoken by a few settlers.

In South Canara Malayālam is bounded by Tulu. In Coorg it meets Kudagu, and its eastern neighbours are Kanarese and Tamil.

Like the rest of the literary Dravidian languages Malayālam has two different forms, one used in old literature, and the other the colloquial form of speech. The literary dialect is still more closely connected with Tamil than the colloquial language. The principal point of difference from Tamil is the greater proportion of Sanskrit loan words. While Tamil has the smallest admixture of such foreign elements among all literary Dravidian languages, Malayālam is the most Sanskritized of them all, and even admits the conjugational forms of that language. Some productions of educated authors have been described as 'pure Sanskrit connected or concluded by a few words in Malayālam,' just as we have Hindōstānī books written almost entirely in Persian.

The colloquial language differs slightly according to locality, but we have no information about the existence of definite Malayālam dialects. Yerava has been returned as such a form of speech from Coorg, and the figures for that dialect have, therefore, been added to those returned for Malayālam. It is, however, possible that Yerava is in reality identical with Yerukaḷa, which has been dealt with above as a dialect of Tamil.

According to the reports of the Censuses of 1891 and 1901 Malayālam was spoken as  
Number of speakers. a home language in the following districts :—

	Census of 1891.	Census of 1901.
South Canara . . . . .	191,696	217,856
Malabar . . . . .	2,481,974	2,624,263
Travancore . . . . .	2,079,271	2,420,049
Cochin . . . . .	641,738	715,847
Nilgiris . . . . .	8,775	4,759
Coorg . . . . .	11,299	14,039
Mysore . . . . .	1,500	3,121
<b>TOTAL</b> . . . . .	<b>5,419,253</b>	<b>5,993,934</b>

Malayālam was, to a small extent, spoken outside the territory where it is a vernacular.  
The figures given in the Census reports of 1891 and 1901 were as follows :—

	Census of 1891.	Census of 1901.
Andamans and Nicobars . . . . .	...	36
Baluchistan . . . . .	...	2
Bengal Presidency . . . . .	...	67
Berar . . . . .	...	11
Bombay Presidency . . . . .	...	1,208
Burma . . . . .	...	324
Central Provinces . . . . .	...	12
Madras Presidency . . . . .	2,696	7,267
North-Western Frontier . . . . .	...	46
Punjab . . . . .	...	5
United Provinces . . . . .	...	13
Hyderabad . . . . .	1,243	31
<b>TOTAL</b> . . . . .	<b>4,139</b>	<b>9,022</b>

Yerava was returned as the dialect of 2,587 and, in 1901, 13,175 individuals in Coorg.  
By adding all these figures we arrive at the following total for Malayālam :—

	Census of 1891.	Census of 1901.
Spoken at home by . . . . .	5,419,253	5,999,934
Spoken abroad by . . . . .	4,139	9,022
Yerava . . . . .	2,587	13,175
<b>TOTAL</b> . . . . .	<b>5,425,979</b>	<b>6,022,131</b>

According to Dr. Gundert, the history of Malayālam literature commences with the  
Literature. Rāmcharita (13th or 14th century). Before that time the lan-  
guage had been used in a few inscriptions. The oldest Mala-  
yālam literature imitated Tamil poetry, and not Sanskrit. Later the literary productions  
of the Malayālam country came under the spell of the sacred tongue of Aryan India, and  
the great Sanskrit epics were translated. The classical epoch of Malayālam literature begin  
with Tuñjattu Eṛuttachchhan (17th century) who is said to have introduced the modern  
alphabet. He translated the Mahābhārata and some of the Purāṇas. Towards the end  
of the 18th century we find Kuñjan Nambiar, the author of several comedies and songs,  
and perhaps also of some translations from the Sanskrit, such as the Pañchatantra, the  
Nañacharita, etc.

Malayālam literature further comprises several folk songs and folk tales, the historical work *Kēraḷōtpatti*, some medical works, etc.

Tipu's invasion dealt a fatal blow to Malayālam poetry, and in modern times European missionaries and their native converts have been the principal supporters of the vernacular literature of the Malayālam country. For further details the student is referred to the works mentioned under authorities below.

There is no reference to the Malayālam language in old Sanskrit literature. It was included in the *Drāviḍa bhāshā*, i.e., Tamil, of Kumārila Bhaṭṭa, and did not in fact branch off from that language till a later period. The oldest mention of Malayālam as a separate form of speech seems to be found in Fernão Lopez de Castanheda's *Historia do descobrimento e conquista da India*. Coimbra, 1551-1561. We here read, Vol. ii, p. 78, 'A lingua dos Gentios de Canara e Malabar.' See Colonel Yule's *Hobson-Jobson*, under the heading Malabar, where another reference is quoted, taken from A de Gouvea's *Jornada do Arcebispo de Goa, D. Frey Aleixo de Menezes*. Coimbra, 1606.

#### Authorities.

A Portuguese grammar with a Malayālam vocabulary was published in 1733. See the list of authorities given below. Portuguese and Italian missionaries are stated to have completed a Malayālam dictionary in 1746, based on materials accumulated in the 17th, perhaps even in the 16th, century.

The German Jesuit Johann Ernst Hanleden, who died in 1732, is stated by Fra Paolino to have written a 'Malabar' grammar, which does not seem to have been printed. Other grammars were written by Pater Clemens, Rome, 1784, and by Robert Drummond, Bombay, 1799, and in 1781 J. Adam Cellarius published some notes on the language. Compare below. In modern times several works on the language have been published, among which Dr. Gundert's grammar is *facile princeps*. This admirable book is, however, written in Malayālam, and a scientific grammar of the language in a European form of speech is not as yet forthcoming.

The Malayālam alphabet was described in Clemens Peanius' *Alphabetum Grandonico-Malabaricum Samscrudonicum*, Rome, 1772.

The first printed book in Malayālam seems to have been the *Symbolum Apostolicum*, printed in 1713 at an unknown place. Clemens Peanius issued a catechism in 1772, and specimens of the language were afterwards given by Hervas and others. See the list printed below. The Old Testament in Malayālam appeared at Cottayam in 1839-41.

The list of authorities which follows is by no means complete. It only registers some of the principal works dealing with Malayālam:—

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- CLEMENS PEANIUS,—*Compendiaria legis explicatio omnibus Christianis scitu necessaria, Malabarico idiomate.* Romae, 1772.
- CELLARIUS, JO. ADAM,—*Bemerkungen über die Sprache, Wissenschaften und Künste der Malabaren.* Batavische Verhandelingen, 1781, Part iii.
- CLEMENS DE JESU,—*Grammatica Malabara.* Romae, 1784.
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- ALTER, FRANZ CARL,—*Über die Samskrāmische Sprache.* Wien, 1794.
- DRUMMOND, ROBERT,—*Grammar of the Malabar Language.* Bombay, 1799.
- ADELUNG, JOHANN CHRISTOPH,—*Mithridates oder allgemeine Sprachenkunde mit dem Vater Unser als Sprachprobe in bey nahe fünfhundert Sprachen und Mundarten.* Four volumes. Berlin, 1806-1817. Notes on Malayālam, with account of older works, Vol. i, pp. 209 and ff.; Vol. iv, pp. 68 and ff.
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- HODGSON, B. H.—*Aborigines of Southern India.* *Journal of the Asiatic Society of Bengal*, Vol. xviii, Part i, 1849, pp. 350 and ff. Reprinted in *Miscellaneous Essays relating to Indian Subjects*, Vol. ii, London, 1880, pp. 152 and ff. Vocabularies by W. Elliot, on pp. 352 and ff., on pp. 154 and ff., respectively.
- ARBUTHNOTT, A. J.—*Malayalam Selections with Translations, Grammatical Analysis and Vocabulary.* Cottaayam, 1851.
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- First Malayalim Translator. A Course of fifty Lessons, with a Vocabulary.* Third edition. Mangalore, 1867.
- A Vocabulary of English and Malayalim words.* Cottaayam, 1868.
- Malabarico-Latina Grammatica.* Cochin, 1868.
- MATTHAN, REV. GEORGE,—*Malayālam Grammar.* I have not seen the correct title of this book, which is written 'in the language itself', and was printed in 1868.
- GUNDEBT, REV. H.—*A Grammar of the Malayālam Language.* Mangalore, 1868. Written in Malayālam.
- BEUTTLER, REV. J. S.—*English and Malayalim Text Book (for Natives).* Cottaayam, 1869.
- English and Malayalam School Dictionary.* Mangalore, 1870.
- Malayalam and English School Dictionary.* Mangalore, 1870.
- CAMPBELL, SIR GEORGE,—*Specimens of Languages of India.* Calcutta, 1874. Malayālam on pp. 44 and ff.
- GUNDEBT, REV. H.—*A Malayalam and English Dictionary.* Mangalore, 1872.
- Malayalam and English Vocabulary.* Tellicherry, 1877.
- GOVINDA PILLAY,—*History of the Malayalam Language and Literature, in Malayalam.* 1881. The title has been taken from Mr. Frohnmeyer's Grammar.
- [SIKEMIER, W., AND C. WATBA],—*A Polyglott Vocabulary, English, German, Canarese, Tulu and Malayalam, containing 1,600 of the most useful words of the Language classified under practical*

headings and printed in parallel columns both in the Vernacular and in Roman Letters. Mangalore, 1880.

GRENE's *Glossary of Words and Phrases relating to the Land Tenures and Land Assessments of Malabar, with notes and etymological headings.* (Edited, with a prefatory note, by W. Logan.) Madras, 1882. Reprinted in W. Logan, *Malabar*. Madras, 1887. Vol. ii, Appendix 25.

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FROHMEYER, L. J.,—*A Progressive Grammar of the Malayalam Language for Europeans.* Mangalore, 1889.

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*Panchatantram edited in Malayalam with notes and vocabulary, by L. Garthwaite.* Mangalore, 1897.

T. K. KRISHNA MENON,—*Notes on Malayalam Literature.* *Journal of the Royal Asiatic Society*, 1900, pp. 763 and ff.

There are two alphabets used in writing Malayālam. The old character, the so-called *Vatteṟuttu*, is still used by the Mappiḷlas of North Malabar. A form of this alphabet, the so-

Written character.

called *Kōḷeṟuttu*, is used for keeping records. The modern Malayālam alphabet is called *Ārya-eṟuttu*, and it was introduced by Tuñjattu Eṟuttachchan in the 17th century. It contains signs for all the sounds occurring in Sanskrit, and is, accordingly, much more complete than the Tamil character. The large proportion of Sanskrit words in Malayālam made the introduction of such an alphabet necessary. In real Malayālam words, however, only those signs are used which also occur in the Tamil alphabet.

The modern alphabet consists of the following signs:—

VOWELS.

അ a; ആ ā; ഇ i; ഐ or ഇയ ē; ഉ u; ഉയ ū; ഋ ru; ൠ rū; എ e; ഐ ē; ഒ o; ഓ ō; ഐ ei; ഔ au.

CONSONANTS.

ക ka;	ഖ kha;	ഗ ga;	ഘ gha;	ങ ṅa;
ച cha;	ഛ chha;	ജ ja;	ഝ jha;	ഞ ṅa;
ട ṭa;	ഠ ṭha;	ഡ ḍa;	ഢ ḍha;	ണ ṇa;
ത ta;	ഥ tha;	ദ da;	ധ dha;	ന na;
പ pa;	ഫ pha;	ബ ba;	ഭ bha;	മ ma;
യ ya;	ര ra;	ല la;	വ va;	
ശ śa;	ഷ ṣha;	സ sa;	ഹ ha;	
ഴ ṛa;	ള ḷa;	റ ṛa.		

The forms of the vowels given above are only used as initials. Secondary forms are used to denote a vowel which follows a consonant. These secondary signs are as follows:—

*a* (not marked); *ā* ള; *i* ി; *ī* ി̄; *u* ള, ള, or ള; *ū* ള, ള, or ള; *ru* ള; *e* റെ; *ē* റേ; *o* റൊ; *ō* റോ; *ei* റൈ; *au* റൗ.

Thus, *ക* *ka*; *കാ* *kā*; *കി* *ki*; *കീ* *kī*; *കു* *ku*; *കൂ* *kū*; *കുറു* *kuru*; *കെ* *ke*; *കേ* *kē*; *കൊ* *ko*; *കോ* *kō*; *കൗ* *kau*.

It is only the signs of *u* and *ū* that present any difficulty.

*U* takes the following forms:—

൧ after *k* and *r*; thus, *കു* *ku*.

൨ after *g*, *chh*, *j*, *t*, *bh*, *ś*, and *h*; thus, *കു* *gu*; *കു* *tu*.

൦ after *ṅ* and *ṇ* and under all other consonants. Thus, *കു* *nu*; *കു* *ṅu*.

With *ū* are formed *കൂ* *kū*; *കൂ* *rū*; *കൂ* *nū*; *കൂ* *khū*, and so on.

The short *a* is inherent in every consonant which is not combined with the sign of any other vowel. The absence of every vowel after the consonant is indicated as follows,— *ക* *k*; *ക* *n*; *ക* *ṅ*; *ക* *r*; *ക* *l*.

Note *ക* *l*; *ക* *r*; *ക* *y*; *ക* *m*.

When two or more consonants are put together without any intervening vowel they are combined into one compound letter or written above each other. Some consonants alter their shape when thus combined. The principal cases are as follows:—

*y* becomes *യ*; *r* *ര*; *l* *ല*; *v* *വ*, when immediately preceded by another consonant. When *r* is the first of two or more consonants it is written as a short vertical stroke above the line. Thus, *കു* *kya*; *കു* *kra*; *കു* *kla*; *കു* *kva*; *കു* *rkla*.

Some of the most frequently used compound consonants where the component parts have been more or less altered are as follows:—

*ക* *kka*; *ക* *ṅga*; *ക* *nna*; *ക* *chcha*; *ക* *nja*; *ക* *nna*; *ക* *nḍa*; *ക* *ta*; *ക* *tna*; *ക* *dda*; *ക*, *ക* *nda*; *ക* *nna*; *ക* *mna*, and so forth.

The numeral figures are as follows:—

൧	൨	൩	൪	൫	൬	൭	൮	൯	൦
1	2	3	4	5	6	7	8	9	0

Malayālam pronunciation in most points agrees with Tamil. Thus double *rr* is pronounced *tt*, *nr* sounds *nd*, and *y* is often vulgarly substituted for *r*; hard and soft consonants interchange as in Tamil; final consonants are often doubled before a following vowel, and so forth. Compare *mārram*, i.e., *māttam*, change; *ninre*, i.e., *nānde*, thy; *maṛa*, vulgarly *maya*, rain.

Grammar.

As in Tamil, no word can end in a mute consonant, a very short vowel being added. This vowel usually has the form *u*. In Cochin and among the Syrian Christians this sound is more like an *a*, and in Northern Malayālam it is so short that it is not usually written.

The principal points in which Malayālam differs from Tamil are the absence of personal terminations of verbs and the larger amount of Sanskrit loan-words. The first attempts in Malayālam poetry were, as has already been remarked, imitations of Tamil. The influence of Sanskrit only got the upper hand at a later period, and has especially been strong during the last two hundred years.

Old Malayālam uses personal terminations in the conjugation of verbs as in Tamil. The following occur :—

Sing. 1, *ēn*; 2, *ā*; 3 m., *ān*, 3 f., *āl*.

Plur. 1, *ōm*; 2, (*īr*); 3 m. and f., *ār*.

Thus, *cheyyunnēn*, I do; *cheyyunnāl*, she does, and so forth. The third person neuter and the second person plural are rarely used.

The personal terminations began to be dropped after the thirteenth century, and by the end of the fifteenth century they had gone wholly out of use. Remains are, however, said to be found on the Laccadives and among the Moplahs of South Canara. Compare the remarks on the personal terminations in general, in the introduction to the Dravidian Family, pp. 294 and ff.

When the preceding remarks are borne in mind, it is hoped that the short sketch of Malayālam grammar which follows will enable the student to read and understand the Malayālam version of the Parable of the Prodigal Son which will be found on pp. 358 and ff. It has been taken from the text published by the Madras Auxiliary Bible Society in 1884. A list of Standard Words and Phrases, compiled from Sir George Campbell's Specimens and Mr. Frohnmeyer's Grammar, will be found on pp. 647 and ff.

For further details the student is referred to the works quoted under Authorities.





MALAYĀLAM SKELETON GRAMMAR.

I.—NOUNS.—Gender.—Men and gods are masculine; women and goddesses feminine; other nouns are neuter.  
 Number.—The suffix of the plural is *al*, after *ā, ī, ū, ē, ēi, ēl*. Plurals ending in the suffix *gal* become *āgal*. Nouns denoting rational beings also form their plural in *ā, e, i, u, ē, ēi, ēl*, as *āvāgal* or *āvāḷ* (company).

Case.—

	Masculine or base.	Feminine or base.	Plural in <i>ā, ī, ū, ē, ēi, ēl</i> .	Plural ending in <i>gal</i> or base.	Plural ending in <i>gal</i> or base.
Nom.	<i>avān, son.</i>	<i>avāḷ, daughter.</i>	<i>āvān, āvāḷ.</i>	<i>āvān, āvāḷ.</i>	<i>āvān, āvāḷ.</i>
Acc.	<i>avān.</i>	<i>avāḷ.</i>	<i>āvān.</i>	<i>āvāḷ (in).</i>	<i>āvān, āvāḷ.</i>
Inst.	<i>avānīl.</i>	<i>avāḷil.</i>	<i>āvānīl.</i>	<i>āvāḷil.</i>	<i>āvānīl, āvāḷil.</i>
Dat.	<i>avānān.</i>	<i>avāḷil.</i>	<i>āvānān.</i>	<i>āvāḷil.</i>	<i>āvānān, āvāḷil.</i>
Gen.	<i>avānan.</i>	<i>avāḷil.</i>	<i>āvānan.</i>	<i>āvāḷil.</i>	<i>āvānan, āvāḷil.</i>
Loc.	<i>avānīl.</i>	<i>avāḷil.</i>	<i>āvānīl.</i>	<i>āvāḷil.</i>	<i>āvānīl, āvāḷil.</i>
Plur.	<i>āvāḷ.</i>	<i>āvāḷil.</i>	<i>āvāḷ.</i>	<i>āvāḷil.</i>	<i>āvāḷ, āvāḷil.</i>

II.—PRONOUNS.

	I	We (inclus.)	We (exclus.)	Thou.	You.	Self.	
						Sing.	Plur.
Nom.	<i>ān.</i>	<i>nān, or nannal, etc.</i>	<i>nānāḷ.</i>	<i>nī.</i>	<i>nīnāḷ.</i>	<i>nī.</i>	<i>nānāḷ, nānāḷ.</i>
Acc.	<i>enne.</i>	<i>nann.</i>	<i>nānāḷe.</i>	<i>nīnn.</i>	<i>nīnāḷe.</i>	<i>nann.</i>	<i>nānāḷe.</i>
Dat.	<i>enikk.</i>	<i>nannikk.</i>	<i>nānāḷikk.</i>	<i>nīnikk.</i>	<i>nīnāḷikk.</i>	<i>enikk.</i>	<i>nānāḷikk.</i>
Gen.	<i>enge.</i>	<i>nannuḷ.</i>	<i>nānāḷuḷ.</i>	<i>nīnge.</i>	<i>nīnāḷuḷ, nīnāḷe.</i>	<i>en(u), enn(u).</i>	<i>nānāḷ(u)ḷ.</i>

	He.	She.	It.	They.	
				Mas. & fem.	Neut.
Nom.	<i>avan.</i>	<i>avaḷ.</i>	<i>adu.</i>	<i>avur.</i>	<i>aru.</i>
Acc.	<i>avane.</i>	<i>avaḷe.</i>	<i>adine.</i>	<i>avare.</i>	<i>arave.</i>
Dat.	<i>avannu.</i>	<i>avaḷkk.</i>	<i>adinnu.</i>	<i>avarkku.</i>	<i>arekku.</i>
Gen.	<i>avange.</i>	<i>avaḷuḷ.</i>	<i>adinge.</i>	<i>avaruḷ.</i>	<i>aravuḷ.</i>

In the same way *iran*, this; *iran*, which; *ir*, who; *ir* masc. and fem., as *avur*.—Pronominal adjectives are *nī*, that; *nī*, this; *ē*, which; *ē*. They are indeclinable.

**III.—VERBS.**—There are no personal terminations.

The suffixes of the principal parts are, present *unnu* ; past *du* and *i*, future *um*.

The suffix *i* of the past is used in bases consisting of one long syllable or of two syllables, short or long. Thus, *ākkunnu*, I make, past *ākki*. The suffix *du* is often changed under the influence of the preceding sounds. It occurs as *tu*, *tu*, *ru*, *ru*, *nu*, *nu*, and *nūu*. Verbs which form their present in *kkunnu* preceded by a palatal vowel (*i*, *e*, *ē*, and *ei*), take *chēku* in the past ; thus, *adikkunnu*, I strike, past *adichēku*.

**A.—Regular Verbs—**

**Infinitive**, *nalgēs*, to give ; *cheyga* or *cheyya*, to do. **Negative**, *nalgāyga*, *cheyyāyga*.

**Relative participles**.—Present *nalgunna*, *cheyyunna* ; Past *nalgiya*, *cheyda* ; Future *nalgum*, *cheyyum* ; **Negative** *nalgālla*, *cheyyālla*.

**Future Verbal participlo**.—*Nalguein*, *cheyrān*.

**Conjunctive participle**.—*nalgi*, *cheydu* ; **Negative** *nalgāde*, *cheyyāde*.

**Present tense**.—*nalgunnu*, *cheyyunnu*.

**Past tense**.—*nalgi*, *cheydu*.

**Future**.—*nalgum*, *cheyyum*.

**Imperative**.—*nalgu* or *nalguga*, plural *nalguein* ; *cheyi* or *cheyga*, plural *cheyvin*.

The future verbal participle is often used as an infinitive of purpose. It is formed by adding *ppān* in verbs which form their present in *kkunnu*. The same verbs add *ppin* in the plural imperative ; thus, *irikkunnu*, I stay, *irippin*, stay ye, *rārkunnu*, I dwell, *rāppin*, dwell ye.

A negative tense, formed from the base by adding *ā*, is seldom used ; e.g. *vāhāā*, it is not wanted.

**B.—Irregular Verbs—**

Base.	Present.	Past.	Future.
<i>-āga</i> , to, become.	<i>āgunnu</i> .	<i>āyi</i> .	<i>āgum</i> .
<i>-pā</i> , to go.	<i>pāgunnu</i> .	<i>pāyi</i> .	<i>pāgum</i> .
<i>-vā</i> , to come.	<i>vāgunnu</i> .	<i>vānnu</i> .	<i>vāgum</i> .

*Uṅḍa*, to be, to exist, has a present *uṅḍu*. Other tenses are formed by adding *āgunnu* ; thus, *uṅḍāyi*, was ; *uṅḍāgum*, will be.

**C.—Auxiliaries.**—The negative copula is *alla*. *Illu*, does not exist, is added to the various tenses ; thus, *aran pārkunnilla*, he does not live ; *nān konḍu-vānn-illa*, I have not brought.

*Vēnam*, it is wanted, negative *vāpāā*, is added to the base or the infinitive ; thus, *vā-ēnam*, you must come ; *kānikk-ēṅḍā*, don't show. *Aruda* is used in the same way as *vāhāā* ; thus, *pāg-aruda*, you must not go.

*Ālum* means ' please ' and is added to the conjunctive participle ; thus, *pāyālum*, please go.

**Passive Voice**.—Formed by adding *peḍuga* or *paḍuga*, to suffer, to the infinitive. Thus, *kāṅa-ppēḍunnu*, is seen ; *kāṅa-ppēḍu*, was seen.

**Causative Verbs**.—Formed by adding the suffixes *tu*, present *ttunnu* ; *i*, *vi*, or *ppi*, present *ikkunnu*. Thus, *iru-ikkunnu*, sits ; *iruttunnu*, causes to sit ; *adikkunnu*, strikes, *adippikkunnu*, causes to strike. Other causatives are formed by hardening the final consonant of intransitive bases. Thus, *āgunnu*, becomes ; *ākkunnu*, makes.

# DRAVIDIAN FAMILY.

## MALAYĀLAM.

ഒരു മനുഷ്യനു രണ്ടു മക്കൾ ഉണ്ടായിരുന്നു. അതിൽ ഇളയവൻ അപ്പനോടു, അപ്പാ, വസ്തുക്കളിൽ എനിക്കു വരേണ്ടുന്ന പങ്കു തരേണമേ, എന്നു പറഞ്ഞു; അവനും മുതലിനെ അവക്കു പകുതി ചെയ്തു. ഏറെ നാൾകഴിയും മുമ്പെ ഇളയ മകൻ സകലവും സ്വരൂപിച്ചുകൊണ്ടു ദുരഭിമാനത്തോടെ യാത്രപോയി അവിടെ ഒന്നടപ്പായി ജീവിച്ചു തന്റെ വസ്തു നാനാവിധമാക്കിക്കളഞ്ഞു. എല്ലാം ചെലവഴിച്ച ശേഷം ആ ദേശത്തിൽ കഠിന ക്ഷാമം ഉണ്ടായിട്ടു അവന്നു മടു വന്നു തുടങ്ങി. എന്നാറെ അവൻ പോയി ആ ദേശത്തിലേ പെരുന്മാരിൽ ഒത്തത്തനോടു പററിക്കൊണ്ടു ആയവൻ അവനെ തന്റെ നിലങ്ങളിൽ പന്നികളെ മേപ്പാൻ അയച്ചു. പന്നികൾ തിന്നുന്ന മരപ്പയറു കൊണ്ടു തന്റെ വയറു നിറപ്പാൻ അവൻ ആഗ്രഹിച്ചു എങ്കിലും ആരും അവന്നു കൊടുത്തില്ല. അപ്പോൾ ബുദ്ധി തെളിഞ്ഞിട്ടു അവൻ പറഞ്ഞു, എന്റെ അപ്പന്റെ എത്ര കൂലിക്കാർ അപ്പം തിന്നു ശേഷിപ്പിക്കുന്നുണ്ടു, ഞാനോ വിശപ്പുകൊണ്ടു നശിച്ചുപോകുന്നു. ഞാൻ എഴുന്നീറ്റു എന്റെ അപ്പന്റെ അടുക്കലേക്കു പോയി അവനോടു, അപ്പാ, ഞാൻ സ്വഗ്ഗ്ത്തോടും നിന്നോടും പാപം ചെയ്തു, ഇനി നിന്റെ മകൻ എന്നു വിളിക്കപ്പെടുവാൻ യോഗ്യനല്ല, നിന്റെ കൂലിക്കാരിൽ ഒത്തത്തനെപോലെ എന്നെ ആക്കിക്കൊള്ളേണമേ, എന്നു പറയും. എന്നിട്ടു എഴുന്നീറ്റു തന്റെ അപ്പന്റെ അടുക്കലേക്കു പോയി; അവൻ ദുരന്തമുള്ളപ്പോൾ തന്നെ അപ്പൻ അവനെ കണ്ടു കരളലിഞ്ഞു. ദാടിമൂന്നു അവന്റെ കഴുത്തിൽ കെട്ടിപ്പിടിച്ചു അവനെ ചുമിച്ചു. മകൻ അവനോടു, അപ്പാ; ഞാൻ സ്വഗ്ഗ്ത്തോടും നിന്നോടും പാപം ചെയ്തു, ഇനി നിന്റെ മകൻ എന്നു വിളിക്കപ്പെടുവാൻ യോഗ്യനല്ല, എന്നു പറഞ്ഞു. എന്നാറെ അപ്പൻ തന്റെ ദാസരോടു, വേഗം മേലുരമായ അങ്കി കൊണ്ടുവന്നു ഇവനെ ഉടുപ്പിപ്പിൻ, കൈക്കു മോതിരവും കാലുകൾക്കു ചെരിപ്പുകളും ഇടുവിപ്പിൻ. നാം ഭക്ഷിച്ചു ആനന്ദിക്ക. ഈ എന്റെ മകൻ മരിച്ചവനായിരുന്നു തിരികേ ഉയിർത്തു, കാണാതെ പോയവനായിരുന്നു, കണ്ടുകിട്ടുകയും ചെയ്തുവല്ലോ, എന്നു പറഞ്ഞു. അവൻ ആനന്ദിച്ചു തുടങ്ങി.

എന്നാൽ അവന്റെ ദുരന്തമകൻ വയലിൽ ആയിരുന്നു, ആയവൻ വന്നു വീട്ടിനോടു അടുത്തപ്പോൾ വാദ്യവും നൃത്തഘോഷങ്ങളും കേട്ടു, ബാല്യക്കാരിൽ ഒത്തത്തനെ വിളിച്ചു, ഇതെന്തു എന്നു ചോദിച്ചു. അവൻ അവനോടു പറഞ്ഞു, നിന്റെ സഹോദരൻ വന്നു, നിന്റെ അപ്പൻ അവനെ സൗഖ്യത്തോടെ കിട്ടിയതുകൊണ്ടു വിരുന്നുകഴിച്ചു. അപ്പോൾ അവൻ കോപിച്ചു അകമ്പുകവാൻ മനസ്സില്ലാഞ്ഞു; എന്നിട്ടു അപ്പൻ പുറത്തുവന്നു, അവനോടു അപേക്ഷിച്ചു. എന്നാറെ അവൻ അവനോടു, കണ്ടാലും ഇത്രവർഷമായി ഞാൻ നിന്നെ സേവിക്കുന്നു, നിന്റെ കല്ലന ഒരു നാളും ലംഘിച്ചതുമില്ല; എന്നാൽ എന്റെ ചങ്ങാതികളുമായി ആനന്ദിക്കേണ്ടതിന്നു നീ ഒരിക്കലും എനിക്കു ഒർ ആട്ടിൻകുട്ടി തന്നിട്ടില്ല. വേഗ്രമാരോടു കൂടി നിന്റെ ദൂതൻ തിന്നുകളഞ്ഞ ഈ നിന്റെ മകൻ വന്നപ്പോഴെക്കോ അവന്നായി വിരുന്നുകഴിച്ചുവല്ലോ, എന്നു ഉത്തരം ചൊല്ലി. അപ്പോൾ അവൻ അവനോടു പറഞ്ഞു, മകനേ, നീ എപ്പോഴും എനോടു കൂടെ ആകുന്നുവല്ലോ; എനിക്കുള്ളതു എല്ലാം നിന്റേതല്ല ആകുന്നു. എന്നാൽ ഈ നിന്റെ സഹോദരൻ മരിച്ചവനായിരുന്നു, തിരികേ ഉയിർത്തു; കാണാതെ പോയവനായിരുന്നു, കണ്ടുകിട്ടിയിരിക്കയാൽ നാം ആനന്ദിച്ചു സന്തോഷിക്കേണ്ടതല്ലോ ആകുന്നു.

[ No. 13.]

## DRAVIDIAN FAMILY.

MALAYĀLAM.

## TRANSLITERATION AND TRANSLATION.

Oru manushyanu raṇḍu makkaḷ uṇḍ-āy-irunnu. Adil ilayavan  
*One man-to two sons having-become-were. That-in the-younger*  
 appanōḍu, 'appā, vastu-kkaḷil enikku var-ēṇḍunna paṅgu tar-ēṇam-ē,'  
*the-father-to, 'father, goods-in me-to coming share give-should,'*  
 ennu paraṇṇu, avan-um mudaline avarkku pagudi-cheydu. Ere  
*having-said said, he-and property them-to share-made. Many*  
 nāl kaṇṇiyum mumba ilaya magan sakalavum svarūpiechhu-koṇḍu  
*days passing before younger son all having-collected-for-himself*  
 dūra dēṣattēkku yātra pōyi aṇḍe durnnadapp-āyi jivichehu  
*far country-to journey having-gone there bad-conduct-becoming having-lived*  
 taṇre vastu nānāvidham ākki-kkaḷaṇṇu. Ellām chelavarāiechha śēṣham ā  
*his property in-various-ways made-wasted. All spent after that*  
 dēṣattil kaḷhina kshāmam uṇḍāy-iṭṭu avannu muṭṭu vanṇu tudaṇṇi.  
*country-in secrete famine having-become him-to want coming began.*  
 Ennāre avan pōyi ā dēṣattil-ē pauranmāril oruttanōḍu  
*Then he having-gone that country-in-being citizens-among one-with*  
 parri-kkoṇḍu āy-avan avane taṇre nilaṇṇaḷil pannigale mēypān  
*joining-himself having-become-he him his fields-in pigs to-feed*  
 ayaichhu. Pannigaḷ tinnunna marappayaṇṇu koṇḍu taṇre vayarū nireppān  
*sent. Pigs eating husk taking his belly to-fill*  
 avan āgrahichehu eṅgilum ār-um avannu koḍutt-illa. Appōḷ buddhi  
*he wished though anybody him-to gave-not. Then sense*  
 telinṇiṭṭu avan paraṇṇu, 'eṇṇe appanre etra kūlikkāṇṇu appam  
*having-cleared he said, 'my father-of how-many servants bread*  
 tinnu śēṣhippikkunn-uṇḍu nān-ō viṣappu koṇḍu naṣiechhu-pōgunnu.  
*having-eaten saving-are I-but hunger taking perishing-go.*  
 Nān eṇṇiṇṇu eṇṇe appanre aḍukkalēkku pōyi avanōḍu, "appā, nān  
*I having-arisen my father's presence-to going him-to, "father, I*  
 svarggattōḍ-um ninnōḍ-um pāpam cheydu. Ini ninre magan ennu  
*heaven-to-and thee-to-and sin did. Hereafter thy son saying*  
 viḷikka-ppeduvān yōgyan-alla. Ninre kūlikkāṇṇu oruttane pōle enne  
*to-be-called fit-man-am-not. Thy servants-among one like me*  
 ākki-kkoḷḷ-ēṇam-ē," ennu paraṇṇu. Enn-iṭṭu eṇṇiṇṇu  
*having-made-to-take-is-wanted," saying shall-say.' Having-said having-arisen*

tanre appanre aḍukkalēkku pōyi. Avan dūrattull-appōl tannē  
*his father's presence-to went. He far-being-time-at indeed*  
 appan avane kaṇḍu karaḷ-aliññu ōḍi-chchennu avanre karutil ketṭi-  
*the-father him seeing heart-melting running-going his neck-on having-*  
 ppidiōchhu avane chumbichochu. Magan avanōḍu, 'appā, nān  
*attached-seized him kissed. The-son him-to, 'father, I*  
 svarggattōḍ-um ninnōḍ-um pāpam cheydu. Ini ninre magan  
*heaven-to-and thee-to-and sin did. Hereafter thy son*  
 ennu viḷikka-ppēḍuvān yōgyan-um-alla, ennu paraññu. Ennāre  
*saying to-be-called fit-man-at-all-am-not, saying said. But*  
 appan tanre dāsarōḍu, 'vēgam mēl-ttaram-āya aṅgi koṇḍu-  
*the-father his slaves-to, 'quickly high-class-being robe having-taken-*  
 vannu ivane uḍuppippin, keikku mōdirav-um kālugaḷkku gherippu-  
*having-come him dress-ye, hand-on ring-and feet-on shoes-*  
 gaḷ-um iduvippin. Nām bhakshichochu ānandikka. Ī enre magan  
*and put-ye. We eating shall-feast. This my son*  
 marichchavan āy-irunnu, tirigē uyirttu; kāṇāde pōyavan āy-  
*dead-man having-become-is, again revived; not-seeing gone-man having-*  
 irunnu, kaṇḍu-kittu-gayum cheydu-v-allō? ennu paraññu. Avar ānandichochu  
*become-is, seeing-finding made-is-it-not?' saying said. They feasting*  
 tuḍāññi.  
*began.*

Ennāl avanre mūtta magan vayalil āy-irunnu, āy-āvan vannu  
*Now his elder son field-in had-been, having-become-he coming*  
 viṭṭinōḍu aḍutt-appōl vādyav-um nṛitta-ghōshaññal-um ketṭu bālya-kkārīl  
*house-to coming-when music-and dancing-sounds-and hearing servants-among*  
 oruttane viḷichochu, 'id-endu?' ennu chōḍichochu. Avan avanōḍu paraññu,  
*one calling, 'this-what?' saying asked. He him-to said,*  
 'ninre sahōḍaran vannu ninre appan avane saukhyattōḍe kiṭṭiyadu-koṇḍu  
*'thy brother coming thy father him healthy finding-on-account-of*  
 virunnu karichochu.' Appōl avan kōpichochu agam buguvān manass-illāññu,  
*feast made.' Then he getting-angry house to-enter mind-was-not,*  
 enniṭṭu appan purattu vannu avanōḍu apēkshichochu. Ennāre  
*having-said the-father out having-come him-with entreated. But*  
 avan avanōḍu, 'kaṇḍ-ālum, itra varsham-āyi nān ninne  
*he him-to, 'see-please, so-many years-having-become I thee*  
 sēvikkunnu. Ninre kalpana oru nāl-um laṅghichochad-um illa, ennāl  
*serve. Thy order one day-even transgressing-even was-not, but*  
 enre chañnātigal-um-āyi ānandikk-ēṇḍadinnu nī orikkal-um  
*my friends-with-having-become to-feast-wanted-being-for thou once-even*  
 enikku or aṭṭinkuṭṭi tann-iṭṭ-illa. Vēśyamārōḍu kūḍi ninre mudal  
*me-to one kid gavest-not. Harlots-with joining thy property*

tinnu kalañña i ninre magan vaun-appōṛekkō avann-āyi virunnu  
*eating haring-roasted this thy son coming-when him-for feast*  
 kaṛicheluv-allō? ' ennu uttarām cholli. Appōl avan avanōḍu paraññu,  
*madest-is-it-not? ' saying reply spoke. Then he him-to said,*  
 'magan-ē. nī eppōṛ-nm enuōḍu kūḍe āgunnuv-allō? ' enikk-uḷḷadu  
*'son-O, thou always me-with together art-is-it-not? ' me-to-being-that*  
 ellām nūrēdu āgunnu. Ennāl i ninre saḥōḍaran marichohavan āy-  
*all thine is. But this thy brother dead-man had-*  
 irunnu tirigē uyirttu; kāṇāḍo pōyavan āy-irunnu, kaṇḍu-kittiy-irikkayāl  
*become again revived; not-seeing goer had-become, seeing-reaching-being-because*  
 nām ānandichelu santōshikk-ēṇḍad-allō? āgunnu.'  
*we haring-been-merry to-feast-wanted-being-is-it-not? is.'*

## KANARESE.

Kanarese is the language of the north-western part of the Madras Presidency with the adjoining districts. The number of speakers may, roughly, be estimated at ten million people.

The name Kanarese simply means 'the language of Kanara.' Kanara is derived from an older form Kannāḍa or Karnāḍa. This latter word is supposed to mean 'black country' from the Dravidian words *kar*, black, and *nāḍu*, country. This explanation is due to Dr. Gundert, and was adopted by Bishop Caldwell as 'a term very suitable to denote the "black cotton soil," as it is called, of the plateau of the Southern Dekhan.' The Sanskrit form of the word, which occurs as early as the sixth century A.D., in Varāhamihira's *Bṛihat-saṁhitā*, is Karnāṭa or Karnāṭaka, which form seems to be Sanskritized from a Prākṛit Kannāḍa, or Kannāṭa. The word was apparently introduced into North Indian literature through the Paiśāchī Prakrit. It occurs in Sōmadēva's *Kathāsaritśāgara* which is based on an old, now apparently lost, work in Paiśāchī, the *Bṛihat-kathā* of Guṇāḍhya.

The term, according to Bishop Caldwell, was at first a generic denomination of the plateau of the Southern Dekhan. He goes on to remark—

'Karnāṭaka has now got into the hands of foreigners, who have given it a new and entirely erroneous application. When the Muhammadans arrived in Southern India they found that part of it with which they first became acquainted—the country above the Ghauts, including Mysore and part of Telingāna—called the Karnāṭaka country. In course of time, by a misapplication of terms, they applied the same name, the Karnāṭaka, or Carnatic, to designate the country below the Ghauts, as well as that which was above. The English have carried the misapplication a step further, and restricted the name to the country below the Ghauts, which never had any right to it whatever. Hence the Mysore country, which is properly the Carnatic, is no longer called by that name by the English; and what is now geographically termed "the Carnatic" is exclusively the country below the Ghauts, on the Coromandel coast, including the whole of the Tamil country, and the district of Nellore only in the Telugu country. The word Karnāṭaka was further corrupted by the Canarese people themselves into Kannāḍa or Kanara, from which the language is styled by the English "Canarese".'

The two forms *Karṇāṭa* and *Kannāḍa* are both found in Kanarese literature so early as about 1200 A.D. Kannāḍam occurs still earlier, in a Tanjore inscription of the 11th century. There does not seem to be any foundation for Bishop Caldwell's assumption that this latter form is a corruption of the former. It seems to be more probable that Karnāṭa is the Sanskritized form of a Prakrit Kannāḍa, and that this latter is the older one. If it occurred in the original upon which Sōmadēva's work is based, it can only have had the form *Kannāḍa* or *Kannāṭa*, and this form must then have existed in the first centuries of our era.

Kanarese is the principal language of Mysore and the adjoining parts of Coimbatore, Salem, Anantapur, and Bellary. The frontier line thence goes northwards, through the dominions of His Highness the Nizam, as far as Bidar, where it turns almost due west on to about the 78th degree, and, further, southwards so as to include the south-eastern portion of Jat and Daphlapur. Kanarese is also spoken in the extreme south-east of Satara, in Taluka Tasgaon; to some

Name of the Language.

Area within which spoken.

extent in the Aundh State of the Satara Agency; and in the South of Belgaum, and, further to the west, in Kolhapur almost so far west as the town of Kolhapur. The line thence turns southwards following the Ghats to about Honawar, where it goes down to the sea. In North Kanara, Kanarese is the official language all over the district. It is the principal language of South Kanara, with the exception of the southernmost corner. The frontier line thence coincides with the southern frontier of Mysore. Kanarese dialects are also spoken in the Nilgiris, and the language has, lastly, been brought by immigrants to Madura and to the Central Provinces.

Kanarese is bounded on the north and west by Marāthī and its dialect Kōṅkaṇī, on the east by Telugu and Tamil and on the south by Tamil, Kodagu, and Tulu.

Linguistic Boundaries.

The dialectic differences within the Kanarese territory are, to judge from the materials available, comparatively small. The most important dialect is Baḍaga, spoken in the Nilgiris by the so-called Baḍagas or Burghers. It is a more ancient form than ordinary Kanarese, and in several points agrees with the language of old literature. Another Kanarese dialect of the Nilgiri Hills is that spoken by the Kurumbas. It does not seem to differ much from ordinary Kanarese. The same, or a similar, tribe is called Kurumvār in Chanda. Their dialect shows some traces of the influence of the neighbouring Telugu. Other dialectic varieties are apparently unimportant. The pronunciation differs to some extent in Bijapur. The dialect of the Gōlars of the Central Provinces in this respect often agrees with the language of Bijapur. In other cases it has preserved old forms, like the dialect of the Baḍagas.

Dialects.

The bulk of the people whose home-tongue is Kanarese live outside the territory included in the Linguistic Survey. The Census reports of 1891 and 1901 have, therefore, been consulted in order to ascertain the number of speakers. From the various districts of the Bombay Presidency estimates have been forwarded for the use of this Survey, as follows:—

Number of speakers.

	Estimated number.	Census of 1901
Kanara . . . . .	240,000	259,244
Sholapur . . . . .	56,000	51,399
Akalkot . . . . .	38,000	45,427
Satara . . . . .	19,000	14,050
Satara Agency . . . . .	6,500	4,246
Belgaum . . . . .	615,000	648,470
Kolhapur . . . . .	159,000	153,058
Southern Maratha Jaghirs . . . . .	361,500	374,520
Dharwar . . . . .	861,000	916,039
Sawanur . . . . .	10,800	11,793
Bijapur . . . . .	652,939	614,458
<b>TOTAL . . . . .</b>	<b>3,019,739</b>	<b>3,092,704</b>

Kanarese was spoken as a vernacular in the following districts of the Madras-  
Presidency and feudatories:—

	Census of 1891.	Census of 1901.
Cuddapah . . . . .	10,617	8,014
Kurnool . . . . .	8,532	7,164
<b>Carried over . . . . .</b>	<b>19,149</b>	<b>15,178</b>



	Census of 1891.	Census of 1901.
Brought forward	19,149	15,178
Bellary . . . . .	518,585	541,274
Anantapur . . . . .	79,486	89,190
North Arcot . . . . .	31,483	29,599
Salem . . . . .	139,414	153,361
Coimbatore . . . . .	238,114	260,607
Nilgiris . . . . .	14,125	13,219
South Canara . . . . .	213,551	215,395
Sandur . . . . .	7,232	7,098
<b>TOTAL</b>	<b>1,261,139</b>	<b>1,324,921</b>

Kanarese is the principal language of Mysore and is also spoken by many people in His Highness the Nizam's Dominions and in Coorg. By adding the Census figures for all these districts we arrive at the following total of people who speak Kanarese within the territory where it is a vernacular :—

	Census of 1891.	Census of 1901.
Bombay Presidency . . . . .	3,019,739	3,092,704
Madras Presidency . . . . .	1,261,139	1,324,921
Nizam's Dominions . . . . .	1,451,046	1,562,022
Mysore . . . . .	3,655,976	4,044,076
Coorg . . . . .	76,115	76,608
<b>TOTAL</b>	<b>9,464,015</b>	<b>10,100,331</b>

Kanarese has been brought by immigrants to other districts of India. In Madura the Kanarese element is very strong (104,641 in 1891 and 114,091 in 1901), in other districts the language is only spoken by comparatively small numbers of speakers. Local estimates, for the use of this Survey, have been forwarded from Nagpur and Bhandara. The rest of the figures which follow have been supplied from the Census reports.

The number of speakers of Kanarese in those districts where it cannot be considered as the local language were as follows :—

	Census of 1891.	Census of 1901.
Andamans and Nicobars . . . . .	...	282
Assam . . . . .	...	3
Bengal Presidency . . . . .	...	14
Berar . . . . .	...	1,036
Bombay Presidency . . . . .	...	4,621
Burma . . . . .	...	34
Central Provinces . . . . .	1,810	1,233
Madras Presidency . . . . .	200,338	211,401
Punjab . . . . .	...	5
United Provinces . . . . .	...	187
Baroda . . . . .	...	46
Central India . . . . .	...	254
<b>TOTAL</b>	<b>202,148</b>	<b>219,116</b>

By adding these figures to those given above we may estimate the number of speakers of Kanarese as follows :—

	Census of 1891.	Census of 1901.
Kanarese spoken as a vernacular by . . . . .	9,464,015	10,100,331
Kanarese spoken abroad by . . . . .	202,148	219,116
<b>TOTAL</b>	<b>9,666,163</b>	<b>10,319,447</b>

To this total must, finally, be added the number of speakers of the minor Kanarese dialects, as follows :—

	Census of 1891.	Census of 1901.
Kanarese proper . . . . .	9,666,163	10,319,447
Baḍaga . . . . .	30,656	31,223
Kurumba . . . . .	10,399	11,371
Gōlari . . . . .	3,614	3,468
<b>GRAND TOTAL . . . . .</b>	<b>9,710,832</b>	<b>10,368,515</b>

Kanarese literature is known to extend over a considerable period. The oldest specimen of Kanarese is, according to Professor Hultsch, contained in a Greek play preserved in a Papyrus of the second century A.D. The oldest known works go back to at least the tenth century A.D. The origin of Kanarese literature is due to the labours of the Jains, and the first literary works are largely influenced by Sanskrit. Three periods are usually distinguished in Kanarese literature.

#### Literature.

1. *Ancient Kanarese*, from at least the 10th to the middle of the 13th century. The principal productions were scientific works on prosody and grammar, based on Sanskrit originals, sectarian works, and poetical works in a highly artificial style. This literature is written in an old dialect which is said to be quite uniform and to show an extraordinary amount of polish and refinement. It is full of Sanskrit loan-words, and differs from the modern dialect in phonology and inflexional system. The ancient dialect was occasionally also used in literary works at a later period, and such productions are usually included in the ancient literature. Among the principal authors we may mention Pampa, who wrote an *Ādipurāṇa* (A.D. 941); Argaḷa, the author of the *Chandraprabhapurāṇa* (A.D. 1189) and probably also of the *Līlāvatīprabandha* (about A.D. 1200); Nāgavarman, the author of rhetorical works such as the *Kāvyaśālākāṇḍī* and the *Chhandas* (about A.D. 1200); the grammarian Kēśirāja, whose *Śabdamañidarpaṇa* (about A.D. 1225) is the classical Kanarese grammar; Shaḍakshara, the author of the *Rājśēkharavilāsa* (A.D. 1657), the *Vṛishabhēndrovijaya* (A.D. 1671), and the *Śabaraśaṅkharavilāsa* (about A.D. 1680), and others. Almost all the works belonging to this period are written in verse.

2. *Medieval Kanarese*, from the middle of the 13th to the end of the 15th century. The ancient dialect is now changed. The old rules of inflexion and syntax are no longer strictly observed, and new forms are introduced. Some of the sounds of the old language have become obsolete, and many new Sanskrit words are introduced. The dialect continued to be used in several works even after the 15th century. The literature of this dialect is mainly contained in the poetry of the Śaiva and Liṅgāyata sects. It is written in verse. Among the principal works we may mention Sōmēśvara's *Sātaka* (about A.D. 1300); Bhīma's *Basavapurāṇa* (A.D. 1369); Kumāravāsa's *Bhārata* (about A.D. 1508); the *Dāsapadas*, popular songs by 'Kṛishṇa's servants' (from about A.D. 1530); Kumāravālmiki's *Rāmāyaṇa* (about A.D. 1590); Lakshmiśa's *Jaimini-Bhārata* (about A.D. 1760), and so forth.

3. *Modern Kanarese*.—The literature of the modern dialect of Kanarese can be traced back to about the beginning of the 16th century. From that time we find a large proportion of Vaiṣṇava poetry, still mainly written in a dialect which agrees with that of the second period. Prose, also, begins to be developed. We find several adaptations of Sanskrit prose works such as the *Pañchatantra*, the *Fēlālapañcharaṅgī*, etc. The

language of the courts of justice and of the ordinary business life is slightly different and freely borrows from Marāṭhi and Hindōstānī. Abstract, religious, and scientific terms are largely borrowed from Sanskrit, and the phonology and the inflexional system gradually assumes the modern form.

A full account of Kanarese literature cannot be given in this place, Kanarese not being one of the languages properly falling within the scope of the Linguistic Survey. Further information will be found in the works by Messrs. Kittel and R'ce, mentioned under Authorities, below.

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##### A.—EARLY REFERENCES.

It has already been mentioned that Karṇāṭa or Karṇāṭaka occurs as the name of a southern country in Sanskrit literature. According to Colonel Yule's *Hobson-Jobson sub voce Carnatic*, the earliest reference is that in Varāhamihira's *Bṛhat-samhitā* (sixth century A.D.). The mention of the country in Sōmadēva's *Kathāsaritsāgara* (about 1075 A.D.) is probably due to its being mentioned in his source, the Prakrit work of Guṇādhyā, which probably goes back to one of the first centuries A.D. Other early references to the country will be found in the *Hobson-Jobson* under Canara and Carnatic.

The language spoken in the province 'Canarim,' i.e., the plateau above the Ghats, is mentioned in G. B. Ramusio's *Delle Navigazioni e Viaggi*, Vol. i, p. 330 (Venetia, 1613), in a Portuguese summary of Eastern Kingdoms written about A.D. 1535.

Fernão Lopez de Castanheda, who went to Goa in 1528 and died in Portugal in 1559, wrote a *Historia do descobrimento e conquista da India*, which appeared at Coimbra 1551-1561, and is the oldest account of Indian affairs written in modern times. The work was reprinted in Lisbon, 1833, and on p. 78 of the second volume of this edition we find a remark to the effect that the language of the 'Gentoos' is 'Canara.' The numerals and 36 words in Kanarese are given on p. 212 of J. F. Fritz' *Orientalischer und Occidentalischer Sprachmeister*, Leipzig, 1748. Franz Carl Alter published a similar collection of 25 words and the numerals in his *Ueber die Samskrdamische Sprache*, Wien, 1749. Alter's collection was taken from a comparative vocabulary compiled in Russia. The Spanish Jesuit Lorenzo Hervás y Panduro gives 63 Kanarese words in his *Vocabulario poliglotta con prolegomeni sopra più di cl lingue*. Cesena, 1786, pp. 163 and f. A version of the Lord's Prayer in Kanarese, prepared by the Danish missionary Benjamin Schulze, is printed in Johann Christoph Adelung's *Mithridates oder allgemeine Sprachenkunde mit dem Vater Unser als Sprachprobe in bey nahe fünfhundert Sprachen und Mundarten*, Vol. i, Berlin, 1806, pp. 215 and f.

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The alphabet used in writing Kanarese is closely related to the Telugu character.

Written character.

Another alphabet, the so-called Haḷa Kannada or Old Kanarese, is used in Sanskrit inscriptions in the Marāṭha country and does not concern us in the present connexion. It is sufficient to draw attention to its existence. It has nothing to do with the old dialect of Kanarese literature.

The modern Kanarese alphabet consists of the following signs :—

### VOWELS.

ಅ a ; ಆ ā ; ಇ i ; ಈ ē ; ಉ u ; ಊ ū ; ಋ ṛi ;  
ಋ ṛī ; ಎ e ; ಏ ē ; ಒ o ; ಓ ō ; ಐ ai ; ಔ au.

### CONSONANTS.

ಕ ka	ಖ kha	ಗ ga	ಘ gho	ಙ ṅa
ಚ cha	ಛ cha	ಜ ja	ಝ jha	ಞ ṅa
ಟ ṭa	ಠ ṭha	ಡ ḍa	ಢ ḍha	ಣ ṇa
ತ ta	ಥ tha	ದ da	ಧ dha	ನ na
ಪ pa	ಫ pha	ಬ ba	ಭ bha	ಮ ma
ಯ ya	ರ ra	ಲ ṛa	ಲ la	ವ va
ಶ ṣa	ಷ ṣha	ಸ sa	ಹ ha	
ಞ ṅa	ಞ ṅa			

The letters ಋ ṛi, ಋ ṛī, ಙ ṅa, ಞ ṅa, ಣ ṇa, and ಲ la are not used in ordinary Kanarese.

The forms of the vowels given above are those used in the beginning of a word. When subjoined to a consonant the vowels take the following forms :—

a (not expressed) ; ā ॐ ; i ॐ ; ē ॐ ; u ॐ ; ū ॐ ; ṛi ॐ ; e ॐ ; ē ॐ ; ai ॐ ;  
au ॐ ; o ॐ ; ō ॐ ; au ॐ .

Thus, ಕ ka ; ಕಾ kā ; ಕಿ ki ; ಕೀ kī ; ಕು ku ; ಕೂ kū ; ಕೃ krī ; ಕೆ ke ;  
ಕೇ kē ; ಕೈ kai ; ಕೊ ko ; ಕೋ kō ; ಕೌ kau ; ಕಾ pā ; ಕು pu ; ಮಾ mā ; ಮಿ mī ;  
ಮೋ mo ; ಯಾ yā ; ಯಿ yi ; ಯೀ yī ; ಯೋ yo ; ವು vu ; ವೌ vo, etc.

The irregular forms are, as will be seen from the instances, nearly the same as in Telugu.

When two or more consonants come together without any intervening vowel, they are combined in such a way that only the first is written on the line, the other ones

being subjoined under it. Thus, ಪಟ್ಟೆ *paṭṭa*; ತಾಳ್ದು *tāḍu*. The subscribed forms are usually easily recognizable. A few consonants, however, have a separate form when subjoined under another letter, thus:—

<i>Initial.</i>	<i>Secondary.</i>	<i>Initial.</i>	<i>Secondary.</i>
ತೆ <i>ta</i>	—	ಯು <i>ya</i>	ಠ
ನೆ <i>na</i>	೨	ರು <i>ra</i>	ೃ
ಮೆ <i>ma</i>	ಛ	ಲು <i>la</i>	ೞ
		ವೆ <i>va</i>	ಠ

Thus, ಸಮಸ್ತೆ *samasta*; ಪತ್ನಿ *patni*; ಯುಗ್ಮೆ *yugma*; ಹ್ಯಾಗೆ *hyāge*; ಪ್ರಾಣೆ *prāṇa*; ಅಹ್ಲಾದೆ *āhlāda*.

When the first element of a compound letter is *ra*, the sign ಱ *r* is added at the end of the compound; thus, ವರ್ಗ *varga*.

The short vowel *a* is inherent in the initial form of every consonant. It is cut off by placing the sign ಾ on the upper part of the consonant. Thus, ಕ್ ಾ *k*, ಪ್ ಾ *p*, etc.

The sign ಃ called *visarga*, denotes an aspiration. It is only used in Sanskrit words. It is transliterated *h*.

The sign ಂ, called *anusvāra*, *bindu* or *sonne*, is commonly written instead of the class nasals. It is pronounced and transliterated as *ṅ* before gutturals, as *ṅ* before palatals, as *ṅ* before cerebrals, as *n* before dentals, and as *m* before labials. In other cases it is pronounced as an *m* and has been transliterated *m*.

The characters for the numerals are as follows:—

೦	೧	೨	೩	೪	೫	೬	೭	೮	೯	೦
1	2	3	4	5	6	7	8	9	0	

The Kanarese alphabet is strictly phonetical, and the pronunciation of the language therefore calls for only a few remarks.

The vowels are pronounced in the Continental manner. The short final vowel in words such as *maravu*, a tree, is shorter than an ordinary vowel, not having more than about half the ordinary length. In the local dialects short final vowels are often interchanged or dropped altogether.

*E* and *o* are pronounced as *ye* and *wo*, respectively, at the beginning of a word. When the word is closely united with the preceding one, however, the *y* and *w* are dropped.

*Ai* and *au* are only a convenient way of writing *ay* (*ey*) and *avu* (*ava*). They are no proper diphthongs. *Ai* is pronounced as an *ey*.

The *Anusvāra* is written instead of the class nasal before mute consonants. In other cases it is pronounced as an *m*.

When the first part of a compound word ends in a vowel the initial hard consonant of the second component is softened. Thus, *mara-kālu*, wooden leg, becomes *mara-gālu*.

Old Kanarese and the Baḍaga dialect have two cerebral sounds which have disappeared in the modern dialect, viz., *ṛ* and *ḷ*. *Ṛ* has been replaced by *r* and *ḷ*, and *ḷ* by *l*.

There are no certain traces of the harmonic sequence in Kanarese. The final vowel of verbal forms changes, but it is impossible to find any sufficient reason for the fact. Thus, *māḍuttēnc*, I do; *māḍēnu*, I may do.

The accent rests on the first syllable. In compound words a secondary stress is put on the first syllable of the second component.

It is hoped that the short sketch of Kanarese grammar which follows will enable the student to understand the forms occurring in the specimens. For further particulars the works quoted above under Authorities should be consulted.



## KANARESE SKELETON GRAMMAR.

**I.—NOUNS.—Gender.**—Words signifying gods and male human beings are masculine, those denoting goddesses and women are feminine. Other words are neuter. The natural gender may be distinguished by prefixing *gaṅḡu*, male, and *heṅḡu*, female; thus, *gaṅḡu kūsu*, boy; *heṅḡu kūsu*, girl.

**Number.**—Masculine and feminine *a*-bases, and many feminine nouns ending in *i*, *ī*, and *e*, form their plural by adding *aru*; nouns of relationship add *andīru*, other nouns *gaḷu*. Thus, *sēvak-aru*, servants; *strī-yaru*, women; *app-andīru*, fathers; *ūru-gaḷu*, towns. Noto *magu*, child, plural *makkaḷu*. An honorific plural is formed by adding *avaru* to the genitive singular. Thus, *tāyiy-avaru*, mother.

**Declension.**—There is a slight difference between (1) *a*-bases, e.g. *sēvak*, servant, feminine *sēvakḷu*; *mara*, tree; (2) *i*, *ī*, *e*, and *ai*-bases, e.g. *tandē*, father; *kuri*, sheep; (3) *u*-bases, e.g. *guru*, teacher; *ūru*, town.

Sing.							
Nom.	<i>sēvaka(nu)</i> .	<i>sēvakaḷu</i> .	<i>mararu</i> .	<i>tandeyu</i> .	<i>kuriyu</i> .	<i>guruvu</i> .	<i>ūru</i> .
Acc.	<i>sēvakana(nnu)</i> .	<i>sēvakaḷa(nnu)</i> .	<i>mara(vannu)</i> .	<i>tandeya(nnu)</i> .	<i>kuriya(nnu)</i> .	<i>guruvu(nnu)</i> .	<i>ūra, ūrannu</i> .
Dat.	<i>sēvaka(ni)ge</i> .	<i>sēvakaḷige</i> .	<i>marakke</i> .	<i>tandēge</i> .	<i>kurige</i> .	<i>guruvige</i> .	<i>ūrige</i> .
Gen.	<i>sēvakana</i> .	<i>sēvakaḷa</i> .	<i>marada</i> .	<i>tandega</i> .	<i>kuriya</i> .	<i>guruvu, guruvina</i> .	<i>ūra, ūrina</i> .
Plur.		<i>sēvakaru</i> .	<i>maragaḷu</i> .	<i>tandeyandīru</i> .	<i>kurigaḷu</i> .	<i>gurugaḷu</i> .	<i>ūrugalaḷu</i> .

The plural is regularly inflected; thus, *sēvakaru*, of the servants; *ūrugalaḷu*, to the towns.

*Akka*, older sister; *amma*, lady, and *avva*, lady, form their singular by adding *nu*, and suffix *andīru* in the plural; thus, *akkannu*, the sister (case of the object); *ammāndīru*, the ladies.

Postpositions are added to the genitive. Thus, *guruv-inda*, by the teacher; *ūrin-alli*, in the town. *Ōsra*, in order to; *inta*, than, etc., are added to the dative.

Adjectives precede the noun they qualify. Comparison is expressed by adding the postpositions *inta*, than; *alli*, among, etc., to the compared noun. Thus, *avanu nanag-inta doḷḷavannu*, he me-than great; *yellar-alli chikka*, all-among small, smallest.

## II.—PRONOUNS.—There is only one form of the plural of the personal pronoun of the first person.

	I.	Thou.	He.	She.	That.
Sing.					
Nom.	<i>nā(nu)</i> .	<i>nī(nu)</i> .	<i>ava(nu)</i> .	<i>avaḷu</i> .	<i>adu</i> .
Acc.	<i>naṅṅa(nnu)</i> .	<i>ninna(nnu)</i> .	<i>avana(nnu)</i> .	<i>avaḷa(nnu)</i> .	<i>adannu</i> .
Dat.	<i>nanage</i> .	<i>ninage</i> .	<i>avanige</i> .	<i>avaḷige</i> .	<i>adakke</i> .
Gen.	<i>nanna</i> .	<i>ninna</i> .	<i>avana</i> .	<i>avaḷa</i> .	<i>adara</i> .
Plur.					
Nom.	<i>nāvu</i> .	<i>nīvu</i> .		<i>avaru</i> .	<i>avu(gaḷu)</i> .
Acc.	<i>namma(nnu)</i> .	<i>nimma(nnu)</i> .		<i>avara(nnu)</i> .	<i>av(uḷa)annu</i> .
Dat.	<i>namage</i> .	<i>nimage</i> .		<i>avarige</i> .	<i>avugaḷige, avakke</i> .
Gen.	<i>namma</i> .	<i>nimma</i> .		<i>avara</i> .	<i>avugaḷa</i> .

In the same way *tānu*, self (as *nānu*, I); *ivanu*, this (fem. *ivaḷu*, n. *īdu*); *yāvanu*, what man? *yāru*, who (m. and fem., as *avaru*); *iṣṭaru*, so many; *iṣṭu*, so much; numerals; compounds such as *māḍuvannu*, one who makes (fem. *māḍuvavaḷu*, n. *māḍuvadu*); *kariḍu*, a black thing, etc.

*āvanu*, he; *ē-ke*, she, are regular nouns; plural *ātagaḷu*, *ākeyaru*.

*yēnu*, what? acc. *yēnannu*; dat. *yētakke*; gen. *yētara*.

Adjective pronouns are *ā*, that; *ī*, this; *yē*, which? They are not declined.

## III.—VERBS.—First Conjugation.—Verbs ending in *u*; *māḍu*, make.

Infinitives.—*Māḍa*, *māḍalu*, *māḍalikke*.

Verbal participles.—Present, *māḍutta*. Conjunctive, *māḍi*. Negative, *māḍade*.

Relative participles.—Present and Future, *māḍura*. Past, *māḍida*. Negative, *māḍada*.

**Nouns of agency and action.**—Formed by adding the demonstrative pronoun *avanu*, fem. *avaḷu*, n. *adu*, to relative participles. Thus, *māḷuv-avanu*, he who makes; *māḷid-avaḷu*, she who made; *māḷad-avaru*, they who do not make; *māḷuv-adu*, the act of making; *māḷiddu*, the act of having made; negative *māḷaddu*. *Māḷḷḷa* is often used instead of *māḷuvadu*.

	Present.	Past.	1st future.	2nd future.	Negative.	Imperative.
Sing. 1.	<i>māḷuttēne.</i>	<i>māḷido(nu).</i>	<i>māḷuve(nu).</i>	<i>māḷiyēnu.</i>	<i>māḷo(nu).</i>	<i>māḷali.</i>
2.	<i>māḷutti(yē).</i>	<i>māḷidi.</i>	<i>māḷuvi.</i>	<i>māḷi(yē).</i>	<i>māḷo.</i>	<i>māḷu.</i>
3 m.	<i>māḷuttāne.</i>	<i>māḷida(nu).</i>	<i>māḷuva(nu).</i>	<i>māḷiyānu.</i>	<i>māḷa(nu).</i>	} <i>māḷali.</i>
3 f.	<i>māḷuttāje.</i>	<i>māḷidaḷu.</i>	<i>māḷuvaḷu.</i>	<i>māḷiyāḷu.</i>	<i>māḷaḷu.</i>	
3 n.	<i>māḷuttade.</i>	<i>māḷitu.</i>	<i>māḷuvaḍu.</i>	<i>māḷiṭu.</i>	<i>māḷaḍu.</i>	
Plur. 1.	<i>māḷuttēve.</i>	<i>māḷidevu.</i>	<i>māḷuvevu.</i>	<i>māḷiyēvu.</i>	<i>māḷevu.</i>	} <i>māḷali.</i>
2.	<i>māḷuttiri.</i>	<i>māḷidiri.</i>	<i>māḷuviri.</i>	<i>māḷiri.</i>	<i>māḷari.</i>	
3 m. & f.	<i>māḷuttāre.</i>	<i>māḷidarū.</i>	<i>māḷuvārū.</i>	<i>māḷiyārū.</i>	<i>māḷārū.</i>	
3 n.	<i>māḷuttave.</i>	<i>māḷidavu.</i>	<i>māḷuvavu.</i>	<i>māḷiyāvū.</i>	<i>māḷāvū.</i>	

**Present definite.**—*Māḷuttiddhēne*, etc. Imperfect, *māḷuttiddenu*, etc. Perfect, *māḷiddhēne*, etc., or *māḷēne*; 2 *māḷi*; 3 m. *māḷyāne*; 3 f. *māḷyāje*; 3 n. *māḷyade*, etc.

**Second Conjugation.**—Verbs ending in *i, e*, or *ai*; *kare*, call.

**Infinitive.**—*Kareya*, *kareyalu*, *kareyalikke*.

**Verbal participles.**—Present, *kareyutta*. Conjunctive, *kareḍu*. Negative, *kareyade*.

**Relative participles.**—Present and Future, *kareyuvu*. Past, *kareḍa*. Negative, *kareyada*.

Other forms as in the first conjugation. Thus, *kareyuttēne*, I call; *kareḍenu*, I called; *kareyuvenu*, I shall call; *kareḍenu*, I may perhaps call; *kareyenu*, I do not, did not, or shall not, call.

**Causal verbs.**—Formed by adding *isu* to the final consonant of the base; thus, *māḷisu*, cause to make.

**Reflexive verbs.**—Formed by adding the verb *koḷḷu*, to take, to the conjunctive participle; thus, *hañchi-koḷḷuttāre*, they divide among themselves.

**Passive voice.**—Formed by adding the verb *paḍu*, to experience, to the verbal noun in *lu*, the final *u* being dropped. Thus, *kareyal-paḍuttēne*, I am called.

**Irregular verbs.**—*Iru*, be exist, becomes *iddu* in the conjunctive participle, and *idda* in the past relative participle. The past tense is accordingly *iddenu* (third person singular nenter *ittu*), and the second future *iddēnu*, etc. The present tense is *iruttēne*, but also *hēne*; 2 *hi*; 3 m. *hāne*; 3 f. *hāje*; 3 n. *ade*, *ide*; plural 1 *hēve*; 2 *hēri*; 3 *hēre*, n. *ave*, *ive*. By adding these forms to the conjunctive participle a compound present is formed; thus, *iddhēne*, I am, etc. No nenter forms belong to this present.

*Āgu*, become, and *hōgu*, go, form their past relative participles irregularly, *āda* and *hōda*, respectively. The past tenses are accordingly *ādenu* (3 sing. n. *āyitu*) and *hōdenu* (3 sing. n. *hōyitu*), etc.

*Annu*, say, takes *amba* or *annuva* in the present and future relative participle. Accordingly first future *annuvenu*, etc., or *ambenu*, etc.

About hundred verbs form their conjunctive participle, and accordingly their past relative participle, their past tense, and their second future irregularly. Such are,—

Base.	Conj. part.	Base.	Conj. part.	Base.	Conj. part.	Base.	Conj. part.
<i>annu</i> , say.	<i>andu.</i>	<i>yēḷu</i> , arise.	<i>yeddu.</i>	<i>koḷḷu</i> , take.	<i>koḷḷu.</i>	<i>baru</i> , come.	<i>bandu.</i>
<i>iḍu</i> , put.	<i>iḷḷu.</i>	<i>kāḷu</i> , see.	<i>kaḷḷu.</i>	<i>taru</i> , hring.	<i>tandu.</i>	<i>biḷu</i> , leave.	<i>biḷḷu.</i>
<i>i</i> , give.	<i>ittu.</i>	<i>kūru</i> , sit.	<i>kūtu.</i>	<i>tinnu</i> , eat.	<i>tindu.</i>	<i>biḷu</i> , fall.	<i>biddu.</i>
<i>yennu</i> , say.	<i>yendū.</i>	<i>koḷu</i> , give.	<i>koḷḷu.</i>	<i>nillu</i> , stay.	<i>nintu.</i>	<i>sā</i> , die.	<i>sattu.</i>

**Defective and auxiliary verbs.**—*Āpa*, uhle, negative *ārade*, has one tense, *āpenu*, etc., neg. *ārēnu*, etc. Relative part. *āpūva*, neg. *ārada*. It is added to the infinitive in *lu*; thus, *māḷal-āpanu*, he can do.

*Ballenu*, I know, is added to the infinitive in *a*; thus, *māḷa-ballevu*, we know to do. The corresponding negative *ariyenu*, etc., and *ollenu*, I will not, are added to the infinitive in *lu*.

*Bēku*, it is wanted; *bēḷa*, it is not wanted; *bahudu* or *kūḷuvadu*, it is allowed, neg. *bārada* or *kūḷada*, are added to the infinitive ending in *a*. Thus, *māḷa-bēḷa*, don't do.

*Uḷḷu*, there is, is indeclinable. It has a relative participle *uḷḷa*. The corresponding negative is *illa*, conjunctive participle *illade*, relative participle *illada*.

*Alla*, is not, is a copula, and implies negation of quality. Thus, *adu nannaḍ-alla*, that is not mine. *kolāḷ-illa*, to-me work-is-not, I have no work.

**Participles.**—Interrogative, —*ā, ē, o, yēnō*. Emphatic, *ē, ū*, (even), Subjunctive, *re*, to the past relative participle; thus, *āḍare*, if it were so, but.

[ No. 14. ]

## DRAVIDIAN FAMILY.

KANARESE.

## SPECIMEN I.

(Madras Aux. B. S., 1867.)

ಬಬ್ಬ ಮನುಷ್ಯನಿಗೆ ಇಬ್ಬರು ಮಕ್ಕಳಿದ್ದರು | ಅವರಲ್ಲಿ ಚಿಕ್ಕವನು ತಂದೆಗೆ, ತಂದೆಯೇ, ಆಸ್ತಿಯಲ್ಲಿ ನನಗೆ ಬರತಕ್ಕ ಪಾಲನ್ನು ನನಗೆ ಕೊಡು, ಅಂದಾಗ, ಬದುಕನ್ನು ಅವರಿಗೆ ಪಾಲಿಟ್ಟನು | ಕೆಲವು ದಿನಗಳ ಮೇಲೆ ಚಿಕ್ಕ ಮಗನು ಎಲ್ಲಾ ಕೂಡಿಸಿಕೊಂಡು, ದೂರದೇರಕ್ಕೆ ಹೊರಟು, ಅಲ್ಲಿ ದುಂದುಗಾರನಾಗಿ ಬದುಕಿ, ತನ್ನ ಆಸ್ತಿಯನ್ನು ಹಾಳುಮಾಡಿಬಿಟ್ಟನು | ಅವನು ಎಲ್ಲಾ ವೆಚ್ಚ ಮಾಡಿದ ಮೇಲೆ, ಆ ದೇರದಲ್ಲಿ ಘೋರವಾದ ಬಡ ಉಂಟಾಗಿ, ಅವನು ಕೊರತೆ ಪಡಲಾರಂಭಿಸಿದನು | ಆಗ ಹೋಗಿ, ಆ ದೇರದಲ್ಲಿ ಒಬ್ಬನನ್ನು ಹೊಂದಿಕೊಂಡನು | ಇವನು ಅವನನ್ನು ಹಂದಿಗಳನ್ನು ಮೇಯಿಸುವದಕ್ಕೆ ತನ್ನ ಹೊಲಗಳಿಗೆ ಕಳುಹಿಸಿದನು | ಹೀಗಿರಲಾಗಿ ಹಂದಿಗಳು ತಿನ್ನುವ ಹಿಂಡಿಯಿಂದ ತನ್ನ ಹೊಟ್ಟೆ ತುಂಬಿಸಿಕೊಳ್ಳಿ ಅಖೇಕ್ಷಿಸಿದಾಗ, ಯಾರೂ ಅವನಿಗೆ ಕೊಡಲಿಲ್ಲ | ಆಗ ತಪ್ಪರಿಸಿಕೊಂಡು, ನನ್ನ ತಂದೆಯ ಹತ್ತಿರ ಎಷ್ಟೋ ಮಂದಿ ಕೂಲಿಯವರಿಗೆ ತುಂಬ ರೊಟ್ಟಿ ಉಂಟು, ಆದರೆ ನಾನು ಹಿಂವೆಯಿಂದ ಸಾಯುತ್ತೇನೆ | ನಾನು ಎದ್ದು, ನನ್ನ ತಂದೆಯ ಬಳಿಗೆ ಹೋಗಿ ಅವನಿಗೆ, ತಂದೆಯೇ, ಪರಲೋಕಕ್ಕೆ ವಿರೋಧವಾಗಿಯೂ ನಿನ್ನ ಮುಂದೆಯೂ, ಪಾಪ ಮಾಡಿದ್ದೇನೆ; ನಾನು ಇನ್ನೂ ನಿನ್ನ ಮಗನೆಂದು ಕರೆಯಲ್ಪಡ ಯೋಗ್ಯನಲ್ಲ; ನನ್ನನ್ನು ನಿನ್ನ ಕೂಲಿಯವರಲ್ಲಿ ಒಬ್ಬನಂತೆ ಮಾಡು, ಅನ್ನುವನೆಂದು ಹೇಳಿ, ಎದ್ದು, ತನ್ನ ತಂದೆಯ ಬಳಿಗೆ ಬಂದನು | ಅವನು ಇನ್ನು ದೂರದಲ್ಲಿರುವಾಗ, ಅವನ ತಂದೆ ಅವನನ್ನು ನೋಡಿ, ಅಂತಃಕರಣಪಟ್ಟು, ಓಡಿಬಂದು, ಅವನ ಕೊರಳಿನ ಮೇಲೆ ಬಿದ್ದು, ಅವನನ್ನು ಮುದ್ದಿಟ್ಟನು | ಆದರೆ ಮಗನು ಅವನಿಗೆ, ತಂದೆಯೇ, ಪರಲೋಕಕ್ಕೆ ವಿರೋಧವಾಗಿಯೂ, ನಿನ್ನ ಮುಂದೆಯೂ, ಪಾಪಮಾಡಿದ್ದೇನೆ | ನಾನು ಇನ್ನೂ ನಿನ್ನ ಮಗನೆಂದು ಕರೆಯಲ್ಪಡ ಯೋಗ್ಯನಲ್ಲ; ಅನ್ನಲು, ತಂದೆಯು ತನ್ನ ದಾಸರಿಗೆ, ಶ್ರೇಷ್ಠವಾದ ಅಂಗಿ ತಂದು ಅವನಿಗೆ ಹೊದಿಸಿ; ಅವನ ಕೈಗೆ ಉಂಗುರವನ್ನೂ, ಪಾದಗಳಿಗೆ ಕೆರಗಳನ್ನೂ ಕೊಡಿದ; ಮತ್ತು ಉಂಡು ಆನಂದಪಡುವ; ಯಾಕಂದರೆ, ಈ ನನ್ನ ಮಗನು ಸತ್ತವನಾಗಿದ್ದು, ತಿರಿಗಿ ಬದುಕಿದ್ದಾನೆ; ಕಳೆದು ಹೋದವನಾಗಿದ್ದು, ಶಿಕ್ಷಿದ್ಧಾನೆ; ಅಂದನು | ಆಗ ಆನಂದಪಡಲಾರಂಭಿಸಿದರು ||

ಆದರೆ ಅವನ ಹಿರೇ ಮಗನು ಹೊಲದಲ್ಲಿ ಇದ್ದನು | ಅವನು ಬಂದು, ಮನೆಗೆ ಸಮೀಪಿಸುವಾಗ ಗಾನವನ್ನೂ ನಾಟ್ಯವನ್ನೂ ಕೇಳಿ, ಆಳುಗಳಲ್ಲಿ ಒಬ್ಬನನ್ನು ಕರೆದು, ಅದೇನೆಂದು ವಿಚಾರಿಸಿದನು | ಅವನು ಅವನಿಗೆ, ನಿನ್ನ ತಮ್ಮನು ಬಂದಿದ್ದಾನೆ; ಮತ್ತು ನಿನ್ನ ತಂದೆಯು ಅವನನ್ನು ಸ್ವಸ್ಥವಾಗಿ ತಿರಿಗಿ ಹೊಂದಿದಕಾರಣ ಖ್ಯಾತನು ಮಾಡಿಸಿದ್ದಾನೆ | ಆಗಲವನು ಕೋಪಗೊಂಡು ಬಳಿಗೆ ಬರಲೊಲ್ಲದೆ ಇದ್ದನು | ಆದದರಿಂದ ಅವನ ತಂದೆ ಹೊರಗೆ ಬಂದು ಅವನನ್ನು ಬೇಡಿಕೊಂಡನು | ಆದರೆ ಅವನು ಪ್ರತ್ಯುತ್ತರವಾಗಿ ತಂದೆಗೆ, ಇಗೋ, ಇಷ್ಟು ವರುಷ ನಿನಗೆ ದಾಸನಾಗಿದ್ದೇನೆ; ಎಂದಾದರೂ ನಿನ್ನ ಆಜ್ಞೆ ಮೀರಲಿಲ್ಲ; ಆದಾಗ್ಯೂ ನನ್ನ ಸ್ನೇಹಿತರ ಸಂಗಡ ಆನಂದಪಡುವದಕ್ಕೆ ನೀನು ನನಗೆ ಎಂದಾದರೂ ಅಡುಮರಿಯಾದರೂ ಕೊಡಲಿಲ್ಲ | ಆದರೆ ನಿನ್ನ ಬದುಕನ್ನು ನೋಳಿಯರ ಸಂಗಡ ತಿಂದುಬಿಟ್ಟ ಈ ನಿನ್ನ ಮಗನು ಬಂದಾಗ, ಅವನಿಗೋಸ್ಕರ ಖ್ಯಾತನು ಮಾಡಿಸಿದ್ದೇ; ಅಂದನು | ಆಗಲವನು ಅವನಿಗೆ, ಮಗನೇ, ನೀನು ಯಾವಾಗಲೂ ನನ್ನ ಸಂಗಡ ಇದ್ದೀ; ನನ್ನದಿಲ್ಲ ನಿನ್ನದೇ | ಆದರೆ ಆನಂದಸಂತೋಷಪಡಬೇಕಾಗಿತ್ತು; ಯಾಕಂದರೆ, ಈ ನಿನ್ನ ತಮ್ಮನು ಸತ್ತವನಾಗಿದ್ದು, ತಿರಿಗಿ ಬದುಕಿದ್ದಾನೆ; ಕಳೆದು ಹೋದವನಾಗಿದ್ದು, ಶಿಕ್ಷಿದ್ಧಾನೆ; ಅಂದನು ||

[No. 14.]

## DRAVIDIAN FAMILY.

KANARESE.

## SPECIMEN I.

## TRANSLITERATION AND TRANSLATION.

*(Madras Aux. B. S., 1867.)*

Obba manushyanige ibbaru makkaḷ-iddaru. Avar-alli chikkavanu tandege,  
*One man-to two sons-were. Them-in the-younger father-to,*  
 'tandeyē, āsti-y-alli nanage bara-takka pālannu nanage koḍu,' and-āga  
*'father-O, property-in me-to to-come-fit share me-to give,' said-then*  
 badukannu avarige pāl-itṭānu. Kelavu dinagaḷa mēle chikka maganu ellā  
*living them-to share-put. A-few of-days after younger son all*  
 kūḍisi-konḍu dūra-dēśakke horaṭu alli dundugāran-āgi  
*having-gathered far-country-to having-gone there spendthrift-having-become*  
 baduki tanna āstiyannu hāḷu-māḍi-biṭṭānu. Avānu ellā vechcha-māḍida  
*having-lived his property ruined-having-made-left. He all expense-made*  
 mēle ā dēśad-alli ghōrav-āda bara uṇṭ-āgi avānu korate-paḍal-  
*after that place-in severe famine having-arisen he in-want-to-fall-*  
 ārambhisiḍānu. Āga hōgi ā dēśasthar-alli obbanānu hondi-konḍānu.  
*began. Then having-gone those inhabitants-in one joined.*  
 Ivaṇu avanānu handigaḷānu mēyisuvadaḷke tanna holagaḷige kaḷuhisiḍānu.  
*This-one him swine to-feed his-own fields-to sent.*  
 Hiḡ-iral-āgi handigaḷu tinnuva hiṇḍi-y-inda tanna hoṭṭe tumbisi-kōḷḷa  
*Thus-becoming pigs eating oil-cakes-from his-own belly to-fill-for-himself*  
 apēkshisiḍ-āga yārū avanige koḍal-illa. Āga tepparisi-konḍu, 'nanna  
*desired-then any-one him-to gave-not. Then having-come-to-his-senses, 'my*  
 tandeya hattara eṣṭō mandi kūliyavarige tumba roṭṭi uṇṭu; ādare  
*of-father near how-many persons servants-to full bread is; but*  
 nānu haṣivey-inda sāyuttēne Nānu eddu nanna tandeya baḷige  
*I hunger-from die. I having-arisen my of-father near*  
 hōgi avanige, "tandeyē, paralōkake virōdhav-āgi-y-ū ninna  
*having-gone him-to, "father-O, Heaven-to contrary-having-become-and of-thee*  
 munde-y-ū pāpa māḍ-iddhēne. Nānu innū ninna magan-ēndu kareyal-  
*before-and sin having-done-am. I still thy son-having-said to-be-*  
 paḍa yōgyan-alla. Nannānu ninna kūliyavar-alli obban-ante māḍu,"  
*called fit-man-am-not. Me thy servants-in one-like make,"*

annuven'-endu hēli eddu tanna tandeya baḷige  
*I-will-say'-having-said having-spoken having-arisen his-own of-father near*  
 bandanu. Avānu innu dūrad-all-iruv-āga avana tande avanannu nōḍi  
*came. He yet distance-at-was-then his father him having-seen*  
 antaḥkaraṇa-paṭṭu oḍi-bandu avana koraḷina mēle biddu  
*having-pitied having-run-having-come his of-neck on having-fallen*  
 avanannu mudd-iṭṭanu. Ādare maganu avanige, 'tandeyē, Paralōkakke  
*him kissed. But the-sou him-to, 'father-O, Heaven-to*  
 virōdhav-āgi-y-ū ninna munde-y-ū pāpa-māḍ-iddhēne. Nānu  
*contrary-having-become-also of-thee before-also sin-having-doue-I-am. I*  
 innū ninna magan-endu kareyal-paḍa yōgyan-alla,' annalu tandeyu  
*still thy son-having-said called-to-be fit-mau-am-not,' said-when the-father*  
 tanna dāsarige, 'śrēṣṭhāv-āda aṅgi tanḍu avanige hoddisiri;  
*his-own servants-to, 'best-being robe having-brought him-to put-on;*  
 avana kaige uṅgaravann-ū pādagaḷigo keragaḷann-ū koḍiri; mattu unḍu  
*his hand-to ring-also feet-to shoes-also give; and having-eaten*  
 ānanda-paḍuva; yāk-andare ī nanna maganu sattavan-āg-iddu,  
*merry-let-us-be; why-if-you-say this my son dead-mau-having-become,*  
 tirigi baduk-iddhāne; kaḷedu hōdavan-āg-iddu, śikk-iddhāne,' andanu.  
*again alive-is; lost gone-man-having-become, found-is,' said.*  
 Āga ānanda-paḍal-ārambhisidaru.  
*Then merry-to-become-they-began.*

Ādare avana hirē maganu holad-ali iddanu. Avānu bandu manege  
*But his elder son field-in was. He having-come house-to*  
 samīpisuv-āga, gānavann-ū nāṭyavann-ū kēli, āḷugaḷ-ali obbanannu  
*approaching-when, singing-also dancing-also having-heard, servants-in one*  
 karedu, 'ad-ēn?'- endu vichārisidanu. Avānu avanige,  
*having-called, 'that-what?'- having-said asked. He him-to,*  
 'ninna tammanu band-iddhāne, mattu ninna tandeyu avanannu  
*'thy younger-brother having-come-is, and thy father him*  
 svasthav-āgi tirigi hondida-kāraṇa autāna māḍis-iddhāne.'  
*healthy-having-become again obtained-because feast having-caused-to-be-made-is.'*  
 Āgal-avānu kōpa-goṇḍu oḷage baral-ollade iddanu. Ādadarinda  
*Then-he anger-having-taken inside to-come-not-willing was. Therefore*  
 avana tande horage bandu avanannu bēḍi-koṇḍanu. Ādare avānu  
*his father outside having-come him entreated. But he*  
 pratyuttarav-āgi tandege, 'igō, ishṭu varuṣha ninage dāsan-āg-  
*reply-as father-to, 'lo, so-many years thee-to servant-having-become-*  
 iddhēne; end-ādarū ninna ājūe mīraḷ-illa. Ādāgyū nanna snēhitara  
*I-am; once-even thy order transgressed-not. Yet my of-friends*

saṅgaḍa ānanda-paḍuvadakke nīnu nanage end-ādarū āḍu-mariy-ādarū koḍal-illa.  
*with merry-to-become thou me-to once-even goat-young-even gavest-not.*

Ādare ninna badukannu sūleyara saṅgaḍa tindu-biṭṭa ī ninna maganu  
*But thy living harlots with having-eaten-who-left this thy son*

band-āga avanigōskara autāṇa māḍis-iddhī, andanu. Āgal-avanu  
*came-when him-for a-feast having-caused-to-be-made-art, 'he-said. Then-he*

avanige, 'magan-ē, nīnu yāvāgalū nanna saṅgaḍa iddhī; nannad-ellā ninnādē.  
*him-to, 'son-O, thou always of-me with art; mine-all thine-only.*

Ādare ānanda-santōsha-paḍa-bēk-āg-ittu; yāk-andare, ī  
*But joy-merriment-to-feel-necessary-having-become-was; why-if-you-say, this*

ninna tammanu sattavan-āg-iddu, tirigi baduk-iddhāne; kaḷedu  
*thy younger-brother dead-man-having-become, again alive-is; lost*

hōdavan-āg-iddu, śikk-iddhāne, andanu.  
*gone-man-having-become, found-is, said.*

[ No. 15.]

## DRAVIDIAN FAMILY.

KANARESE.

## SPECIMEN II.

A POPULAR TALE.

(DISTRICT BELGAUM.)

ಇಬ್ಬರು ಹಾದಿಕಾರರು ಕೂಡಿ ಹೋಗುತ್ತಿದ್ದರು | ಅವರಲ್ಲಿ ಒಬ್ಬನಿಗೆ ಹಾದಿಯಲ್ಲಿ ಬಿದ್ದಿರುವ ಹಣದ ಚೀಲವು ಶಿಕ್ಕಿತು | ಅದನ್ನು ಕೈಯಲ್ಲಿ ತಕ್ಕೊಂಡು ಅವನು ಎರಡನೆಯವನಿಗೆ ಅನ್ನುತ್ತಾನೆ, ಎಲಾ, ಇದು ನೋಡು, ನನಗೆ ಹಣದ ಚೀಲವು ಶಿಕ್ಕಿತು |

ಅದಕ್ಕೆ ಎರಡನೆಯವನು ಅನ್ನುತ್ತಾನೆ, ಎಲೋ, ನನಗೆ ಶಿಕ್ಕಿತು ಹೀಗೆ ಯಾಕೆ ಅನ್ನುತ್ತೀ | ನನುಗೆ ಶಿಕ್ಕಿತು ಹೀಗೆ ಅನ್ನು | ನಾವು ಇಬ್ಬರೂ ಕೂಡಿ ಹೋಗುವವರು | ಅದದರಿಂದ ಲಾಭ ಅಥವಾ ಕೇಡು ಇಬ್ಬರ ಪಾಲಿಗೂ ಬರುತ್ತದೆ |

ಅದನ್ನು ಕೇಳಿ ಚೀಲ ಶಿಕ್ಕವನು ಅನ್ನುತ್ತಾನೆ, ಹಾಗಾದರೆ ನನಗೆ ಶಿಕ್ಕ ಬಡವೆಯ ಪಾಲು ನಿನಗೆ ಯಾಕೆ ಕೊಡಬೇಕು | ಅದಕ್ಕೆ ಎರಡನೆಯವನು ಅನ್ನುತ್ತಾನೆ, ಬಳ್ಳೇದು ಕೊಡಬೇಡ |

ಆಮೇಲೆ ಅವರಿಬ್ಬರೂ ಸ್ವಲ್ಪ ಮುಂದಕ್ಕೆ ಹೋಗುವಷ್ಟರಲ್ಲಿ ಚೀಲದ ಯಜಮಾನನು ಹುಡುಕುತ್ತ ಸರ್ಕಾರೀ ಶಿಪಾಯರನ್ನು ಕರಕೊಂಡು ಅವರ ಬೆನ್ನಹತ್ತಿ ಬಂದನು | ಅವರನ್ನು ನೋಡಿ ಚೀಲ ಶಿಕ್ಕವನು ನೋಬತಿಯವನಿಗೆ ಅನ್ನುತ್ತಾನೆ, ಗೆಳೆಯನೇ, ನಾವು ಬಹಳ ಕೆಟ್ಟ ಕೆಲಸ ಮಾಡಿದೆವು | ಅದಕ್ಕೆ ನೋಬತಿಯವನು ಉತ್ತರ ಕೊಟ್ಟಿದ್ದೇನೆಂದರೆ—ಈಗ ನಾವು ಕೆಟ್ಟಕೆಲಸ ಮಾಡಿದೆವು ಅಂತ ಯಾಕೆ ಅನ್ನುತ್ತೀ | ನಾನು ಕೆಟ್ಟ ಕೆಲಸ ಮಾಡಿದನು ಅಂತ ಅನ್ನು | ನೀನು ನಿನ್ನ ಸುಖದ ಪಾಲು ನನಗೆ ಕೊಟ್ಟಿದ್ದರೆ ನಾನು ನಿನ್ನ ದುಃಖದ ಪಾಲುಗಾರನಾಗುತ್ತಿದ್ದೆನು ||

[ No. 15.]

## DRAVIDIAN FAMILY.

KANARESE.

## SPECIMEN II.

A POPULAR TALE.

TRANSLITERATION AND TRANSLATION.

(DISTRICT BELGAUM.)

Ibbaru hādikāraru kūḍi hōgutt-iddaru. Avar-alli obbanige  
*Two travellers being-together going-were. Them-among one-to*  
 hādiyalli bidd-iruva haṇada ohilavu śikkitu. Adannu kaiyalli  
*way-in having-fallen-being money-of purse was-found. That hand-in*  
 takkoṇḍu avanu eraḍaneyavanige annuttāne, 'elā, idu' nōḍu, nanage haṇada  
*taking he the-second-to says, 'O, this look, me-to money-of*  
 ohilavu śikkitu.'  
*purse was-found.'*

Adakke eraḍaneyavanu annuttāne, 'elō, nanage śikkitu hige yāke  
*Thereto the-second says, 'O, me-to it-was-found so why*  
 annutti? namage śikkitu, hige annu. Nāvu ibbarū kūḍi  
*thou-sayest? us-to it-was-found, so say. We two being-together*  
 hōguvavaru. Āadarinda lābha athavā kēḍu ibbara pāligū  
*goers. Therefore gain or loss of-two share-to-indeed*  
 baruttade.' Adannu kēji ohila śikkavanu annuttāne, 'hāgādare nanage  
*comes.' That hearing purse finder says, 'if-so-be me-to*  
 śikka oḍiveya pālu ninage yāke koḍa-bēku?' Adakke  
*which-was-found thing-of share you-to why to-give-is-necessary?' To-it*  
 eraḍaneyavanu annuttāne, 'oḷḷēdu koḍa-bēḍa.'  
*the-other says, 'very-well do-not-give.'*

Ā-mēle avar-ibbarū svalpa mundakke hōguv-ashtaralli chilada  
*Thereafter they-both a-little forward going-meantime purse-of*  
 yajamānanu huḍukutta sarkārī śipāyarannu kara-koṇḍu avara benna-hattī  
*owner searching government sepoy's bringing their following*  
 bandanu. Avarannu nōḍi chila śikkavanu sōbatiyavanige annuttāne,  
*came. Them seeing purse finder companion-to says,*  
 'geḷeyanē, nāvu baḥaḷa keṭṭa kelasa māḍidevu.' Adakke sōbatiyavanu  
*'friend, we much bad work did.' Thereto companion*



uttara-kotṭadd-ēn-andare, 'iga, "nāvu keṭṭa kelasa māḍidevu," anta yāke  
*answer-given-what?-if-said, 'now, "we bad work did," so why*  
 annutti? "nānu keṭṭa kelasa māḍidenu," anta annu. Ninu ninna sukhada  
*sayest? "I bad work did," so say. Thou thy luck-of*  
 pālu nanage kotṭidare nānū ninna duḥkhada pālugarau-āgutt-iddenu.'  
*share me-to if-given I-too thy mishap-of would-have-become-partner.'*

### FREE TRANSLATION OF THE FOREGOING.

Two travellers were going together. One of them found a purse of money lying on the way. Taking it in his hand he said to the other, 'Oh, look here, I have found a money-bag.'

Thereto the other says, 'Oh, why do you say *I* have found it? We two are going together. Therefore either profit or loss is to fall to the share of us both equally.'

Hearing this the man in possession of the purse says, 'well then, why should I give you a share in the thing I have found?' To this the other says, 'very well, don't give it to me.'

Afterwards, when they had proceeded a little further, the owner of the purse looking about for it, came after them in company of Government peons. Seeing them, the man in possession of the purse said to his companion, 'friend, we have done a very bad thing.' To this the companion said in reply, 'why do you say now that *we* have done a bad thing? Say rather, "*I* have done a bad thing." If you had given me any share in your weal, I too would have been your partner in your woe.'

The Kanarese spoken in Bijapur is locally known as Bijāpurī. It does not, however, differ from the standard form of the language to such an extent that it deserves to be considered as a separate dialect. The difference is chiefly one of pronunciation. Thus we find an *a* very commonly substituted for a final *e*; e.g. *yāka*, Standard *yāke*, why; *ra*, Standard *re*, if, etc.

*E* and *ē* are commonly replaced by *ya* and *yā*, respectively; thus, *yallā*, all; *myāge*, on, etc.

An anusvāra is sometimes written before *v*; thus, *kīvi*, ear; *āva*, he. We ought perhaps to transliterate such forms as *kīvi*, *āva*, respectively.

Initial *o* is pronounced *vo* as in Standard, and it has been transliterated accordingly; thus, *vobba*, one.

The dialect sometimes uses contracted forms instead of the fuller ones in the Standard dialect; thus, *eḍḍu*, Standard *eraḍu*, two (neuter); *nāku*, Standard *nālku*, four (neuter); *nandu*, Standard *nannadu*, mine; *naṅga*, Standard *nana-ge*, to me; *biḷāka*, Standard *biḷalikke*, to fall, and so forth.

With regard to the inflexion of nouns, the dialect closely follows Standard Kanarese. The plural suffix *galu*, however, sometimes becomes *gōla*; thus, *yappa-gōla*, fathers.

The conjugation of verbs is, mainly speaking, regular. The pronominal suffixes are very commonly dropped in the first and third persons singular; thus, *hōde*, I went; *hōdā*, he went. The same is, however, also the case in Standard. When the pronominal suffix of the first person is retained we often find *ni* instead of *ne*; thus, *hōgatēni*, Standard *hōguttēne*, I go.

Other minor details will be easily grasped from the specimen. It is not necessary to give more than the beginning of the Parable of the Prodigal Son in order to illustrate this form of speech.

[ No. 16.]

## DRAVIDIAN FAMILY.

KANARESE.

BJJAPURĪ DIALECT.

(DISTRICT BIJAPUR.)

ಒಬ್ಬ ಮನುಷ್ಯನು ಇಬ್ಬರು ಮಕ್ಕಳಿದ್ದರು | ಮತ್ತು ಅವರಲ್ಲಿ ಸಂಖ್ಯಾ ತನ್ನ ಯವನಿಗೆ ಅಂದಾ, ಯವನು ನನ್ನ ಪಾಲಿಗೆ ಬಂದ ಜಿಂದಗೀ ಪಾಲಾ ನಂಗ ಕೊಡು | ಮತ್ತು ಅವನು ತನ್ನ ಜಿಂದಗೀ ಅವರೊಳಗೆ ಹಂಚಿ ಕೊಟ್ಟು | ಮತ್ತು ಭಾಳ ದಿನ ಆಗಿದ್ದಿಲ್ಲ ಆಗ ಸಣ್ಣವನು ತನ್ನ ಯವನು ಕೂಡಿಸಿದನು ಮತ್ತು ದೂರ ದೇಸಕ್ಕೆ ಹೋದಾ ಮತ್ತು ಅಲ್ಲಿ ತನ್ನ ಬದಕಾ ದುಂದತನದಿಂದ ನಡೆದು ಹಾಳಮಾಡಿದಾ | ಮತ್ತು ಆತಾ ಯವನು ಖರ್ಚಮಾಡಿದ ಮ್ಯಾಗ ಆ ದೇಸದಲ್ಲಿ ದೊಡ್ಡ ಬರಾ ಬಿತ್ತು, ಮತ್ತು ಅವನು ಕೊರತೆ ಬೀಳಾಕ ಹತ್ತಿತು | ಮತ್ತು ಅವನು ಹೋದಾ, ಮತ್ತು ಆ ದೇಸದ ಒಬ್ಬ ಮನುಷ್ಯನ ಬದ್ಯಾಕ ನಿಂತಾ | ಮತ್ತು ಆತಾ ಇವನ ಹಂದೀ ಮೇಸಾಕ ತನ್ನ ಹೊಲದಾಗ ಕಳವಿದಾ | ಮತ್ತು ಆತಾ ಹಂದಿ ತಿನ್ನುವ ಸೊಪ್ಪಿನ ಮೇಲೆ ತನ್ನ ಹೊಟ್ಟೆ ಋಷಿಗಂದ ತುಂಬಿಕೊಳ್ಳುತ್ತಿರಬಹುದು, ಮತ್ತು ಯಾರೂ ಅವನು ಕೊಡಲಿಲ್ಲಾ | ಮತ್ತು ಅವನ ಮೈಮ್ಯಾಗ ಯಜ್ಜರ ಬಂದಬಳಕ ಅವನು ಅವನು, ನನ್ನ ಯವನ ಯೇನ ಮಂದಿ. ಆಳಮಕ್ಕಳ ಹತ್ತರ ಹೊಟ್ಟೆ ತುಂಬಿಸಾಕಾಗಿ ವುಳಯವಷ್ಟು ಬಕ್ಕರೆ ಆದೆ, ಮತ್ತು ನಾ ಹೆವಿನಿಂದ ಸಾಯತೇನೆ | ನಾ ಯೇಳತೇನಿ ಮತ್ತು ನನ್ನ ಯವನ ಬದ್ಯಾಕ ಹೋಗತೇನಿ, ಮತ್ತು ಅವನು ಅಂತೇನು. ಯವನು ದ್ಯಾವರ ಮುಂದೆ ಮತ್ತು ನಿನ ಮುಂದೆ ಪಾಪಾ ಮಾಡಿದೇನೆ | ಮತ್ತು ನಿನ ಮಗ ಅನಸಾಕ ನಾ. ಯೋಗ್ಯ ಇಲ್ಲ | ನೀನು ನಿನ ಆಳಮಗನಂತೆ ನನ್ನ ಮಾಡಿಕೋ | ಮತ್ತು ಅವನು ಯದ್ದಾ ಮತ್ತು ತನ್ನ ಯವನ ಬದ್ಯಾಕ ಬಂದಾ | ಆದರೆ ಆತಾ ಇನ್ನೂ ಭಾಳ ದೂರ ಇದ್ದಾಗ, ಅವನ ಯವನ ಅವನ ನೋಡಿದಾ. ಮತ್ತು ಆತನ ಮ್ಯಾಗ ದಯಾ ಬಂತು ಮತ್ತು ಓಡಿ ಹೋದಾ ಮತ್ತು ಅಪ್ಪಿಕೊಂಡಾ, ಮತ್ತು ಮುದ್ದು ಕೊಟ್ಟು | ಮತ್ತು ಮಗಾ ಅವನು ಅಂದಾ, ಯವನು ದ್ಯಾವರ ಮುಂದೆ ಮತ್ತು ನಿನ ಮುಂದೆ ಪಾಪಾ ಮಾಡೇನಿ, ಮತ್ತು ನಾ ನಿನ ಮಗಾ ಅನಸಲಿಕ್ಕೆ ಯೋಗ್ಯ ಇಲ್ಲ | ಆದರೆ ಯವನು ತನ್ನ ಆಳಗಳಿಗೆ ಅಂದಾ, ಒಳ್ಳೇ ಚಲೋ ಅಂಗೀ ತರಿ, ಮತ್ತು ಅವನ ಮ್ಯಾಗ ಹಾಕರಿ, ಮತ್ತು ಆತನ ಕೈಯ್ಯಾಗ ವುಂಗರ ಹಾಕರಿ, ಮತ್ತು ಆತನ ಕಾಲಾಗ ಮಚ್ಚಿ ಹಾಕರಿ | ಮತ್ತು ನಾವು ತಿಂಬೋಣ ಮತ್ತು ಅವನ ಬಡೋಣ | ಯಾಕಂದರೆ ಈ ನನ್ನ ಮಗಾ ಸತ್ತವಾ ತಿರಿಗಿ ಜೀವಂತ ಆಗ್ಯಾನ, ಅವನು ದೇಸಾಂತರ ಹೋದವಾ. ಶಿಕ್ಕಾನೆ | ಮತ್ತು ಅವರು ಸುಖ ಬಡಲಿಕ್ಕೆ ಹತ್ತಿದರು |

[ No. 16.]

## DRAVIDIAN FAMILY.

KANARESE.

BIJĀPURĪ DIALECT.

(DISTRICT BIJĀPUR.)

## TRANSLITERATION AND TRANSLATION.

Vobba      manaśyā-ga      ibbaru      makkaḷ-iddaru.      Mattu      avar-alli  
*One                      man-to                      two                      sons-were.                      And                      them-among*

sannaṇavā      tanna      yappage      andā      'yappā,      nanna      pāli-ge      banda      jindagī  
*the-younger      his      father-to      said,      'father,      my      share-to      coming      property*

pālā      naṅga      koḍu.'      Mattu      āvā      tanna      jindagī      avar-oḷage      hañchi  
*share      me-to      give.'      And      he      his      property      them-among      having-divided*

koṭṭā.      Mattu      bhāḷa      dina      āgidd-illa      āga      sannaṇavanu      tanna      yallā      kūdisidanu  
*gave.      And      many      days      became-not      then      the-younger      his      all      collected*

mattu      dūra      dēsakke      hōdā,      mattu      alli      tanna      badakā      dundatanad-inda  
*and      far      country-to      went,      and      there      his      property      riotousness-from*

naḍadu      hāḷa      māḍidā.      Mattu      ātā      yallā      kharcha-māḍida      myāga      ā      dēsad-alli  
*behaving      ruin      made.      And      he      all      spent-made      after      that      country-in*

doḍḍa      barā      bittu,      mattu      āva-ga      korate      biḷāka      hattitu.      Mattu      āvā  
*great      famine      fell,      and      him-to      distress      to-fall      began.      And      he*

hōdā,      mattu      ā      dēsada      vobba      mañaśyā-na      badyāka      nintā.      Mattu  
*went,      and      that      country-of      one      man-of      near      stayed.      And*

ātā      ivanna      handi      mēsāka      tanna      holadāga      kaḷaviḍā.      Mattu      ātā      handi  
*he      him      .      swine      to-feed      his      field-to      sent.      And      he      swine*

tinnuva      soppina      mēle      tanna      hoṭṭi      khushi-inda      tumbiśi-koḷḷat-ira-bahudu,      mattu  
*eating      bran      on      his      belly      gladness-with      filling-himself-could-have-lived,      and*

yārū      āva-ga      koḍalillā.      Mattu      avana      mai      myāga      yachchara      banda-balika  
*anyone      him-to      gave-not.      And      his      body      on      senses      coming-after*

āvā      andanu,      'nanna      yappana      yēsa      mandi      ālamakkaḷa      hattara  
*he      said,      'my      father's      how-many      persons      servants-of      near*

hoṭṭi      tumbisāk-āgi      vuḷiyav-aśṭu      bakkare      ade,      mattu      nā  
*belly      to-fill-being-enough      remaining-so-much      bread      is,      and      I*

haśivin-inda      sāyatēne.      Nā      yēlatēni,      mattu      nanna      yappana      badyāka  
*hungēr-from      die.      I      arise,      and      my      father-of      near*

hōgatēni,      mattu      āvaga      antēnu,      "yappā,      dyāvara      munde      mattu  
*go,      and      him-to      say,      "father,      God-of      before      and*

ninna      munde      pāpā      māḍidhēne.      Mattu      ninna      maga      anasāka      nā  
*thee      before      sin      I-have-done.      And      thy      son      to-be-called      I*

yōgya illa. Ninu ninna āla-magan-ante nanna māḍikō." " Mattu āvā  
*worthy am-not. Thou thy servant-as me make."* And he  
 yaddā mattu tanna yappana badyāka bandā. Ādare ātā innū bhāla dūra  
*arose and his father-of near came. But he still very far*  
 iddāga, avana yappā avanna nōḍidā, mattu ātana myāga dayā  
*being-then, his father him saw, and him on compassion*  
 bantu, mattu oḍi hōdā, mattu appi-konḍā, mattu muddu koṭṭā.  
*came, and having-run he-went, and embraced, and kiss gave.*  
 Mattu magā āva-ga andā, 'yappā, dyāvāra munda mattu ninna  
*And the-son him-to said, 'father, God-of before and thee*  
 munda pāpā māḍēni, mattu nā ninna magā anasalikke yōgya illa.'  
*before sin I-have-done, and I thy son to-be-called worthy am-not.'*  
 Adare yappā tanna ālugalige andā, 'vōllē chalō aṅgi tarri,  
*But the-father his servants-to said, 'very good coat bring,*  
 mattu avana myāga hākari, mattu ātana kai-myāga vuṅgara hākari, mattu  
*and him on put, and his hand-on ring put, and*  
 ātana kālāga machchi hākari. Mattu nāvu timbōṇa mattu ānanda  
*his foot-on shoe put. And we let-us-eat and joy*  
 baḍōṇa. Yāk-andare, i nanna magā sattavā, tirigi  
*let-us-feel. Why?-if-you-said, this my son who-was-dead, again*  
 jīvanta āgyāna; avanu dēsāntara hōdavā, sikkāne.' Mattu  
*alive has-become; he another-country who-had-gone, has-been-found.'* And  
 avaru sukha baḍalikke hattidaru.  
*they happiness to-feel began.*

## GOLARĪ OR HÖLIYĀ.

The Gölars or Gölkaras are a tribe of nomadic herdsmen in the Central Provinces. Compare Sherring's *Tribes and Castes*, Vol. ii, p. 112. They have been reported to speak a separate dialect of their own in Seoni, Nagpur, Chanda, Bhandara, and Balaghat. No specimens have been received from Nagpur, but there is every reason for believing that the Gölars of that district speak the same language as those in the neighbouring districts of Bhandara and Balaghat. The Gölars of Chanda, on the other hand, speak a form of Telugu. Compare below, pp. 5924 and ff.

The Höliyās are a low caste of leather workers and musicians, and have been returned from Seoni, Nagpur, and Bhandara. Their dialect is identical with that spoken by the Gölars, and they are apparently simply an off-shoot of that tribe.

According to local tradition there were once two Gōlar brothers who possessed a cow. The animal died, and the elder brother told the younger one to remove the carcass. He complied with the order, and afterwards the elder brother told him not to touch him, because he had lost his caste by carrying off the carcass. The younger brother then went away, and became the progenitor of the Höliyās. At the present day a Höliyā is called to do the washing of the room and of the clothes of the deceased, when a Gōlar dies.

Specimens have been received from Seoni, Balaghat, and Bhandara. Those hailing from Seoni profess to illustrate the dialect of both castes, while specimens both in the so-called Gōlarī and in the so-called Höliyā have been forwarded from Bhandara. It will, however, be seen that both in reality represent the same dialect, and there is, accordingly, no reason for separating them. At the last Census of 1901, no such dialect as Höliyā was returned.

The number of speakers of Gōlarī has been estimated as follows:—

Seoni . . . . .	139
Nagpur . . . . .	170
Bhandara . . . . .	1,015
Balaghat . . . . .	1,400
TOTAL	2,724

The following are the revised figures for Höliyā :—

Seoni . . . . .	125
Nagpur . . . . .	300
Bhandara . . . . .	465
TOTAL	890

By adding those figures we arrive at the following total for the dialect:—

Gōlarī . . . . .	2,724
Höliyā . . . . .	890
TOTAL	3,614

The Seoni figures are those of the Census of 1891. The others are estimates forwarded for the use of this Survey. The corresponding figures at the last Census of 1901 were as follows :—

Seoni . . . . .	1,141
Nagpur . . . . .	376
Bhandara . . . . .	1,387
Balaghat . . . . .	564
TOTAL . . . . .	<u>3,468</u>

Gōlarī or Hōliyā is a dialect of Kanarese, and is especially closely related to the form which that language assumes in Bijapur. The dialect is not uniform everywhere. The local differences are, however, unimportant, and are mainly due to corruptions resulting from intercourse with the Aryan neighbours.

The specimens printed below are not very good ones, and they do not allow us to arrive at certainty regarding all points connected with the dialect. They were originally written in Dēvanāgarī and accompanied by a transliteration in roman character. Only the latter version has been printed below.

As a consequence of their having been noted down in Dēvanāgarī and not in Kanarese or Telugu characters, we have no indication as to when an *e* or an *o* is long or short. In distinguishing between the two forms of those vowels I have followed Standard Kanarese. It is, however, possible that I have sometimes erred and marked *es* and *os* as short which are in reality long.

Short and long vowels are, on the whole, very commonly confounded. Thus, we find *mānī* and *manī*, Standard *mane*, a house; *nan* and *nān*, Standard *nanna*, my, etc. A short vowel is apparently often lengthened when a following double consonant is simplified; thus, *vāba*, Standard *obba*, one; *hākin*, Standard *hattidenu*, I began. Often, however, the vowel remains short; thus, *mat*, Standard *mattu*, and. I have not therefore ventured to make the marking consistent.

Short final vowels are very commonly dropped; thus, *ād*, it became: *āg*, then; *āi-mat*, Standard *alli-mattu*, and there, etc. Sometimes, however, the short vowel remains, especially in the Bhandara specimens; thus, *bat* and *batta*, it came.

*E* and *o* are often replaced by *ya* and *va*, respectively, and the corresponding long vowels by *yā* and *vā*, respectively. Thus, *kyals*, Standard *kelasa*, work; *myāka*, Standard *mēge*, on; *vab*, Standard *obba*, one; *kvāṭun*, Standard *koṭṭanu*, he gave.

There are several other instances of changes in the vowels. Thus, we find abbreviated forms, e.g. *sōtōgidun*, Standard *sattu-hōgiddanu*, dead-having-gone-was, he had died; *u* for *a*, e.g. *māddun*, Standard *māḍidanu*, he did; *ī* for *ē*, e.g. *baḍuṭin*, Standard *baḍiyuttēne*, I strike, etc.

The nasalized form *āva*, Standard *ava*, he, also occurs in Bijapur.

The use of aspirated letters is rather inconsistent, and does not agree with the practice in Standard Kanarese. Compare *ādhit*, Standard *āditu*, it may become; *oḍhī* Standard *volle*, good, etc.

Double consonants are very often simplified; thus, *mat*, Standard *mattu*, and; *al*, Standard *alli*, there; *āgidil*, Standard *āgiddilla*, he was not, etc. The writing is, however, by no means consistent, and we find forms such as *batta* and *bat*, Standard

*bantu*, it came. Compare contracted forms such as *gūn*, Standard *gunṭa*, near; *yedḍ* Standard *yeraḍu*, two; *nāk*, Standard *nālku*, four; *nand*, Standard *nannadu*, mine, and so forth. Similar forms have already been noted in the Bijapur dialect.

The substitution of *-k* for *g* in the suffix of the dative, in forms such as *appak*, to the father; *mānsāk*, to a man, represents the state of affairs found in old Kanarese. Compare also the Telugu suffix *kī*.

*D* is always written as *ṛ* in the Seoni specimen. I have retained this writing; thus, *koṛ*, Standard *koḍu*, give.

Other details will be easily understood from the specimens.

With regard to inflexional forms, we may note the plural suffix *gōḍ* in *pār-gōḍ*, sons, in the Balaghat specimen. Compare the corresponding *gōṛ* in Seoni and *gōḷa* in the Bijapur dialect.

The short final vowel of verbal forms is usually dropped. Thus, *baḍutēn*, I strike; *baḍutē*, thou strikest; *baḍutān*, he strikes; plural, 1. *baḍutēv*; 2. *baḍutēr*; 3. *baḍutār*. Gölarī in this respect agrees with Old Kanarese. We also sometimes find a final *m* in the third person singular, as in Old Kanarese; thus, *āhām* and *āhān*, he is; *nittum* and *nittum*, he stayed.

The second person singular sometimes takes the form of the third; thus, *māḍḍun*, thou madest.

The past tense of bases ending in *u* is formed by adding *d* directly to the consonant preceding *u* without inserting an *i*. Thus, *māḍḍun*, Standard *māḍḍanu*, he made. The same principle also prevails in Old Kanarese.

We may further note forms such as *baḍāin*, I shall strike; *anāin*, I shall say; *irho* and *irhur*, they were; *kānsta*, Standard *kāṇisitu*, it was seen; *vāḷusta*, it appeared, etc.

The infinitive ends in *lē* or *lik*; thus, *kai-lē*, or *kai-lik*, to tend.

Conjunctive participles such as *māḍ-ke*, having done; *huk-ke*, having gone, are due to the influence of the surrounding Aryan dialects. The same is probably also the case with forms such as *yadkō*, arising; *andakō*, saying, etc.

The Aryan influence is also apparent in forms such as *hāng-cha*, exactly so; *āpan-sē*, (he said) to his father; *rahan*, he was; in the confusion between the neuter and masculine forms of the numerals; thus, *und mānsā* and *vab mānsā*, a man, etc.

*Yād batinā*, sense came, in the Balaghat specimen, and *vastā*, coming, in that received from Bhandara, are Telugu and not Kanarese.

Note finally the negative form *koḍvālun*, Standard *koḍolanu*, he was not pleased to give. The form *hōgdhōḍun*, he did not go, seems to be composed of *hōgd*, corresponding to Standard *hōgade*, not going, and *hōḍun*, he went.

It would be waste of time to go further into detail. The three specimens which follow will not, it is hoped, present any serious difficulty. They are all rather incorrect, and it has therefore been considered best to give them in full so that they may be used to control each other.



[ No. 17.]

## DRAVIDIAN FAMILY.

KANARESE.

## SPECIMEN I.

GÓLARI (OR HÓLIYÁ) DIALECT.

(DISTRICT BHANDARA.)

## REPORT OF A THEFT.

Nādada dina-ka anda-kō śukarvāra-ka ulli nāva  
*The-day-before-yesterday day-on that-is-to-say Friday-on at-night we*  
 chaṭa mānī-ka miṅkyā irevha. Sarasā ādhā ulli-da sumāraka nānī  
*all house-in sleeping were. About half night approximately me-to*  
 khadhakhada hiṅ āhāṭa mānī-ka kēḍa-batta. Nān vāṭusta ki  
*rattling so noise house-in to-hear-came. Me-to it-appeared that*  
 nāye āgīdhīta. Andakō nā yadi-illā. Pāhāṭa-ka yeḍadeva āg nāmda  
*a-dog it-may-be. Therefore I arose-not. Morning-at we-arose then our*  
 mānī-ka und khōlī ād ad khōlinda kavāḍa terakō kānsta.  
*house-in one room is that room-from door having-opened was-seen.*  
 Miṅguda hotī-ka nā ida kavāḍa haḥidīn. Kavāḍa tyārada yātara-guṇa  
*Sleeping time-at I this door shut. Door opened how*  
 āt ida nā nōḍa-hātin. Ad khōlī-dā vāba gadgyān-dā nān nūra  
*was this I to-see-began. That room-in one pot-in my hundred*  
 rupaye māt vhanōnda isarā, byāla nūra rupai iṭakō irho. Khōlī-  
*rupees and gold-of ornaments, cash hundred rupees kept were. Room-*  
 dā hōḍa-bād jō gadgyān-dā mīla iṭakō iruda ad gadgyā vāḍduda  
*in going-on which pot-in goods kept was that pot broken*  
 kānsta, māt māla alle iddīlā. Āg mānā-dā chācha jāgī-ka pattā  
*appeared, and goods there were-not. Then house-in many places-in trace*  
 māḍḍīn paṇa yalhū pattā sikkī-illā. Māla yāru arā kaltkō  
*I-made but anywhere trace was-not-found. Goods anybody if stealing*  
 vōdhīdhāna andakō nā ida kalū-da rapōṭā māḍḍika bandihīna. Nān  
*having-carried-may-be saying I this theft-of report to-make have-come. My*  
 mānī kalūna ulli nām yēbura kāvhara hesara Rāmā māt Gōpālā  
*house-in theft-of night my two servants by-name Rāmā and Gōpālā*  
 miṅkyō irhō. Adara-paikī nān saṁsā Gōpālā īva mānsā-myāka āda,  
*sleeping were. Them-among my suspicion Gōpālā this man-on is.*  
 Hāngcha nānd sējār-dā vāba Gōmā hesarinda saajā-pāvasta mānsā āhām,  
*So-also my neighbourhood-in one Gōmā name-by convict man is,*

āvñ nānd mānī vastā-ahān. Āva nānī unda ēdu mānsāk rupai koḍata  
*he-also my house coming-is. He me one two men-to money giving*  
 nōḍḍuna, māṭ āva yetṭa dyāvanda munda nān kāvhā Gōpālā īvuṅka kēḍata  
*saw, and he eight days before my servant Gōpālā this asking*  
 inhāna kī, 'nīn mālika tāmda jamā yella iṭatā āhān?' hiṅg nānī  
*was that, 'thy master his property where keeping is?' so me-to*  
 māliṃa āt. Īva mānsā nāḍadana-dīn pahāṭaka nān  
*known became. This man before-yesterday-the-day in-the-morning my*  
 mānī bandu inhān, māṭ āva nān karja rupai ipat bedhān. Nā  
*house having-come was, and he me loan rupees twenty asked. I*  
 āvuṅka karja koṭi-illā, sababa kī āva yedḍu rupai. nūrandā yāja  
*him-to loan gave-not, because that he two rupees hundred-in interest*  
 koḍli kabūkala-iddillā. Āva yāg hōga-hathun ad vaktik āva  
*to-give consented-not. He when to-go-began that time-at he*  
 andun kī, 'inda ulli nind mānī yēna ādhīt nōḍ-rahya-nu.'  
*said that, 'to-day-of night thy house-in what may-become I-will-see.'*  
 Āg īva mānsā inda dusrā gāvaka hōgyā-āhāna. Nān hatād  
*Then this man to-day another village-to has-gone. Me-to it-seems*  
 kī nān jamā āva hiḍkō vōḍa-hōgidhāna. Ida mukadamā-dā  
*that my property he stealing run-gone-is. This matter-in*  
 -chaukaṣī āga-bē.  
*enquiry to-be-is-wanted.*

### FREE TRANSLATION OF THE FOREGOING.

The day before yesterday, which was a Friday, we were all sleeping at night in the house. About midnight I thought that I heard a rattling noise in the house. I thought that it might be the dog, and therefore I did not rise. When getting up in the morning, I found that the door of a room in the house had been opened, though I had shut it when I went to bed. I proceeded to look for the reason of its being open. In that room there was an earthen pot containing some gold ornaments and a hundred rupees in cash. On entering the room I found that the pot in which the property was kept had been broken, and that the contents were gone. Then I searched about the house in many places, but could not find any trace. Thinking that somebody might have carried the things away and stolen them, I have come to make this report of theft. On the night of the theft, two servants, Rāmā and Gōpālā by name, were sleeping in my house. Of them I suspect Gōpālā. Then there is in the neighbourhood a convict named Gōmā, who also sometimes comes to my house. He has seen me give money to one or two men. A week ago he is said to have asked my servant Gōpālā, where his master kept his money. The day before yesterday he came to my house and asked for a loan of twenty rupees. I did not give him the loan because he would not agree to an interest of two per cent. At the time of going away he said, 'I will see what will happen in thy house to-night.' To-day this man has gone to another village, and it seems to me that he has run away with my property. An enquiry ought therefore to be made into the matter.

[ No. 18. ]

## DRAVIDIAN FAMILY.

KANARESE.

## SPECIMEN II.

GÖLARI (OR HÖLIYÄ) DIALECT.

(DISTRICT BALAGHAT.)

Yedārā mānsā yedḍ pārgōḍ yerho. Alijo-śanyā apan-sē andun, 'hē ap,  
*Some man two sons were. The-younger father-to said, 'O father,*  
 sampati-dā ēn nan hissā ād tō koḍ.' Bak āḍri vāṭā haḥ  
*property-in what my share becoming that give.' Then them shares dividing*  
 kvāṭun. Ekhil din āgilā śaṇ pār chaṭ ēkhaṭē māḍke  
*gave. Many days became-not the-younger son all together having-made*  
 mulki hōyḍun. Ali luchkhōri kyals-dā chaṭ sampati kharāb māḍbūṭun.  
*country went. There wicked work-in all wealth spent made.*  
 Bak chaṭ kharāb māḍbūṭun bak ā mulk-dā khūb bār bidun. Āṛ  
*Then all spent made then that country-in heavy famine fell. He*  
 garibā ādhyādun. Āṛ ā mulk-dā hukke yārdār manā nittum.  
*distressed became. He that country-in having-gone inhabitant house stayed.*  
 Āṛ tam kei-dā handi kāy-li kāṭḍun; ā pholkā haudī tin-li āg tidun.  
*He his field-in swine to-tend sent; that husk swine to-eat then ate.*  
 Āunḥ yār-hū tin-li koḍvāḷun. Bak āunḥ yād batinā, āṛ andun, 'nan  
*Him anyone-even to-eat gave-not. Then him-to sense came, he said, 'my*  
 āpan manā chāk mānsān sāṭi vhaṭik maḍṭhād, anā nā upās  
*father house many servants for bread is-prepared, and I with-hunger-*  
 sāyṭhīn. Nā yad-kō nan āpan haṭi hōgāin, nā āun anāin, "hē ap,  
*die. I arising my father near will-go, I to-him will-say, "O father,*  
 nā bhagrānan and kyals nā māḍilā, anā nin sāmne nā pāpā māḍḍin, bak  
*I God for work I did-not, and thee before I sin did, and*  
 nā nin pār an-hō lāyek-ilā. Nī nan vab vaṇhār lāik samas."  
*I thy son to-be-called worthy-am-not. Thou me one servant like consider."*  
 Bak āṛ yad-kō tan apan haṭi hōḍun. Bak āṛ dūrya rahan āun ap  
*And he arising his father to went. And he far was him father-*  
 nōḍ-ke dayā māḍḍun, ā oḍ-ke hōḍun, āṛ kutkik lapṭosyādun nā muttā  
*seeing pity made, and running went, and neck embraced and kiss*  
 kvāṭun. Bak āun andun, 'hē ap, nā bhagrānan and kyals nā  
*gave. And to-him he-said, 'O father, I God for deed I*

māḍḍin anā nin sāmṇē nā pāpā māḍḍin. Bak nā nin pār anhō  
 did and thee before I sin did. And I thy son to-be-called  
 layek-ilā.' Bak ap tan kāhōri andun, 'oḍhlī uṭhrā tāgi anā  
 worthy-am-not.' And the-father his servants said, 'good cloth bring and  
 āuṅkh uḍṣi. Anā āun kai-dā uṅgrā nā kāl-dā pāypos hāsi. Anā nāv  
 him-on put. And his hand-on ring and foot-on shoe put. And we  
 tindhyōnā vallīdan khusi māḍḍēva. Yāti-ki i nan pār sōt-hōgidun, in  
 will-cat merry happy will-make. Because this my son dead-gone-was, again  
 jītā āgyāhan; kaḍḍ-hōgidun, in sikāhan.' Bak yēva khusi  
 alive has-become; lost-gone-was, again has-been-found.' And so merry  
 māḍḍun.  
 he-made.

Āun dhōḍ pār kēi-dā irhan. Bak āv manā hāti bandun, ṭapṭōkōlhī  
 His great son field-in was. And he house near came, music  
 anā kunhōḍau kēldun. Anā āv tan mansaran hāti-guṭu vābua kardun tan  
 and dance heard. And he his servants near-from one called himself  
 hāti anā kēldun ki, 'id ēn hnd?' Anā āv andun ki, 'nim  
 to and asked that, 'this what is-going-on?' And he said that, 'your  
 harṭ bandāhan, anā nim ap oḍhlī anā māḍyāhan. Āuṅk volhit pāst.'  
 brother has-come, and your father good food has-made. Him well found.'  
 Bak āuṅk siṭ bati, anā maṅyā hō-konḍilā. Idar-sāṭi āun ap  
 And him-to anger came, and house-in go-would-not. Therefore his father  
 hori bandun anā āuṅk mānsāṭhyāḍun. Āv apān andun, 'nōḍi, nā iṭ  
 out came and him entreated. He father-to said, 'see, I so-many  
 varsṭi-nā nim sēvā māḍḍhin. Anā nā kabhū nim and kyalsā nā  
 years-in your service do. And I ever you towards deed I  
 ṭāḍsilā. Anā nānī nīv yāghliva ud ṭhāy marri tubhī koṭilā, anā  
 neglected-not. And me you ever one goat young even gave-not, and  
 nā tan mitra saṅgaḍ khusi māḍḍiran. Bak i nim pār kisabgītar  
 I my-own friend with merry would-have-made. And this your son harlots  
 saṅgaḍ chaṭ dhan tind-būṭun hyaṅ āv bandun haṅ nīv vaḍḍidan āun  
 with all property devoured so he came thus you well him  
 sāṭi aṭir.' Ap āun-sē andun, 'hē povār, nī sadā nan saṅgaḍ  
 for feasted.' The-father him-to said, 'O son, thou always me with  
 āē. En nand ād, ad chaṭ nindā ād. Āv khusi māḍḍhirud, yāti-ki i  
 art. What mine is, that all thine is. And merry to-make-is, because this  
 nim varṭ sōt-hōgidun, in jītā āgyāhan; kaḍḍ-hōgidun, in sikyāhan.'  
 your brother dead-gone-was, now alive has-become; lost-gone-was, now has-been-found.'

[ No. 19. ]

## DRAVIDIAN FAMILY.

KANARESE.

## SPECIMEN III.

GÖLARI (OR HÖLIYÄ) DIALECT.

(DISTRICT SEONI).

Und manushyo-no yedd chikd. Sāṅḍ chikd appun guṅ  
*One man-of two sons. The-small son father-of near*  
 māt-ār, 'ē appu, dhan-dā kuṭū nami hissā koṛ.' Nin(sic.) hissā  
*word-played, 'O father, property-of given our share give.' His share*  
 nani(sic.) kuṭ-bit. Hapur dina āgidil ki sāṅḍ chikd alhā  
*him was-given. Many days having-become-not when young son all*  
 jamā und jagā mārduṅ, dūr mulki hōḍun. Al-mat luchpanā  
*property one place made, far country went. There-and riotousness*  
 mārduṅ albā dhan kāṛḍun. Āg albā jamā kāṛḍun, ā  
*made all property wasted. Then all property he-wasted, that*  
 mulk-dō dhōṛ kāṛ bit. Āun kāṅgāl āgi-y-ādun. Ā  
*country-in heavy famine fell. He distressed. having-become-became. That*  
 mulk-dā und manushyan-manā chākri nittun. Āun handī kai-lī  
*country-of one man-house in-service stayed. He swine to-feed*  
 kaṛḍun kei-dā. 'Handī touṛ tindad ā touṛ nā tināi.'  
*sent field-in. 'Swine husk eaten that husk I will-eat.'*  
 Āun-gō yeāun tin-lī koṛvāḷun. Āun in chitnā bat, 'appun mane  
*Him-to anyone to-eat gave-not. His then sense came, 'father's house*  
 hapur unhiyār tintan, nā upās sāitin. Nā nan appun-atti hōgāin  
*many servant eats, I hunger die. I my father-near will-go*  
 āñ matā anāin, "ē appu, nāni paramēśvar mani pāp māredin āñ  
*and word will-say, "O father, I God before sin did and*  
 nindū sāmnē, āñ nani nin mag nīmāi nittidil. Unhiyār  
*thine before, and I thy son worthy-to-be-called stand-not. Servant*  
 lāik nan sams." Īḍun sōch-kō appu hati hōḍun. Dūrūn  
*like me consider." Thus thinking father to he-went. Far-from*  
 nōṛḍun appu magun bartan; appu lār mārduṅ, ḍṛḍun, āñ  
*saw the-father the-son coming; the-father pity made, ran, and*  
 narā kut-kiyā kai, āñ muntā koḍun. Mag māt-ār, 'ē appu,  
*his(?) neck-on fell, and kiss gave. The-son said, 'O father,*  
 nani paramēśvar mani pāp māredin āñ nindū sāmnē; āñ nin mag-  
*I God before sin did and thine before; and thy son*

nimlāi nittidil.' Na appu chākar-gōrun andun,  
*worthy-to-be-called stand-not.'* *But the-father the-servants-to said,*  
 'achchā pharkiyā tari, āñ nan mago ur̥si, āñ ungra beṛlā  
 'good clothes bring, and my son put-on, and ring finger-on  
 hakki, āñ pāpus tari, kāl-dō hakki; tinni āñ ānand māri; yeāti  
 put, and shoes bring, foot-on put; eat and merry make; for  
 nan mag sōtōgidun, ur̥kō bandun; kar̥dōgidun, mat bandun.'  
 my son dead-gone-was, alive came; lost-gone-was, and came.'  
 Āñ ānand mārtan.  
 And merry makes.

Dhōṛ mag kēi-dā irān. Āñ maniā hate-hate bandun, kērdun  
 Elder son field-in was. And house-to nearer came, heard  
 bājā kunutar. Tan chākrūn kardun, 'kā nam maniyā yih  
 music dance. His servant called, 'what our house-in all-this  
 nagtāt?' Chākrān kērdun, 'nin vārṭ bandun; nin appu āur  
 happening?' Servant said, 'thy brother came; thy father him  
 varlēdun nōrdun, uttam bhōjan mārdun.' Bako āun sit mārdun.  
 safe-and-sound saw, best feast made.' But he anger made,  
 maniā hōgdhōdun. Appu harrā bandun samsdun. Mag  
 house-in did-not-enter. The-father out came entreated. The-son  
 andun appun, 'it barsō nin guṇ sēvā mārtin, āñ hukumā  
 said to-the-father, 'so-many years thee with service I-do, and order  
 nā kar̥dedil, āñ nī nani und ar̥inpadā koṭṭedil, jō  
 I transgressed-not, and thou me one kid gavest-not, which  
 kor-re saṅgi-mit tindhiran. Nin mag albā sampat hingsarūn  
 given-if with-friends eating-was. Thy son all property harlots  
 tinsdun, āun bandun, āun-sāṭi utam bhōjan māddun(sic).'  
 caused-to-eat, he came, him-for best food thou-madest.'  
 Appu andun, 'ai chikd, nī nand sadā saṅgun hiyā. Jō  
 The-father said, 'O son, thou my always near art. What  
 dhan nand, sō dhan nind. Jō nin vārṭ bandun,  
 property mine, that property thine. Which thy brother came,  
 sōtōgidun, kar̥dōgidun, bandurdā, nami khuṣi batta idur-sati  
 dead-gone-was, lost-gone-was, was-found, we happy becoming therefore  
 karkyā tinchdeva.'  
 feast caused-to-eat.'

It has already been noted that separate specimens in Hōliyā have been forwarded from Bhandara. A version of the Parable of the Prodigal Son in the so-called Hōliyā follows. It will show that Hōliyā also in Bhandara is identical with Gōlari.

[No. 20.]

## DRAVIDIAN FAMILY.

### KANARESE.

GŌLABĪ (OR HŌLIYĀ) DIALECT.

(DISTRICT BHANDARA.)

Āba mansān eḍḍa parpakāḍa irora. Shāṇa pāra āpun antā,  
*One man-of two sons were. The-younger son father-to said,*  
 'bābā, nān hissān jamā nāni koḍ.' Āva tan jamā vāṭsi  
*'father, my share-of property me give.' He his property dividing*  
 koṭṭun. Bak shāṇa pāra tan jamā tā-kō dūr urā vḥādun.  
*gave. And the-younger son his property taking far country went.*  
 Āva urā hōkki tan paisā hārshabiṭun. Āṭālu paisā sarusdūr  
*He country having-gone his money wasted. All money spent-on*  
 dhōḍa bāra bit. Āvug bak taṅgī bit. Āg āva urāg  
*great scarcity fell. Him-to then difficulty fell. Then he country-in*  
 dhōḍa mansān hōkki nittun. Āg tan kēi-dā āva handi āḍasli  
*great man-to having-gone stayed. Then his field-in he scine to-tend*  
 kaḷodun. Āva hastādun āg handin mundi tavuḍa tindānā  
*sent. He became-hungry then swine before husk having-eaten-is*  
 hiṅga āvuk hatta. Bak ivug yēnu koṭṭidil. Āva bak  
*so him-to it-appeared. Then him-to anybody gave-not. He then*  
 śuddhi-dā bandun māt-āḍḍun, 'nān āpuna chākrun vḥāṭā-pakshī jyāṣṭi  
*senses-on came word-played, 'my father-of servants-to belly-than more*  
 anna siktada, nā upās sāitū. Nā yedakū āpuna hattī  
*food is-got, I with-hunger die. I having-arisen father near*  
 hōṣṭina, āg āpun antān, "bābā, nā nin-guṇḍa an dēvan-guṇḍa  
*go, then father-to say, "father, I thee-before and God-before*  
 pāp mādyā. Nā nin mag lāyaka-illa. Nī nān chākar bhātind  
*sin did. I thy son worthy-not. Thou me servant like*  
 it." ' Āva yedkū tan āpun hattī vḥādun. Āp duru-ṭuna  
*keep.' ' He arising his father to went. The-father far-from*  
 āvuk nōḍḍun, āvuk dayā bat, āva oḍkī kuṭi bidduu, āvun  
*him saw, him-to pity came, he running neck-on fell, his*  
 muttā koḍḍun. Bak mag āpun gun māt-āḍḍun, 'bābā, nā  
*kiss gave. Then the-son the-father to word-played, 'father, I*  
 dyāvan guṇ nin guṇ pāpa mādyā. Āg nin mag parnāṭi illa.  
*God to thee to sin did. Then thy son worthy not.'*

Āp chākrun hēlatān, 'ivun sāṭi ollyāv phaḍkyā koṇḍ-kuttā āvun  
*The-father servants-to said, 'him for good cloth bringing his*  
 maidāk hāki, kaidāk ungrā hāk, kāldā pāypasa hāk. Tā, tindku  
*body-on put, hand-on ring put, foot-on shoe put. Well, eating*  
 khushi māḍuna; iva nan mag sōtidun, jityā ādun; āva  
*merry let-us-make; this my son died, living became; he*  
 kāladōgidun, sikdun.' Āg āsālā mundura khuṣi māḍ-kurtur.  
*had-been-lost, was-found.' Then all they merry to-make-began.*

Āvun dhōḍ pāra kēi-dā irhān. Āva mānā hatti bandun, kuṇakyā  
*His eldest son field-in was. He house to came, dancing*  
 hāḍa kyāldun. Āg āva unda mansān kardun āva kēlādun, 'hund  
*singing heard. Then he one man called he asked, 'such*  
 id yēn-und?' Āva āvuk hyāldun, 'nin vāṛṭ bandān. Āva  
*this what-is?' He him-to said, 'thy brother has-come. He*  
 sukhrāt bandun anku nin āp pāhuñchār māḍdun.' Āg āvuk  
*safe came saying thy father feast made.' Then him-to*  
 siṭ bid, mānyā hōgidilla Āvuk āp horā bandun, magun  
*anger fell, house-in went-not. Him-to father out came, the-son*  
 samsa-kurtun. Āva āpun māt-āḍdun, 'īsa varsā indun chākri  
*to-entreat-began. He father-to word-played, 'so-many years till-now service*  
 māḍdin, pan nin hukum murdidil. Nan saṅgin guṇḍ khuṣi-mōjā  
*I-did, but thy command broke-not. My friends with merriment*  
 māllik unda āḍin marri koṭidilla. Iva nin mag bandun, āṭālu nin  
*to-make one goat's young gavest-not.' This thy son came, all thy*  
 jamā raṇḍi-bāji-dā hārsadun, āvun sāṭi nī dhōḍa mējvānī māḍdun.'  
*property harlots-with wasted, him for thou big feast gavest.'*  
 Bak āp māt-āḍdun āvuk, 'nī nan hatti irhatē. Āṭālu nan  
*Then father word-played him-to, 'thou me with art. All my*  
 paiśā ninda-oh ād. Iva nin vāṛṭ sōtidun, āva jityā ādun; āva  
*money thine-indeed is. This thy brother died, he alive became; he*  
 kāldun, āva sikdun; anku āvun sāṭi mējvānī vājabī māḍun ād.'  
*was-lost, he was-found, saying him for feast proper to-make is.'*



## KURUMBA OR KURUMVĀRĪ.

The Kurumbas or Kurumbas are a race of nomadic shepherds in the Nilgiri Hills and neighbouring districts. The Kurumbas of the plains speak ordinary colloquial Kanarese.

The Kurumbas seem to be identical with the Kurumvārs, a wild pastoral tribe in Chanda, who speak a dialect of Kanarese.

Kurumba or Kurumvāri was returned as a separate dialect at the Census of 1891 from the following districts:—

Chanda	. . . . .	2,329
Cuddapah	. . . . .	959
North Arcot	. . . . .	35
Salem	. . . . .	5
Coimbatore	. . . . .	13
Nilgiri	. . . . .	3,182
South Arcot	. . . . .	6
Tanjore	. . . . .	7
Trichinopoly	. . . . .	1
Malabar	. . . . .	213
Cochin	. . . . .	1,346
Coorg	. . . . .	2,791
	TOTAL	<u>10,399</u>

The corresponding figures at the last Census of 1901 were as follows:—

Assam	. . . . .	14
Central Provinces, Chanda	. . . . .	2,151
Madras Presidency	. . . . .	5,044
Cuddapah	. . . . .	40
Bellary	. . . . .	47
Anantapur	. . . . .	1
North Arcot	. . . . .	82
Nilgiris	. . . . .	3,714
Tanjore	. . . . .	3
Trichinopoly	. . . . .	183
Malabar	. . . . .	765
South Kanara	. . . . .	1
Pudukkottai	. . . . .	208
Coorg	. . . . .	4,162
	TOTAL	<u>11,371</u>

A short vocabulary of the dialect as spoken in the Nilgiris has been printed in the *Manual of the Administration of the Madras Presidency*, Vol. ii, Madras, 1885, pp. 193 and ff. It is not sufficient for deciding whether that dialect is identical with the Kurumvāri of Chanda with which we are, in this place, exclusively concerned. Both forms of speech are, however, closely related dialects of Kanarese.

The specimens received from Chanda have not been forwarded in the Kanarese alphabet. We have not, therefore, any means for deciding when an *e* or an *o* is short or long. I have followed the same principle as in the case of the Gōlari specimens, in consulting the usual forms in Standard Kanarese.

The Kurumvāri dialect is, as the specimens clearly show, a form of Kanarese. In many points, however, it agrees with Telugu and differs from the other language.

The plural *pillagāṇḍlu*, ohildren, is Telugu. Still more important is the fact that the feminine singular has no separate form, the neuter being used instead. Thus, *pille sāmānoka-ittu*, the daughter was of indifferent beauty.

The adverbial suffix *gā* in *aṅṅ rupaṁ-chakkagā iddā*, he was well-looking, is also used as in Telugu.

The *d* of the past tense is usually dropped. Thus, *māḍenu*, I did ; *ōgine*, he went. When the base ends in *n*, however, it is retained ; thus, *andā*, he said ; *andade*, she said. In *koḷḷāne*, he gave, it has been treated as in Standard Kanarese, and it is, therefore, probable that its disappearance in such forms as those just mentioned is simply due to contraction.

A particle *allā* is often added to the verb, apparently without changing the meaning. Thus, *antunallā*, he says. Its original meaning is probably ' is it not so ? '

On the whole, however, the forms occurring in the specimens which follow will be recognized as Kanarese.

[ No. 21.]

## DRAVIDIAN FAMILY.

KANARESE.

KURUMVĀRĪ DIALECT.

(DISTRICT CHANDA.)

## SPECIMEN I.

Obba mansen ibbaru makālu iddaru. Adogā chinnōnu ayyanu-kudī  
*One man-of two sons were. Then the-younger the-father-with*  
 andā, 'yāvodo sommu-sambandham añchi nan-gā bar-li koḍḍu,' yān  
*said, 'which property-share dividing me-to to-come give,' so*  
 andā. Mardli avanu pillagānu sommu añchi koṭṭāne. Mardli kisi  
*said. Then he son property dividing gave. Then some*  
 din-kā chinna magnu allā sommu jami-āḍini dūr dēśam ōgine.  
*days-in young son all property collected far country went.*

[No. 22.]

## DRAVIDIAN FAMILY.

KANĀRESE.

KURUMVĀRĪ DIALECT.

(DISTRICT CHANDA.)

## SPECIMEN II.

Obo manse-gā ibbaru chinnā makāḷu iddaru, obo pillagānu au obo  
*One man-to two small children were, one boy and one*  
 pille. Pillagānu aūn rupam-chakkagā iddā, pille sāmānokā itu. Ondi  
*girl. The-boy he face-pretty was, the-girl common was. One*  
 dine auru ibbaru pillagāṇḍlu addam deggerā āḍkuṇṭā iddaru.  
*day they two children looking-glass near playing were.*  
 Pillagānu pillenā andā, 'avē, addam oḷgā bore nōḍmāḍi, chakkag  
*The-boy the-girl-to said, 'well, glass in well look, pretty*  
 yāru kānistaru.' Pillenu adu keṭṭu kānistade. Adikā taḷdellā,  
*who appears.' The-girl-to that bad appears. Her-to was-known,*  
 'avun nanā keṭṭolu māḍek-ōsrā,' andade. Agā adu tande toṭigā oḷgi  
*'he me low making-for,' she-said. Then she father to going*  
 annā nindyāḷu yēḷide. Adi andade, 'tande, addam-dogā rup-kāram nōḍi  
*brother reproach made. She said, 'father, glass-in face seeing*  
 sāmādhānam āga-bēku idi egusane kelsā, ādogā manchēru manasu  
*satisfaction become-should this women's business, that-in men mind*  
 irsā-bāḍā.' Tande ibbarnā oṭ-gā iḍadu dāni samādhānam  
*place-should-not.' The-father both belly-to catching her satisfaction*  
 māḍere. Aūn andā, 'pillagānu, nivu jhagḍi ikoḷadari. Ivotaridu nivu  
*made. He said, 'boy, you quarrel make-not. To-day-from you*  
 ibbaru nichcharu adarṇdogā nōḍtiddade.'  
*both always glass-in seeing-is.'*

Pillā antdu, 'tande, gavḷi Sōmēnu ālu tikoḷā bandene.  
*The-girl said, 'father, milkman Sōmē milk bringing came.*  
 Aūn antunallā, "i ālu irsāle?" 'Tande antonallā, 'pillē,  
*He says, "what milk shall-I-keep?" The-father says, 'daughter,*  
 āni-toṭi ēḷudā, "ivatu ar-sāligi ālu ātau, nāḷe sōlige  
*him-to tell, "to-day half-measure milk is-enough, to-morrow a-measure*  
 ālu iḍkōndu-bā.'" Pille antudallā, 'tande, gavḷi ālu  
*milk holding-come.'" The-daughter says, 'father, the-cowherd milk*

yeli-di tarti ? ' Tande antunallā, ' nin-gā erkilanāyānā, aūr-  
*wherefrom brings ?' The-father said, ' thee-to not-known, his-*  
 maṇḍi ākāl idau, bariyāl idau. Avu allu kardu tartun.'  
*house-in cows are, she-buffaloes are. Them milk milking he-brings.'*  
 Pille antadallā, ' tande, ākālā yēvas-ālu koṭṭadu, vunnā bariyā  
*The-girl said, ' father, a-cow how-much-milk gives, and a-she-buffalo-*  
 ālu yēvasu koṭṭadu ? ' Tande antunallā, ' onondo ākālā evaḍu  
*milk how-much gives ?' The-father said, ' each cow two*  
 evaḍu sērlu ālu koṭṭadu, vunnā bariyālu nāku nāku sērlu ālu  
*two sers milk gives, and she-buffaloes four four sers milk-*  
 koṭṭadu.'  
*give.'*

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### FREE TRANSLATION OF THE FOREGOING.

A man had two children, a boy and a girl. The boy was very well-looking; the girl of common appearance. One day they were both playing near a looking glass; and the boy proposed that they should see who was the prettiest. The girl did not like the proposal, thinking that it was only made in order to humiliate her. So she went to the father and complained. She said, 'it is meet that women should be pleased at seeing their face in the glass, but men should not set their mind on such things.' The father embraced both, and soothed them. He asked them not to quarrel, but in future always to look in the glass.

Then the girl said that the milkman Sōmē had come and asked how much milk they wanted. The father answered, 'my daughter, tell him that one ser will do for to-day. To-morrow we must have two.' The girl then asked where the milkman got the milk, and the father replied, 'don't you know? He has cows and she-buffaloes in his home, and he milks them.' Then the daughter asked how much milk a cow gives, and how much a she-buffalo. The father said, 'each cow gives two sers milk, and each she-buffalo four.'

## BADAGA DIALECT.

The Badagas are the most numerous of the tribes inhabiting the Nilgiris. The name simply denotes them as the people from the north, and it has sometimes also been used in the Tamil country as a name for Tolugu. The Badagas of the Nilgiri Hills are often called by us Burghers. Their language is a dialect of Kanarese.

At the Census of 1891, 30,656 persons were returned as speaking Badaga, *viz.* 30,633 in the Nilgiris, 21 in Coimbatore, and 2 in Malabar. At the last Census of 1901 the figures were as follows :—

Nilgiris	:	:	:	:	:	:	:	:	:	:	:	:	34,223
Coimbatore	:	:	:	:	:	:	:	:	:	:	:	:	6
												TOTAL	34,229

The Badaga dialect does not fall within the scope of this Survey. A version of the Parable of the Prodigal Son will, however, be printed below in order to make it possible to use the dialect for comparative purposes. It has been taken, from the edition of the gospels published by the Madras Auxiliary Bible Society.

It will be seen that Badaga is a very ancient form of Kanarese. Thus the sounds *l* and *r* are still found (*e.g.* *makklu*, children; *horisivi*, put on); *m* corresponds to Standard *n* in forms such as *appam*, father; *avam*, he; the personal pronoun of the first person is *nām*, I; dative *yenaga*; the past tense of the verbs agrees with Old Kanarese (*e.g.* *mādidem*, I did; *kļēgidam*, he sent), and so forth. Note also the common substitution of *ch* for *s*; thus, *dēcha*, country, in which point Badaga agrees with Tamil.

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[ No. 23.]

## DRAVIDIAN FAMILY.

KANARESE.

BADAGA DIALECT.

ಬಬ್ಬ ಮನಿಚಗ ಎರಡು ಮಕ್ಕಿಟ್ಟರು . ಅವಕರೊಲ್ಲಗೆ ಕುನ್ನವಲ ಅಪ್ಪಲಗ, ಅಪ್ಪಾ! ಆಸ್ತಿಯಾ ಯೆನಗ ಬಪ್ಪ ಕೂರ ಯೆನಗ ತಾ ಎಮ್ಮನೆ, ಅವಲ ಅವಕಗ ಬದುಕ ಕೂರ ಜ್ಜಲ . ಜೋಚಿ ಜೆನಗಿಂ ದೆ ಕುನ್ನ ಮಾತಿ ಎಲ್ಲಾವ ಸೇತಿಯುಂಡು, ದೂರ ದೇಚಗ ಕಡೆದು ಹೋಗಿ, ಅಲ್ಲಿ ಕೆಟ್ಟವಲನಾಗಿ ಬದಿಕ್ಕಿ, ತನ್ನ ಬದುಕೆಲ್ಲಾವ ಬೀಜ್, ಹ್ವಾಮಾಡಿಬುಟ್ಟಲ . ಆಲೆ ಅವಲ ಎಲ್ಲಾವ ಬೆಚ್ಚ ಮಾಡಿದದೆಮ್ಮನೆ, ಆ ದೇಚ ಬಕ್ಕೆಲ ಅನಡಂಜ ಉಟ್ಟಾತು; ಅವಲಗ ತಟವೊಟ ಆಪದುಗಾತು . ಆಗ ಅವಲ ಹೋಗಿ, ಆ ದೇಚದವಕರೊಲ್ಲಗೆ ಬಬ್ಬ ಗೆರಸ್ತನ ಸೇದೂಂಜ . ಎವಲ ಅವಲನ ಹಂದಿಯ ಮೇಸೋದುಗ ತನ್ನೊಲ್ಲಗ ಕ್ಷೇಗಿದಲ . ಇತ್ತೆ ಹಡೋನೆ ಹಂದಿ ತಿಂಬ ತೊಡೊಂದ ತನ್ನ ಹೊಟ್ಟೆ . ತುಂಬಿಸೋದುಗ ಆನೆ ಪಟ್ಟಲ; . ಆಲೆ ದಾರೂ ಅವಲಗ ಕೊಟ್ಟ ಇಲ್ಲೆ . ತನ್ನ ಬುದ್ಧಿ ತನಗ ಬಪ್ಪನೆ, ಅವಲ, ಯೆನ್ನಪ್ಪನ ಸಾರೆ ಯೇಚೋ ಕೂಲಿಯವಕಗ ದೊಟ್ಟೆ ಬೇಕಾದಾಚಗ ಮಿಾಣೆ ಹಡದೆ; ಆಲೆ ನಾಲ ಇಲ್ಲಿ ಹಸೂಂದ ಸತ್ತನೆ ನಾಲ ಯೆದ್ದು, ಕಡೆದು, ಯೆನ್ನಪ್ಪನಸಾರೆ ಹೋಗಿ, ಅವಲಗ, ಅಪ್ಪಾ! ಮೇಲೋಕಗ ಬಿರೋದಾಗಿಯೂ ನಿನ್ನ ಮುಂದಾಡೂ ಪಾಪ ಮಾಡಿದೆ- ನಾಲ ಇನ್ನು ನಿನ್ನ ಮಾತಿಂದು ಕೊರಚಿಸಿಯುಂಬದುಗ ತಕ್ಕವಲ ಅಲ್ಲ; ಯೆನ್ನ ನಿನ್ನ ಕೂಲಿಯವಕರೊಲ್ಲಗೆ ಬಬ್ಬನ ಮಾಕೆ ಮಾಡುನ್ನನೆ, ಎಂದು ಹ್ವೇಗಿ, ಯೆದ್ದು, ತನ್ನಪ್ಪನ ಸಾರೆ ಬನ್ನಲ . ಆಲೆ ಅವಲ ಇನ್ನು ದೂರದೊ ಇಬ್ಬನೆ, ಅವಲನಪ್ಪಲ ಅವಲನ ನೋಡಿ, ಕರ್ವುಕತ್ತಿ, ಓಡಿಬಂದು, ಅವಲನ ಗ್ವತ್ತುಮೇಲೆ ಬ್ಬುದ್ದು, ಅವಲನ ಮುತ್ತಿಕ್ಕಿದಲ . ಆಲೆ ಮಾತಿ ಅವಲಗ, ಅಪ್ಪಾ! ಮೇಲೋಕಗ ಬಿರೋದಾಗಿಯೂ ನಿನ್ನ ಮುಂದಾಡೂ ಪಾಪ ಮಾಡಿದೆ . ಇನ್ನು ನಿನ್ನ ಮಾತಿಂದು ಕೊರಚಿಸಿಯುಂಬದುಗ ನಾಲ ತಕ್ಕವಲ ಅಲ್ಲ, ಎನ್ನಲ . ಆಗ ಅಪ್ಪಲ ತನ್ನ ಜೀವಿತಿಗಾರರುಗ, ಬೇಗನ ಬಳ್ಳೊಳ್ಳೆಯ ಚೀಲೆ ಹೊತ್ತು ಬಂದು, ಅವಲಗ ಹೊಟಿಸಿವಿ; ಅವಲನ ಕೈಗ ಉಂಗರವವೂ ಕಾಲುಗ ಕೆರವವೂ ಕೊಡಿವಿ . ಇನ್ನು ತಿಂದು ಕುಸಾಲೆ ಆಪೋಲ . ಯೇಕಾಂದಲೆ ಈ ಯೆನ್ನ ಮಾತಿ ಸತ್ತವಲ ಆಗಿದ್ದು, ತಿರಿಗಿ ಬದಿಕ್ಕಿದನೆ; ಅರಂದೊಲ್ಲದವಲ ಆಗಿದ್ದು, ಸಿಕ್ಕಿದನೆ, ಎನ್ನಲ . ಆಗ ಕುಸಾಲೆ ಆಪದುಗ ಹೊರವಟ್ಟರು |

ಆಲೆ ಅವಲನ ದೊಡ್ಡ ಮಾತಿ ಹೊಲದೊ ಇದ್ದಲ . ಅವಲ ಬಂದು, ಮನೆಗ ಸಾರೆ ಆಪನೆ, ಹರೆಕೋ- ಲವೂ ಆಟವವೂ ಕ್ಷೇತು, ಜೀವಿತಿಗಾರರೊಲ್ಲಗೆ ಬಬ್ಬನ ಕೊರಚಿ, ಅದೇನಾಂದು ಬೆಚರಣೆ ಮಾಡಿದಲ . ಅವಲ ಅವಲಗ, ನಿನ್ನ ತಮ್ಮಲ ಬುದ್ಧಿನೆ, ಅದುಗಾಗಿ ಅವಲನ ತಿರಿಗಿ ಬಸ್ತೆಂಗೆ ಕಂಡನುಂದ ನಿನ್ನಪ್ಪಲ ತೀನಿ ಮಾಡಿ- ಸಿದ್ಧನೆ, ಎನ್ನಲ . ಆಗ ಅವಲ ಕೋಪಲಗಿ, ಓಜಗೆ ಬರಕೊಳ್ಳೊಂದು ಇದ್ದಲ . ಆದದನುಂದ ಅವಲನಪ್ಪಲ ಹೊರಾಚುಗ ಬಂದು, ಅವಲಗ ತಮರಿಕೆ ಹ್ವೇಗಿ ಕೊರಚಿದಲ . ಆಲೆ ಅವಲ ತನ್ನಪ್ಪಲಗ ಮರುತ್ತರಾಗಿ, ಎದ- ಗೇ, ಈಸು ಬರಿಚ ನಿನಗ ಗೀಡೆ, ಎಂದಾಲೆಯೂ ನಿನ್ನಪ್ಪನೆಯ ಮಿಾರುಲೆ; ಆಲೆಯೂ ಯೆನ್ನ ಸ್ವೇಚಗಾರರ ಕೋಡ ಕುಸಾಲೆ ಆಪದುಗ ನೀ ಯೆನಗ ಎಂದಾಲೆಯೂ ಬಂದು ಆಡುಮರಿಯಾಲೆಯೂ ತಪ್ಪಿಲೆ . ಆಲೆ ಸ್ವಾ- ಯೆಯರ ಕೋಡ ನಿನ್ನ ಬದುಕ ತಿಂದು ಬುಟ್ಟಿ ಈ ನಿನ್ನ ಮಾತಿ ಬಂದದೆಮ್ಮನೆ, ನೀ ಅವಲಗಾಗಿ ತೀನಿ ಮಾಡಿಸಿದೆ ಎನ್ನಲ . ಆಗ ಅವಲಗ, ಮಗನೇ, ನೀ ಯೇಗ್ವು ವವೂ ಯೆನ್ನ ಕೋಡ ಇದ್ದೇ; ಯೆನ್ನದೆಲ್ಲಾ ನಿನ್ನ- ದುತಾಲ; ಆಲೆ ಕುಸಾಲೆಯೂ ಜೆಚ್ಚೊ ಲಚವೂ ಆಪದಾಗಿ ಹಟ್ಟಿ; ಯೇಕಾಂದಲೆ ಈ ನಿನ್ನ ತಮ್ಮಲ ಸತ್ತವನಾ- ಗಿದ್ದು, ತಿರಿಗಿ ಬದಿಕ್ಕಿದನೆ, ಅರಂದೊಲ್ಲದವನಾಗಿದ್ದು, ಸಿಕ್ಕಿದನೆ, ಎನ್ನಲ ||

## DRAVIDIAN FAMILY.

## KANARESE.

## BADAGA DIALECT.

## TRANSLITERATION AND TRANSLATION.

Obba	manichaga	eraḍu	makk -iddaru.	Avakar]oge	kunnavam			
<i>One</i>	<i>man-to</i>	<i>two</i>	<i>children-were.</i>	<i>Them-of</i>	<i>the-younger</i>			
appamga,	'appā	āstiyo	yenaga	bappa	kūra	yenaga	tā,'	
<i>father-to,</i>	<i>'father</i>	<i>property-in</i>	<i>me-to</i>	<i>coming</i>	<i>share</i>	<i>me-to</i>	<i>give,'</i>	
emmane	avam	avakaga	baduka	kūr-hachcham.	Jōchi	jinag-hinde		
<i>when</i>	<i>he</i>	<i>them-to</i>	<i>living</i>	<i>share-divided.</i>	<i>Few</i>	<i>days-after</i>		
kunna'	māti	ellāva	sētiyuṇḍu,	dūra	dēcha-ga	kādedu		
<i>younger</i>	<i>son</i>	<i>all</i>	<i>having-gathered,</i>	<i>far</i>	<i>country-to</i>	<i>having-passed</i>		
hōgi	alli	keṭṭavamn-āgi	badiki	tanna	baduk-ellāva			
<i>having-gone</i>	<i>there</i>	<i>wicked-having-become</i>	<i>having-lived</i>	<i>his</i>	<i>living-all</i>			
bīri	hlā-mādi-butṭam.	Āle	avam	ellāva	bechcha	māḍidād-emmane		
<i>wasting</i>	<i>ruined.</i>	<i>But</i>	<i>he</i>	<i>all</i>	<i>expense</i>	<i>made-when</i>		
ā	dēcha	bakkella	anahañja	uttātu ;	avamga	taṭamoṭa	āpadugātu.	
<i>that</i>	<i>country</i>	<i>severe</i>	<i>famine</i>	<i>arose ;</i>	<i>him-to</i>	<i>want</i>	<i>arose.</i>	
Āga	avam	hōgi	ā	dēchadavakar]oge	obba	gerastana		
<i>Then</i>	<i>he</i>	<i>having-gone</i>	<i>that</i>	<i>inhabitants-among</i>	<i>one</i>	<i>householder</i>		
sēdūmṇam.	Evam	avamna	handiya	mesōduga	tann-holaga	k]ēgidam.		
<i>joined.</i>	<i>This-man</i>	<i>him</i>	<i>pigs</i>	<i>to-feed</i>	<i>his-field-to</i>	<i>sent.</i>		
Itte	haḍōne	handi	timba	tauḍūnda	tanna	hoṭṭe	tumbisōduga	āse
<i>Thus</i>	<i>being</i>	<i>pigs</i>	<i>eating</i>	<i>husks-with</i>	<i>his</i>	<i>belly</i>	<i>to-fill</i>	<i>desire</i>
paṭṭam ;	āle	dārū	avamga	koṭṭa-ille.	Tanna	buddi	tanaga	bappane
<i>felt ;</i>	<i>but</i>	<i>anyone</i>	<i>him-to</i>	<i>gave-not.</i>	<i>His</i>	<i>sense</i>	<i>him-to</i>	<i>coming</i>
avam,	'yenn-appana	sāre	yēchō	kūliyavakaga	doṭṭi			
<i>he,</i>	<i>'my-father-of</i>	<i>near</i>	<i>how-many</i>	<i>servants-to</i>	<i>bread</i>			
bēkādachaga	mīri	haḍade,	āle	nām	illi	hasūnda		
<i>necessary-becoming-so-much</i>	<i>exceeding</i>	<i>is,</i>	<i>but</i>	<i>I</i>	<i>here</i>	<i>hunger-from</i>		
sattane.	Nām	y]eddu,	kādedu,	yenn-appana	sāre	hōgi,	avamga,	
<i>die.</i>	<i>I</i>	<i>rising,</i>	<i>passing,</i>	<i>my-father</i>	<i>near</i>	<i>going,</i>	<i>him-to,</i>	
"appā,	mēlōkaga	birōd-āgiyū	ninna	mundādū	pāpa	māḍidem.	Nām	
<i>"father,</i>	<i>heaven-to</i>	<i>contrary</i>	<i>thee</i>	<i>before-also</i>	<i>sin</i>	<i>I-did.</i>	<i>I</i>	
innu	ninna	mātindu	koraichisiyumbaduga	takkavam	alla ;	yenna		
<i>still</i>	<i>thy</i>	<i>son-saying</i>	<i>to-be-called</i>	<i>fit-man</i>	<i>am-not ;</i>	<i>me</i>		



ninna <i>thy</i>	kūliyavakarļōge <i>servants-among</i>	obbana <i>one</i>	māke <i>like</i>	mādunnane,"' <i>make-shall-say,"'</i>	endu <i>so</i>	hļēgi, <i>saying,</i>	
γleddu <i>rising</i>	tann-appana <i>his-father</i>	sāre <i>near</i>	bannam. <i>came.</i>	Āle <i>But</i>	avam <i>he</i>	innu <i>yet</i>	dūrado <i>at-a-distance</i>
ibbane <i>being</i>	avamn-appam <i>his-father</i>	avamna <i>him</i>	nōḍi <i>seeing</i>	karļukatti, <i>pitying,</i>	ōḍi <i>running</i>	bandu, <i>coming,</i>	
avamna <i>his</i>	gļattu-mēle <i>neck-on</i>	hļuddu, <i>falling,</i>	avamna <i>him</i>	mutt-ikkidam. <i>-kiss-gave.</i>	Āle <i>But</i>	māti <i>the-son</i>	
avamga, <i>him-to,</i>	'appā, <i>'father,</i>	mēlōkaga <i>heaven-to</i>	birōd-āgiyū <i>contrary</i>	ninna <i>thee</i>	mundādū <i>before-also</i>	pāpa <i>sin</i>	māḍidem. <i>I-made.</i>
Innu <i>Still</i>	ninna <i>thy</i>	mātindu <i>son-saying</i>	korachisiyumbaduga <i>to-be-called</i>	nām <i>I</i>	takkavam <i>fit-man</i>	alla, <i>am-not,'</i>	
ennam. <i>said.</i>	Āga <i>Then</i>	appam <i>the-father</i>	tanna <i>his</i>	jīvitigāraruga, <i>servants-to,</i>	'bēgana <i>'quickly</i>	oļļolleya <i>good-good</i>	
chīle <i>robe</i>	hottu <i>carrying</i>	bandu <i>coming</i>	avamga <i>hims-to</i>	horisivi. <i>put-on.</i>	Avamna <i>His</i>	kaiga <i>hand-on</i>	uņgaravavū <i>ring-also</i>
kāluga <i>font-on</i>	keravavū <i>sandals-also</i>	koḍivi. <i>put.</i>	Innu <i>And</i>	tindu <i>eating</i>	kusāle <i>merry</i>	āpōm; <i>let-us-make;</i>	yēkāndale, <i>why?-if-you-say,</i>
i <i>this</i>	yenna <i>my</i>	māti <i>son</i>	sattavam <i>dead-man</i>	āgiddu, <i>having-been,</i>	tirigi <i>again</i>	badik-iddane; <i>living-is;</i>	
arand-hōdavam <i>lost-gone-man</i>	āgiddu, <i>having-been,</i>	sikk-iddane, <i>found-is,'</i>	ennam. <i>said.</i>	Āga <i>Then</i>	kusāle <i>merry</i>	āpaduḡa <i>to-make</i>	
horavaṭṭaru. <i>they-commenced.</i>							

Āle <i>But</i>	avamna <i>his</i>	doḍḍa <i>elder</i>	māti <i>son</i>	holado <i>field-in</i>	iddam. <i>was.</i>	Avam <i>He</i>
bandu, <i>having-come,</i>	manega <i>house-to</i>	sāre <i>near</i>	āpane, <i>coming,</i>	harekōlavū <i>music-also</i>	āṭavavū <i>dance-also</i>	kļōtu, <i>having-heard,</i>
jīvitigārarļōge <i>servants-among</i>	obbana <i>one</i>	korachi, <i>having-called,</i>	'ad-ēn-?'āndu <i>'that-what?'saying</i>	bicharaņe <i>inquiry</i>		
māḍidam. <i>made.</i>	Avam <i>He</i>	avamga, <i>him-to,</i>	'ninna <i>'thy</i>	tammaņ <i>younger-brother</i>	band-iddane, <i>having-come-is,</i>	
adug-āgi <i>therefore</i>	avamna <i>him</i>	tirigi <i>again</i>	ōs-heņge <i>healthy</i>	kaņḍadunenda <i>found-because</i>	ninn-appam <i>thy-father</i>	tīni <i>feast</i>
māḍis-iddane, <i>causing-to-be-made-is,'</i>	ennam. <i>said.</i>	Āga <i>Then</i>	avam <i>he</i>	kōpa-āgi <i>anger-having-become</i>	oļage <i>inside</i>	
barak-oļļāndu <i>to-come-refusing</i>	iddam. <i>was.</i>	Ādadunenda <i>Therefore</i>	avamn-appam <i>his-father</i>	horāchuga <i>outside</i>	bandu <i>having-come</i>	
avamga <i>him-to</i>	tamarike <i>satisfaction</i>	hļēgi <i>having-said</i>	korachidam. <i>called.</i>	Āle <i>But</i>	avam <i>he</i>	tann-appamga <i>his-father-to</i>

maruttar-āgi, <i>replying,</i>	'edagē, 'lo,	īsu <i>so-many</i>	baricha <i>years</i>	ninaga <i>you-to</i>	gīdem. <i>I-served.</i>	Endāleyū <i>Once-even</i>	
ninn-appaṇeya <i>thy-order</i>	mīrule ; <i>not-transgressed ;</i>	āleyū <i>still</i>	yenna <i>my</i>	snēchagārara <i>friends</i>	kōḍa <i>with</i>	kusāle <i>merry</i>	
āpaduga <i>to-become</i>	nī <i>thou</i>	yenaga <i>me-to</i>	endāleyū <i>once-even</i>	ondu <i>one</i>	āḍu-mariy-āleyū <i>goat-young-even</i>	tappile. <i>gavest-not.</i>	
Āle <i>But</i>	sḷūyeyara <i>harlots</i>	kōḍa <i>with</i>	ninna <i>thy</i>	baduka <i>living</i>	tindu-butṭa <i>having-eaten-throwing</i>	ī <i>this</i>	ninna <i>thy</i>
māti <i>son</i>	bandad-emmane <i>came-when</i>	nī <i>thou</i>	avamg-āgi <i>him-for</i>	tini <i>feast</i>	māḍiside, <i>lettest-make,'</i>	ennam. <i>said.</i>	Āga <i>Then</i>
avamga, <i>him-to,</i>	'magan-ē 'son-O	nī <i>thou</i>	yēgluvavū <i>always</i>	yenna <i>me</i>	kōḍa <i>with</i>	iddē ; <i>art ;</i>	yennad-ellā <i>mine-all</i>
ninnadutām. <i>thine-alone.</i>	Āle <i>But</i>	kusāleyū <i>merry-also</i>	chachchōchavū <i>happy-also</i>	āpad-āgi <i>to-become</i>	haṭṭa ; <i>was-necessary ;</i>		
yēkāndale, <i>why ?-if-you-say,</i>	ī <i>this</i>	ninna <i>thy</i>	tammam <i>younger-brother</i>	sattavan-āgiddu, <i>dead-man-become-having,</i>	tirigi <i>again</i>		
badik-iddane ; <i>alive-is ;</i>	arand-hōdavan-āgiddu, <i>lost-gone-man-having-become,</i>	sikk-iddane, <i>found-is,'</i>	ennam. <i>said.</i>				

## KURUKH.

Kurukh is spoken in the western portion of the Bengal Presidency and the adjoining parts of the Central Provinces. The number of speakers is about half a million.

According to their own traditions the Kurukh tribe originally lived in the Carnatic, 'whence they went up the Nerbada River and settled in Bihar on the banks of the Sone. Driven out by the Muhammadans, the tribe split into two divisions, one of which followed the course of the Ganges, and finally settled in the Rajmahal hills; while the other went up the Sone, and occupied the north-western portion of the Chota Nagpur Plateau, where many of the villages they occupy are still known by Munḍārī names. The latter were the ancestors of the Orāḥs [Kurukhs], while the former were the progenitors of the Male, or Sauriā as they often call themselves, whose grammar is closely connected with Orāḥ, though it has borrowed much of its vocabulary from the Aryan languages in the neighbourhood.'

Mr. Gait, from whose Report of the Census of Bengal, 1901, the preceding quotation has been reprinted, further remarks—

'The Caste Table shows the number of Orāḥs to be 652,286, and the tribal language is spoken by 543,505 persons. As in other cases, members of the tribe who have emigrated to other districts are more prone to abandon their original language than those who stay at home. In the north of Ranchi, however, where they are much mixed up with Munḍas, more than 23,000 Orāḥs have given up their language and now talk a dialect of Munḍarī known as Hōrliā Jhagar. On the other hand, a few Munḍas (724), Kbariās (405), Lohārs (145), and Gōṇḍs (75) in that district returned Orāḥ as their language. In Singhbhum also, some members of other tribes speak Orāḥ, including 806 Kurmis, 115 *soi-disant* Rājputs, 74 Tāmariās, and 50 Lohārs. In Maubham 72 Santāls, 19 Bhumijis and 5 Munḍas were returned as speaking Orāḥ.'

The state of affairs is similar in other districts, and Kurukh is accordingly known under several different names.

The tribe call themselves Kurukh, and their language Kurukh Kathā. Dr. Hahn is of opinion that the word Kurukh 'may be identified with the Kolarian *horo*, man, or may be derived from the Dravidian-Scythian word *kuruk*, a cryer.' He compares the Kūrkū word *kōrō*, man, and, with reference to the second derivation, the name Slavonic, from *slovo*, word, voice. I do not know the history of the 'Dravidian-Scythian' word *kuruk*, but the derivation does not seem probable. A people may call themselves 'speakers,' but scarcely 'cryers.' I am not, however, able to give any certain derivation of the word. Another common name of the tribe is Orāḥ, with many slightly varying forms such as Urāḥ, Urang, Aurang, etc. Dr. Hahn explains this word as the totem of one of the septs into which the Kurukhs are divided. According to him Orāḥ is a name coined by the Hindūs, its base being *Orgorāḥ*, hawk or cunny bird, used as the name of a totemistic sept. Compare, however, Kaikāḍi *urāpāi*, man; Burgaṇḍi *ūrāpō*, man; *ūrāṅg*, men. In a similar way Kurukh may be connected with Tamil *karugu*, an eagle, and be the name of a totemistic clan. Compare also names such as Korava, Kurru, a dialect of Tamil, and Koḍagu. Hindūs say that the word 'Orāḥ' is simply the Indo-Aryan *urāḥ*, spendthrift, the name being an allusion to the alleged thriftless character of the people to whom it is applied.

It has already been pointed out that the Kurukhs are much mixed with Munḍas. We cannot, therefore, wonder that speakers of Kurukh have occasionally been returned as speaking Munḍa languages such as Khaṛiā, Korwā, Kōḍā, Hō, and so on.

In other cases the name of the caste or occupation is used to denote the language. Such names are Dhāngari, Kisān, and probably also Khendrōi.

Dhāngarī simply means 'the language of the Dhāngars,' a caste whose business it is to dig wolls, tanks, etc. The word is sometimes corrupted to Dhanwāri.

Kisān means cultivator, and may, as the denomination of a language, connote any form of speech.

I do not know anything about the names Khendrōi and Kachnakhrā which are used in Jashpur and Ranchi respectively.

None of these names properly denote the language. Some details about their use will be found under the heading Number of Speakers, below. They should all be discarded, and the language will hereafter be throughout spoken of as Kurukh.

The bulk of the speakers of Kurukh are found in the Chota Nagpur Plateau. About three-fifths live in the Ranchi district, especially in the north and north-west. They are further found in considerable numbers in the south of Palamau and in the Chota Nagpur States. More than 93 per cent of the speakers in the tributary States are found in Gangpur and Jashpur. Speakers are further found in small numbers in the adjoining districts of Hazaribagh, Manbhum, Singbhum, Bonai, Pal Lahera, Bamra, Rairakhol, Sambalpur, Patna, Sarangarh, Raigarh, Sakti, Udaipur, Sarguja and Korca. Emigrants have brought the language with them to Jalpaiguri and the various districts of Assam, where it is spoken by coolies in the tea-gardens.

The principal Aryan language of Ranchi and Palamau is Bihārī. The other districts within which Kurukh is spoken belong to the areas occupied by Oriyā and Chhattisgarhī. The Kurukhs are everywhere intermixed with various Muṇḍā tribes. They are also very often confounded with them. The Kurukhs are relatively most numerous in Ranchi. They are still numerous in Palamau, Gangpur, and Jashpur. In other districts they are as a rule rather thinly scattered.

The Kurukh language is essentially the same over the whole area. There is said to be a separate dialect spoken in Gangpur, called Berga Orāō. No information is, however, available about that form of speech. Kurukh has not been reported from Gangpur for the purposes of this Survey. It is not, however, probable that the so-called Berga Orāō essentially differs from other local forms of the language, which are in reality no separate dialects but more or less corrupt forms of Standard Kurukh; in fact, 'berga' has been explained as being really the Hindī word *big'ṛā*, corrupt. The corruption is usually due to the influence of surrounding Aryan dialects, and sometimes also the influence of neighbouring Muṇḍā forms of speech may be perceived. On the whole, however, Kurukh is uniform over the whole area where it is spoken as a vernacular. Varying names of occupation or caste, such as Dhāngar, Kisān and so on, do not imply any difference of dialect.

The estimated number of speakers in those districts where Kurukh is spoken as a vernacular are as follows :—

Orissa Tributary States (Pal Lahera)	. . . . .	295
Hazaribagh	. . . . .	3,934
Ranchi	. . . . .	325,860
Palamau	. . . . .	30,000
Manbhum	. . . . .	1,071
Singbhum	. . . . .	3,220
		364,380
	Carried over	

## DRAVIDIAN FAMILY.

	Brought forward	364,380	
Jashpur State . . . . .		20,000	
Korea State . . . . .		68	
Bonai State . . . . .		500	
Sarguja State . . . . .		23,430	
Udaipur State . . . . .		1,598	
	<b>TOTAL BENGAL</b>		<b>409,971</b>
Sambalpur . . . . .		41,000	
Sakti . . . . .		1,500	
Raigarh . . . . .		5,000	
Sarangarh . . . . .		1,511	
Bamra . . . . .		3,750	
Rairakhol . . . . .		547	
Patna . . . . .		475	
	<b>TOTAL CENTRAL PROVINCES</b>		<b>53,783</b>
	<b>GRAND TOTAL</b>		<b>463,754</b>

Outside its proper territory Kurukh is to some extent spoken by emigrants, most of whom are found among the coolies in the tea-gardens in Bengal and Assam. The following are the revised figures supplied as estimates for this Survey :—

Cachar Plains . . . . .	1,251	
Kamrup . . . . .	200	
Darrang . . . . .	1,900	
Nowgong . . . . .	475	
Sibsagar . . . . .	1,850	
Lakhimpur . . . . .	3,150	
	<b>TOTAL ASSAM</b>	<b>8,826</b>
Jalpaiguri . . . . .	13,184	
Shahabad . . . . .	250	
Champanan . . . . .	5,000	
Bhagalpur . . . . .	12,966	
	<b>TOTAL BENGAL</b>	<b>31,400</b>
	<b>GRAND TOTAL</b>	<b>40,226</b>

The estimated number of speakers of Kurukh at home and abroad is, therefore, as follows :—

Kurukh spoken at home by . . . . .	463,754
Kurukh spoken abroad by . . . . .	40,226
<b>TOTAL</b>	<b>503,980</b>

The figures returned at the last Census of 1901 show a considerable increase in the number of speakers, and it will be of interest to add them for comparison. They are as follows :—

Assam . . . . .	10,791
Bengal . . . . .	544,924
Burdwan . . . . .	478
Birbhun . . . . .	30
Midnapore . . . . .	264
Hoogly . . . . .	1,630
<b>Carried over</b>	<b>2,397</b>
	<b>555,715</b>

	Brought forward	2,397	555,715
Howrah . . . . .		1,720	
24-Parganas . . . . .		2,244	
Calcutta . . . . .		203	
Nadia . . . . .		82	
Murshidabad . . . . .		1,430	
Rajshahi . . . . .		5,485	
Dinajpur . . . . .		4,573	
Jalpaiguri . . . . .		53,828	
Darjeeling . . . . .		7,449	
Rangpur . . . . .		531	
Bogra . . . . .		470	
Shahabad . . . . .		969	
Bhagalpur . . . . .		2,984	
Purnea . . . . .		2,250	
Malda . . . . .		2,157	
South Parganas . . . . .		1,744	
Balasore . . . . .		12	
Angul and Khondmals . . . . .		1,126	
Hazaribagh . . . . .		2,980*	
Ranchi . . . . .		314,778	
Palamu . . . . .		21,606	
Manbhum . . . . .		350	
Singbhum . . . . .		6,973	
Kuch Bihar . . . . .		4	
Orissa Tributary States . . . . .		2,941*	
Chota Nagpur Tributary States . . . . .		103,703*	
	TOTAL BENGAL	544,924	
Central Provinces . . . . .			54,006
Nagpur . . . . .		1	
Bilaspur . . . . .		171	
Sambalpur . . . . .		30,000*	
Sakti . . . . .		9	
Raigarh . . . . .		4,312	
Samargarh . . . . .		895	
Bamra . . . . .		15,704	
Rairakhol . . . . .		1,402	
Senpur . . . . .		805	
Patna . . . . .		666	
Kalahandi . . . . .		51	
	TOTAL CENTRAL PROVINCES	54,006	
	GRAND TOTAL		609,721

It will be seen that there is a large increase in Jalpaiguri, and that Kurukh has been returned from several districts where it had not formerly been reported to be spoken. This state of affairs is due to the greater accuracy of the last Census, and probably not to a real increase in the number of speakers. If we compare the figures from those districts where Kurukh is spoken as a vernacular, we will find that there is a marked decrease over almost the whole area.

The number of speakers has increased in Singbhum, the Chota Nagpur Tributary States, Bamra, Rairakhol, and Patna. It is not, however, possible to decide whether the increase is real or only apparent. The speakers of Kurukh have formerly been often returned under various Muṇḍā dialects, and it has not always been possible to correct the old figures. Thus, no speakers of Kurukh were returned for this Survey from the

\* After adjustments.

Gangpur State, whereas, in 1901, 93 per cent. of all the speakers of Kurukh in the Chota Nagpur States were found in Gangpur and Jashpur. The revised figures from Bamra were 3,750 for Kurukh, entered as a form of Kōrā, and 13,569 for Muṇḍārī. In 1901 the corresponding figures were 15,704 for Kurukh and 6,023 for Muṇḍārī. We can safely infer that several speakers of Kurukh were formerly entered under Muṇḍārī, and that the same is certainly the case in other districts. On the whole we are apparently justified in saying that the number of speakers of Kurukh is decreasing.

In the preceding tables no reference has been made to the various names under which Kurukh has been returned.

The name Dhāngarī has been returned from the following districts :—

Shahabad . . . . .	250
Champaran . . . . .	5,000
Bhagalpur . . . . .	12,966
Manbhūm . . . . .	1,071
Sakti . . . . .	1,000
Raigarh . . . . .	5,000
Sarangarh . . . . .	604
TOTAL . . . . .	<u>25,891</u>

In Bhagalpur the speakers are also locally known as Kols.

Kisān is the name under which Kurukh has been reported from the following districts :—

Sambalpur . . . . .	22,000
Sarangarh . . . . .	907
Bamra . . . . .	3,750
Rairakhol . . . . .	547
TOTAL . . . . .	<u>27,204</u>

The 20,000 speakers of Kurukh in the Jashpur State have been returned as speaking Khendrōi. Finally in the Census of 1901, 465 speakers of a language called ' Malhar ' were discovered, of whom 414 were returned from the Orissa Tributary States, 50 from Hazaribagh, and 1 from the Chota Nagpur Tributary States. The very meagre materials which are available and which are not worth publishing seem to show that Malhar is only a corrupt form of Kurukh, and the figures have therefore been included in the above table.

Kurukh is, to some extent, spoken by Muṇḍās and others, and in the old returns it has continually been confounded with various Muṇḍā dialects.

We find Kurukh returned under the name of Khaṛiā from—

Pal Lahera . . . . .	295
Bonai . . . . .	320
Sambalpur . . . . .	6,000
TOTAL . . . . .	<u>6,615</u>

From Sambalpur we find 9,000 Kurukh speakers returned under the name of Kōrā, and similarly 2,950 Kōrās in Hazaribagh have turned out to speak Kurukh. The same is the case with 475 individuals in the Patna State who were reported to speak Hō.

It is of no use to enlarge upon the distribution of the speakers of Kurukh between the various so-called dialects. The different names do not connote different forms of the language, but are due to the fact that the names of castes and occupations have been entered as connoting various dialects. The table 407 and ff. therefore includes all the figures entered under the various headings mentioned above.

I am not aware of the existence of any old authority dealing with Kurukh. The following is a list of those which I have come across :—

- MAISON, F.,—*The Talaing Language*. *Journal of the American Oriental Society*, Vol. iv, pp. 277-288. Contains a list of words in Ornon, etc., reprinted in the *British Burma Gazetteer*, and in the *Revue de Linguistique*, Vol. xvii, pp. 167 and ff.
- BATSON, REV. F.,—*Brief Grammar and Vocabulary of the Orāon Language*. *Journal of the Asiatic Society of Bengal*, Vol. xxxv, 1866, Special Number, App. E, pp. 251 and ff.
- CAMPBELL, SIR GEORGE,—*Specimens of Languages of India*. Calcutta, 1874, pp. 94 and ff.
- FLEX, REV. O.,—*Introduction to the Urāun Language*. Calcutta, 1874.
- HAHN, REV. FERD.,—*Kurukh Grammar*, Calcutta, 1900.
- „ —*Kurukh (Orāō)-English Dictionary*. Part I, Calcutta, 1903.
- „ —*Kurukh Folk-lore*. *Collected and transliterated*. Calcutta, 1905.

Kurukh is not a literary language and has no written character. The gospels in Kurukh have been printed in Dēvanāgarī type in Calcutta. The translation is due to the Rev. F. Hahn, who has also published a biblical history, a catechism, and other small books in the language. His Kurukh grammar has already been mentioned in the list of authorities. It is the principal source from which the remarks about Kurukh grammar which follow have been taken.

**Pronunciation.**—The short *a* has the sound of *a* in 'America.' It is very often marked as long, probably in order to avoid the broad pronunciation of *a* in Oriyā. Thus, *eṅgān* instead of *eṅgan*, me; *ānās* instead of *ānias*, he said. Such forms are especially common in those districts in which the principal Aryan language is Oriyā. The pronunciation of Kurukh has there been seen through Oriyā spectacles.

Two vowels often follow each other without being pronounced as a diphthong. Thus, *ch'i'nā*, to give. Both vowels are here separately sounded and belong to different syllables. This separate pronunciation has been marked by an apostrophe between the two vowels. It seems probable that it is due to the influence of the peculiar semi-consonants of Muṇḍarī. Sometimes also the apostrophe is written between a consonant and a vowel. Thus, *endr'im*, whatsoever; *mal'ā*, not. In such words there is a stop between both sounds. So far as can be judged from Mr. Hahn's grammar the apostrophe may be compared with the Arabic Hamza.

Two vowels separated by a stop and forming two different syllables are very commonly contracted. Thus, *ch'idai*, instead *ch'i'dai*, he gives. This contraction takes place regularly in the past tense of verbs. Thus, *ba'anā*, to speak; *bāchkan*, I spoke; *ch'ō'nā*, to rise; *chōchkan*, I rose. The contracted vowels are then, finally, often shortened in various ways. Thus *i'i* become *i*; *ui u*; and *oē o*; e.g. *ch'i'nā*, to give, past *chichkan*; *winā*, to plough, past *usskan*; *pōēnā*, to rain, past *possā*.

There are several other changes in the vowels in the past tense of verbs. *Ē* becomes *i*; and *ē* becomes *ī* in words such as *errnā*, to sweep; *irrkkan*, I swept; *ērnā*, to see; *ērkan*, I saw. In other cases the change of *e* to *i* seems to be due to a following *i* or *u*. Thus, *esnā*, to break; *eskan*, I broke; *ād isī*, she breaks; *isū*, a breaker; *khē'enā*, to die; *khē'idī*, thou (fem.) diest. Compare the remarks on harmonic sequence in Santālī, on p. 37.



Similarly *o* sometimes becomes *u*; thus, *ottnā*, to touch; *uttkan*, I touched: *khōrnā*, to sprout; *khārkkan*, I sprouted: *onnā*, to eat; *unus*, an eater.

Final long vowels are shortened when a consonant is added. Thus, *akkū* and *akkun*, now; *merkhā*, heaven, accusative *merkhan*. Shortening of long vowels is also very common in the past tense. Thus, *pītnā*, to kill, past *piṭkan*; *kūrnā*, to be hot, past *kuttkan*; *khoynā*, to reap, past *khosskan*; *mōkhnā*, to eat, past *mokkan*.

With regard to consonants we shall note the pronunciation of *ṅ* and *kh*.

The guttural nasal *ṅ* is pronounced like *ng* in English 'king' when it stands at the end of a syllable or is followed by *h*. Before a vowel, on the other hand, it is an *ng* with a following *g*. Thus, *eṅhai*, my, but *eṅgā*, me. This distinction is, however, continually disregarded in the specimens, and *ṅ* is usually written in all cases.

The sign *kh* denotes the sound of *ch* in Scotch 'loch.' In many places it has become an *h*. So for example in Raigarh, in the so-called Kisān of Sarangarh, in the so-called Khariā and Kisān of Sambalpur, and lastly in Pal Lahera, Bamra, and Rairakhol, i.e., in all the southern districts with the exception of Patna.

**Nouns.**—Men and gods are masculine; women and goddesses are feminine; other nouns are neuter. Feminine nouns are neuter in the singular. *Kurukh* in this respect agrees with Telugu.

There are two numbers, as in other connected languages. There is not, however, any proper plural form of neuter nouns, the singular form being used for both numbers. If it is necessary to express plurality of neuter nouns, some word meaning 'many,' 'all,' etc., is added; thus, *man-guṭhi*, tree-all, trees. Compare Muṇḍārī.

The plural of rational nouns is formed by adding *ar*. Compare Tamil *ar*, Kanarese *aru*, Telugu *āru*, etc. Thus, *āl-ar*, men; *mukkar*, women; *āl-guṭhi-ar*, wives; *dādā baggar*, father many, fathers, and so forth. *Khadd-kharrā*, offspring, means 'child-sprout', and is neuter.

Case suffixes are added immediately to the base as is also the case in Muṇḍārī. In the case of masculine nouns, however, we have two bases in the singular. The simple base is used in an indefinite sense. When definiteness should be expressed, a suffix *as* is added. Thus, *āl*, a man; *āl-as*, the man. Both bases are then inflected in exactly the same way. The final *as* in *āl-as* corresponds to Tamil *an*.

The usual case suffixes are, accusative *n*; dative *gē*; ablative *tī*; genitive *gahi*; locative *nū*.

The dative and the accusative are usually distinguished in the same way as in other connected languages. The two cases are sometimes confounded in the south, in Bamra, Rairakhol, Sambalpur, and Raigarh. This state of affairs is probably due to Aryan influence. Compare Gōṇḍī.

The dative suffix *gē* must be compared with Kanarese *ge*, Telugu *hi*, *ku*. It also occurs in the form *kē*. The final vowel is long. The Kurukhs have come into their present home from the Bhojpuri country, and it is not improbable that the form of the dative suffix has been influenced by the Bhojpuri *kē*.

The accusative suffix is *n*, *an*, or *in*. The form *n* is used after vowels; *in* after definite masculine bases ending in *as* and after the plural suffix *ar*. In other words the accusative ends in *an*. In Bamra, Sarangarh, and Rairakhol we also find a fuller



**Numerals.**—The first numerals are:—

1. *ort*, masculine and feminine; *ortos*, definite masculine; *oṟḍ* and *oṟḍā*, neuter.
2. *irb*, definite *irbar*, masculine and feminine; *eṟḍ*, neuter.
3. *nub*, definite *nubar*, masculine and feminine; *mūnd*, neuter.
4. *naib*, definite *naibar*, masculine and feminine; *nākh*, neuter.

The numerals for 'five' and following are borrowed from Aryan dialects.

*Ort*, *oṟḍ*, one, must be compared with Tamil *oru*, *oṟu*; Telugu *okaḍu*, *oṟḍu*. The Korava dialect of Tamil has *ort*, *oṟḍ*, just as Kurukh.

The final *b* in *irb*, two; *nub*, three; *naib*, four, must be compared with *v* in the corresponding Tamil forms. Thus, *irbar*, two, is identical with Tamil *iruvar*. Kanarese has *ibbaru* which seems to be derived from a form such as *irbar*. The neuter form *eṟḍ* seems to correspond to Telugu and vulgar Tamil *reyḍu*. Compare also Tamil *iraṇḍu*. Kanarese *eraḍu*.

*Nubar*, three, corresponds to Tamil *mūvar*, Kanarese *mūvaru*. The initial *n* is probably due to the desire to differentiate the original labial *m* from the following *b*. The neuter *mūnd* is most closely connected with Tamil *mūṇṇu*, *ṁūndru*, *mūndu*.

*Naibar*, four, corresponds to Tamil *nāivar*, Kanarese *nāivaru*. The corresponding neuter *nākh* most closely agrees with Kanarese *nāḷku*, Telugu *nāḷugu*.

It will be seen that the numerals are more closely connected with the corresponding forms in Tamil and Kanarese than with those in Telugu.

The words *gōḷā* and *oḷā* or *otaṅg*, piece, are often added to numerals; thus, *eṟḍ-gōḷā* and *eṟḍ-oḷā*, two pieces.

Ordinals are formed by adding *antā*, *utā*, or *tā*; thus, *eṟḍtā*, second; *mūndtā*, third; *nākhtā*, fourth. 'First' is *mūndtā*; compare Tamil *mudal*, Telugu *modaḷa*, first.

**Pronouns.**—The personal pronoun of the first person is *ēn*, plural *ēu* and *nām*. Compare Old Telugu *ēnu*, I; *ēnu*, *nēmu*, we; Old Tamil *yān* and *nān*, I; *yān*, *nām*, we; Old Kanarese *ān*, *yān*, I; *ām*, we. The form *ēn* excludes, and *nān* includes, the person addressed. In this respect Kurukh agrees with Tamil, Telugu, etc., as against Kanarese.

*Nīn*, thou; *nīm*, you; *tān*, self; *tām*, selves, have the same forms as in Old Kanarese.

The possessive pronouns are *eṅhai*, my; *eṅhai*, our; *nīṅhai*, thy; *nīmhai*, your; *taṅhai*, plural *tamhai*, own. Before nouns denoting relationship, however, abbreviated forms are used, and such words are very seldom used without such a prefixed possessive. The abbreviated forms are identical with the base which appears before the locative suffix *nū*. The final consonant is, however, assimilated to the following sound in various ways, and an *e* is changed to *i* when the following syllable contains an *i* or *y*. Thus, *embas*, my, or our, father; *iṅyō*, my mother; *taṅdas*, his son; *nēk tambas*, whose father, etc. A similar set of pronouns is used as prefixes in High Tamil, viz., *em* and *nam*, our; *um*, your; and *tam*, their. Compare Introduction (p. 293).

With regard to the demonstrative pronouns, Kurukh agrees with Telugu in using the same form for the feminine and neuter singular. *As*, he, and *ād*, she, it, are also apparently most closely connected with Telugu *cāḍṇ*, he; *adi*, she, it. Compare Tamil *arōṅ*, he; *adu*, it; Kanarese *arōṅṅ*, he; *adu*, it. *Abrā*, those things, on the other hand, corresponds to Kanarese *arugaḷṅ*, Tamil *areṅgaḷ*.

*Nē*, who? is only used for masculine and feminine nouns, but is itself neuter. Thus, *nē larchā*, who came? *Ekā*, which? is used as an adjective; thus, *ekā ālas barchas*, what

man came? *L-kā* is probably a compound, consisting of the interrogative adjective *ē* and an interrogative particle *kā*.

*Endr*, what? *endrā*, what? of what kind?

The interrogative pronouns are made indefinite by adding the indefinite particle *im*. Thus, *ēk'am*, anyone; *indr'ia*, anything, etc.

**Verbs.**—Nouns and adjectives, including participles, are often used as verbs. Thus, *arlan*, I am master; *arbai*, thou art master; *id puddō*, this will be too short; *nin kōhai*, thou art great; *hechkā*, bound; *hechkāchā*, it was bound.

The usual verbal noun ends in *nā* and is regularly inflected. Thus, *esnā*, the breaking, to break. It has already been remarked that such verbal nouns can be used as adjectives; thus, *onvā ālō*, eatable things; *mudjrnā ujjnā*, perishable life. An adjectival participle used in connexion with the word *bīrī*, time, takes the suffix *ō*; thus, *ōnō bīrī*, eating time. This *ō* is probably identical with the suffix *ū* which forms nouns of agency and relative participles of the present tense; thus, *iś'us*, the breaker; *īrū ālas*, a seeing man, a man who sees. The suffix of the past relative participle is *kā*; thus, *Rānchī-nū kunār-kā khaūda*, the boy who was horn at Ranohi. This form is also commonly used as a noun; thus, *āukā*, 'said' and 'word.'

Other nouns and participles are formed directly from the base. Thus, *khāpā* or *khāpā-gē*, in order to tend; *esnū*, *esnum*, *esnūti*, and *esnūtim*, in the act of breaking, breaking.

The conjunctive participle ends in *ār*, and the particles *kī* and *darā* may be added. Thus, *es'ār*, *es'ār kī*, and *es'ār darā*, having broken. Usually, however, the ordinary tenses are used instead. Thus, *es'on ka'on*, I will-break will-go, I will break and go; *ēn eskan kī* (or *darā*) *barchkan*, having broken I came. *A* is used instead of *kī* in Pal Lahera and neighbourhood. See below.

There are three simple tenses, the present, the past, and the future.

The suffix of the present tense is *da*, third person plural *na*. Compare the Kanarese present participle ending in *uta*. When the subject is of the feminine or neuter gender, the *d*-suffix is only used in the second person and in the first person plural when the person addressed is included.

The usual suffix of the past tense is a *ch*; compare Telugu *chi*, *si*; Gōṇḍī *chī*, *sī*; and *sa* in the Korava dialect of Tamil. Transitive verbs, however, commonly drop the *ch*; compare the suffix *i* of the conjunctive participle in Kanarese and Telugu. After *n* the suffix *ch* becomes *j*. By adding *kā* to the base of the past tense we get the past participle. The *k* of this suffix precedes the personal terminations in the first and second persons masculine, and the second person feminine and neuter. Examples are, *ba'anā*, to speak; *bācha*, he said: *pi'nā*, to kill; *pi'kan*, I killed; *pi'yas*, he killed: *esnā*, to break; *eskan*, I broke; *es'as*, he broke: *naunā*, to do; *naūjkan*, I did, etc.

The characteristic of the future is *o*; compare the *u*- and *ṛ*-suffix of Tamil and Kanarese. Thus, *es'on*, I shall break.

The persons differ for gender. The only exception is the future where there is only a difference in the third person singular. The singular neuter is also used for the plural neuter. The first and third persons feminine are only used in the conversation of women among themselves. In conversation with men the masculine forms are used instead.

The personal terminations are as follows :—

*First person.* Singular *n* ; plural *m*.

*Second person.* Singular *ai*, fem. and neut. *ī* ; plural *ar*, fem. *ai*, neuter *ī*.

*Third person.* Singular *as*, fem. and neut. *ī*, past *ā* ; plural *ar*, fem. *ai*, neut. *ī*, and *ā*. The neuter termination is dialectically *d* or *t*. See below.

The termination of the first person plural when the person addressed is included is *at*.

It will be seen that the personal terminations are mainly identical with those used in Kanarese and connected languages.

The imperative ends in *ā* ; thus, *es'ā*, break. The feminine singular and the neuter imperative ends in *ai* ; thus, *es'ai*, break. The plural imperative in the talk of women to women ends in *ē* ; thus, *nīm es'ē*, break ꝑe.

A polite imperative is formed by adding *kē* to the base ; thus, *es'kē*, please break.

Other tenses are formed by means of auxiliaries.

A present definite is formed by adding *l* to the infinitive in *ā* and conjugating like an ordinary present. Thus, *es'ā-l-dan*, I am breaking. Another present definite and an imperfect are formed from the infinitive ending in *ā* by adding the Bihāri verb *lāgab*, inflected as a Kurukh verb.

It has already been mentioned that adjectives and participles can be conjugated as ordinary verbs. Thus, the past participle *eskā*, broken, is inflected as follows :—

Sing. 1.	<i>eskan</i> , f. <i>iskin</i> .	Plur. 1.	<i>eskam</i> , f. <i>iskim</i> .
2.	<i>eskai</i> , f. & n. <i>iskī</i> .	2.	<i>eskar</i> , f. <i>eskai</i> , n. <i>iskī</i> .
3.	<i>eskas</i> , f. & n. <i>iskī</i> .	3.	<i>eskar</i> , f. <i>eskai</i> , n. <i>iskī</i> .

By adding the present and past tenses of verbs meaning 'to be' to such forms we obtain a perfect and a pluperfect. Thus, *ās eskas bē'edas*, he has broken ; *ēn eskan ra'chkan*, I had broken. The literal meaning of such forms is 'he is a man who has broken,' 'I was a man who has broken,' respectively.

Kurukh possesses a passive voice, formed by adding *r* to the base. Thus, *esrnā*, to be broken. The passive verb is regularly conjugated. Thus, *esrdan*, I am broken ; *esr'kan*, I was broken ; *esr'on*, I shall be broken.

Causative verbs are formed by adding *tā'anā*, to the base. *Tā'a* becomes *tō* in the future, and often *tā* in the past. Thus, *estā'adan*, I cause to break ; *estā'achkan* or *estāchkan*, I caused to break ; *estō'on*, I shall cause to break.

Other causatives are formed by adding *d* or *bā'anā* to the base ; thus, *onnā*, to eat ; *ondnā*, to feed : *sikhrnā*, to learn ; *sikhābā'anā*, to teach.

Kurukh has no proper negative verb. *Mal*, *mal'ā*, or *mallā*, not, is simply prefixed to the ordinary tenses. Thus, *mal'ā eskan*, I did not break ; *mal chich'as*, he did not give. In the imperative *ambā*, fem. *ambai*, *ambē*, is prefixed. Another negative particle is *argā*, *argī*, not yet.

There are, besides, three negative verbs which are regularly inflected. They are *malaan*, *malyan*, or *malkan*, I am not ; *balnā*, not to know ; and *polnā*, not to be able.

The prohibitive *ambā* is sometimes also inflected ; thus, *ās ambdas bardas-nekk'ā*, he shall not come.

In a similar way *argā*, not yet, may be conjugated, in which case the verb itself is put in the infinitive ending in *ā*. Thus, *ās argas barā*, he has not yet come.

It is hoped that when the preceding remarks are borne in mind the reader will be able to easily understand the forms occurring in the specimens. For further details Mr. Hahn's grammar, mentioned under Authorities, should be consulted.

The grammatical sketch which follows represents the Kurukh spoken in Ranchi, Palamau, and Singhum, and probably also in Manhhum, from which district no materials have been forwarded. The dialect spoken in Hazaribagh is apparently also identical. Several lists of Standard Words and Phrases have been forwarded from that latter district, but all were so much mixed with Aryan words and forms that it would have been useless to print them. The best one was stated to represent the language of the Korwās, who in Hazaribagh are Kurukhs by clan. It agrees well with the grammatical sketch printed above.

Of the three specimens printed below, the two first have come from Ranchi, and the Rev. Feal. Hahn, the well-known author of the Kurukh Grammar, has been good enough to prepare them. The third specimen has been forwarded from Singhum. A list of Standard Words and Phrases, hailing from Palamau, will be found on pp. 647 and ff., below.

## KURUKH SKELETON GRAMMAR.

I.—NOUNS.—*āi*, a man; *ālas*, the man; *mukḥā*, a woman; *allā*, a dog.

	Singular.		Plural.	Singular.	Plural.	Singular.	Plural.
Nom.	<i>āi</i> .	<i>ālas</i> .	<i>ālar</i> .	<i>mukḥā</i> .	<i>mukḥar</i> .	<i>allā</i> .	<i>allī-guḥi</i> .
Acc.	<i>ālan</i> .	<i>ālasin</i> .	<i>ālarin</i> .	<i>mukḥan</i> .	<i>mukḥarin</i> .	<i>allan</i> .	<i>allī-guḥin</i> .
Dat.	<i>āi-gē</i> .	<i>ālas-gē</i> .	<i>ālar-gē</i> .	<i>mukḥā-gē</i> .	<i>mukḥar-gē</i> .	<i>allā-gē</i> .	<i>allā-guḥi-gē</i> .
Abl.	<i>āi-ti</i> .	<i>ālas-ti</i> .	<i>ālar-ti</i> .	<i>mukḥan-ti</i> .	<i>mukḥar-ti</i> .	<i>allā-ti</i> , <i>allanti</i> .	<i>allī-guḥi(n)-ti</i> .
Gen.	<i>āi-gaḥi</i> .	<i>ālas-gaḥi</i> .	<i>ālar-gaḥi</i> .	<i>mukḥā-gaḥi</i> .	<i>mukḥar-gaḥi</i> .	<i>allā-gaḥi</i> .	<i>allī-guḥi-gaḥi</i> .
Loc.	<i>āi-nū</i> .	<i>ālas-nū</i> .	<i>ālar-nū</i> .	<i>mukḥā-nū</i> .	<i>mukḥar-nū</i> .	<i>allā-nū</i> .	<i>allī-guḥi-nū</i> .

## II.—PRONOUNS.

	I.	We, exclusive.	We, inclusive.	Thou.	You.	Self.	Selves.
Nom.	<i>ēn</i> .	<i>ēn</i> .	<i>nān</i> .	<i>nīn</i> .	<i>nīm</i> .	<i>tīn</i> .	<i>tīm</i> .
Acc.	<i>ēngan</i> .	<i>ēman</i> .	<i>naman</i> .	<i>nīngan</i> .	<i>nīman</i> .	<i>tanngan</i> .	<i>taman</i> .
Dat.	<i>ēngā(-gē)</i> .	<i>ēmā(-gē)</i> .	<i>nanngā(-gē)</i> .	<i>nīngā(-gē)</i> .	<i>nīmā(-gē)</i> .	<i>tanngā(-gē)</i> .	<i>tanngā(-gē)</i> .
Gen.	<i>ēnḥai</i> .	<i>ēmḥai</i> .	<i>nanḥai</i> , <i>namḥai</i> .	<i>nīnḥai</i> .	<i>nīmḥai</i> .	<i>tanḥai</i> .	<i>tanḥai</i> .
Loc.	<i>ēn-nū</i> .	<i>ēm-nū</i> .	<i>nam-nū</i> , <i>nān-nū</i> .	<i>nīn-nū</i> .	<i>nīm-nū</i> .	<i>tan-nū</i> .	<i>tam-nū</i> .

	He.	She, It.	They.		
			Masc. and fem.	Neut.	
Nom.	<i>āḥ</i> .	<i>ād</i> .	<i>ār</i> .	<i>abḥā</i> .	In the same way are inflected <i>ī</i> , this, fem. <i>īḥ</i> , plur. <i>īḥ</i> , <i>īḥrā</i> ; <i>hū</i> , that there (far off), fem. <i>hūḥ</i> , plur. <i>hūr</i> , <i>hūrā</i> . The forms <i>ā</i> , that; <i>ī</i> , this; <i>ū</i> , that there, are used as adjectives before singular nouns. Before plural nouns the neuter plural is used as an adjective.
Acc.	<i>āḥin</i> .	<i>ādīn</i> .	<i>ārīn</i> .	<i>abḥan</i> .	
Dat.	<i>āḥ-gē</i> .	<i>ādī-gē</i> .	<i>ār-gē</i> .	<i>abḥā-gē</i> .	
Abl.	<i>āḥ(in)-ti</i> .	<i>ādī(n)-ti</i> , <i>ād-ti</i> .	<i>ār(in)-ti</i> .	<i>abḥanti</i> .	
Gen.	<i>āḥ-gaḥi</i> .	<i>ādī-gaḥi</i> .	<i>ār-gaḥi</i> .	<i>abḥā-gaḥi</i> .	
Loc.	<i>āḥ-nū</i> .	<i>ādī(-nū)</i> .	<i>ār-nū</i> .	<i>abḥā-nū</i> .	

	Who?	What?	Any one.	Anything.	
Nom.	<i>nē</i> . <sup>1</sup>	<i>endḥ</i> , <i>endḥā</i> .	<i>ēk'ām</i> , <i>nēk'ām</i> .	<i>endḥ</i> , <i>endḥ'ādīm</i> .	<i>Ēkdā</i> , what? which? is inflected as <i>endḥā</i> . The same is the case with <i>ēbaggi</i> , how many, how much? <i>ēḍḍā</i> , how many ones? etc.
Acc.	<i>nēkan</i> .	<i>endḥan</i> .	<i>nēk'ānim</i> .	<i>endḥ'ānim</i> .	
Dat.	<i>nēkā-gē</i> .	<i>endḥ(ā)-gē</i> .	<i>nēk'ān-gē</i> , <i>nēkā-gem</i> .	<i>endḥ'ām-gē</i> , <i>endḥ'im-gē</i> .	
Abl.	<i>nēk(an)-ti</i> .	<i>endḥ(ā)-ti</i> , <i>endḥan-ti</i> .	<i>nēk'an-ti</i> .	<i>endḥ'am-ti</i> .	
Gen.	<i>nēkḥai</i> .	<i>endḥ(ā)-gaḥi</i> .	<i>nēkḥai-dim</i> .	<i>endḥ'ām-gaḥi</i> , <i>endḥ'im-gaḥi</i> .	
Loc.	<i>nēk-nū</i> .	<i>endḥ(ā)-nū</i> .	<i>nēk'im</i> , <i>nēkḥai-nūm</i> .	<i>endḥ'ām-nū</i> .	

<sup>1</sup> *Nē* is used for masculine and feminine nouns, but is itself neuter. The genitive is *nēk* before nouns denoting relationship.

## III.—VERBS.—

A.—Finite Verb.—*Esnā*, to break.Verbal nouns.—*Esnā*, the breaking; *es'ā*, *es'ā-gā*, to break.Relative participle.—*Isū*, a breaker; *eskā*, broken.Adverbial participle.—*Esnū*, *esnūti*, emphatic *esnum*, *esnūtim*, breaking; *es'ā khane*, on breaking.Conjunctive participle.—*Es'ār*, *es'ār ki*, having broken.

	Present.	Past.	Future.	Imperative,	
Sing. 1.	<i>esdan</i> , fem. <i>es'en</i> .	<i>eskan</i> , f. <i>es'an</i> .	<i>es'on</i> .		The neuter verb has the same form as the feminine singular; thus, <i>nim iski</i> , you broke; <i>abrā is'i</i> , they break.
2.	<i>esdai</i> , f. <i>is'di</i> .	<i>eskai</i> , f. <i>iskī</i> .	<i>es'oe</i> .	<i>es'ā</i> , f. <i>es'ai</i> .	
3.	<i>esdas</i> , f. <i>is'i</i> .	<i>es'as</i> , f. <i>es'ā</i> .	<i>es'ōs</i> , f. <i>es'ō</i> .		
Plur. 1 excl.	<i>esdam</i> , f. <i>es'em</i> .	<i>eskam</i> , f. <i>es'am</i> .	<i>es'om</i> .		
1 incl.	<i>esdat</i> .	<i>eskat</i> .	<i>es'ōt</i> .		
2.	<i>esdar</i> , f. <i>esdai</i> .	<i>eskar</i> , f. <i>eskai</i> .	<i>es'or</i> .	<i>es'ā</i> , f. <i>es'ā</i> .	
3.	<i>esnar</i> , f. <i>esnai</i> .	<i>es'ar</i> , f. <i>es'ai</i> .	<i>es'ōr</i> .		

Present Definite.—*Es'aldan* or *es'alagdan*, I am breaking.Imperfect.—*Es'alakkan*, fem. *es'alagyan*, I was breaking.Perfect.—*Eskan bē'dan*, fem. *iskin bē'en*, I have broken; the principal verb is inflected as the ordinary past in the second person. The first person plural is *eskam bē'edam*, fem. *iskim bē'em*; the third person is, singular *eskas bē'edas*, fem. *iskī bē'ē*; plural *eskar bē'enar*, fem. *eskai bē'enai*.Pluperfect.—*Eskan ra'ekkan*, fem. *iskin ra'ek'an*, I had broken. Other persons as in the perfect.

## Formation of the past tense.

Verbal noun.	Past.		
	Masc.	Fem.	
<i>ānā</i> , ay.	<i>ānkan</i> .	<i>ānyan</i> .	Irregular <i>sre ka'anā</i> , go; <i>kirkān</i> , I went; <i>kēras</i> , he went: <i>hō'onā</i> , to take away; <i>ochkan</i> , I took away: <i>uinā</i> , to plough; <i>urshan</i> , I ploughed: <i>khō'enā</i> , to measure; <i>khōjkan</i> , I measured: <i>khassinā</i> , to dig; <i>khōttkan</i> , I dug: <i>pbenā</i> , to rain; <i>posā</i> , it rained: <i>nūjnā</i> , to pain; <i>nūchā</i> , it pained: <i>onnā</i> , to drink; <i>ondkan</i> , I drank, etc.
<i>ārnā</i> , come.	<i>ārchkan</i> .	<i>ārch'an</i> .	
<i>eh'inā</i> , give.	<i>ehichkan</i> .	<i>ehich'an</i> .	
<i>nannā</i> , do.	<i>nanjkan</i> .	<i>nanj'an</i> .	

## B.—Auxiliary and defective verbs.

	I am.	I am.	I am not.
Sing. 1.	<i>bē'edan</i> , f. <i>bē'en</i> .	<i>taldan</i> , <i>talyan</i> , f. <i>tal'en</i> , <i>talyēn</i> .	<i>malkan</i> , f. <i>malyan</i> .
2.	<i>bē'edai</i> , f. <i>bē'idī</i> .	<i>taldai</i> , <i>talyai</i> , f. <i>taldī</i> , <i>talyī</i> .	<i>malkai</i> , f. <i>malkī</i> .
3.	<i>bē'edar</i> , f. <i>bē'ī</i> .	<i>taldas</i> , <i>talyas</i> , f. <i>tal'ī</i> , <i>talyā</i> .	<i>malkas</i> , f. <i>malkī</i> .
Plur. 1 excl.	<i>bē'edam</i> , f. <i>bē'em</i> .	<i>taldam</i> , <i>talyam</i> , f. <i>tal'em</i> , <i>talyēm</i> .	<i>malkam</i> .
1 incl.	<i>bē'edat</i> .	<i>taldat</i> , <i>talyat</i> .	<i>malkat</i> .
2.	<i>bē'edar</i> , f. <i>bē'edai</i> .	<i>taldar</i> , <i>talyar</i> , f. <i>taldai</i> , <i>talyai</i> .	<i>malkar</i> , f. <i>malkai</i> .
3.	<i>bē'enar</i> , f. <i>bē'enai</i> .	<i>talnar</i> , <i>talyar</i> , f. <i>talnai</i> , <i>talyai</i> .	<i>malkar</i> , f. <i>malkai</i> .

*Maldan* and *malyan*, I am not, are inflected as *taldan*, *talyan*. *Hēkdan*, I am; and *ra'adan*, I am, I remain, are regular. *Ra'anā* is inflected in all tenses.Passive voice.—Formed by adding *r* to the base and conjugating throughout. Thus, *esrdan*, I am broken; *esr'kan*, I was broken; *esr'on*, I shall be broken.Causal verbs.—Formed by adding *tā*. Thus, *estā'adan*, I cause to break; past *estā'achkan* or *estā'ochkan*, future *estā'on*.Particles.—*Mal*, *mal'ā*, *malla*, not; *ambā*, f. *ambai*, *ambē*, do not; *argā*, *argī*, not yet; *im*, *dim*, *ā*, emphatic; *nē*, *anē*, indefinite; *kā*, interrogative, etc.By adding *nekk'ā* to the present tense a kind of conditional is effected. Thus, *esdan nekk'ā*, I may, I am allowed to, break.



[No. 24.]

## DRAVIDIAN FAMILY.

## KURUKH.

## SPECIMEN I.

(Rev. Ferd. Hahn, 1899.)

(DISTRICT RANCHI.)

Ort ālas-gahi irb khaddar ra'char. Sannis tam-basin ānyas, 'anā  
*One man-of two sons were. The-younger his-father-to said, 'O*  
 bañ, urmin khattar enhai khattarkā ra'i adin chi'ikē.' Khanē ās  
*father, all having-divided my share is that give-please.' Then he*  
 tanhai ujjnā-gahi or-guṭhin irbar-gē khattyas chich'as. Jokk ullā argī  
*his living-of goods two-to divided gave. Few days not-yet*  
 mannum sannis tanhai urmin khondas darā gechchhā  
*being-in-indeed the-younger his all having-gathered also far*  
 tarā kēras arā aiyam bhārvā ujjnā-ti tanhai urmin mulkhas.  
*towards went and there-indeed riotous living-from his all drowned.*  
 Ās urmin muñjā-khachohyas khanē ā rāji-nū kīrā mañjā arā ās  
*He all spend-finished then that country-in hunger was and he*  
 kīrā-sār'ā helras. Khanē ās attrantā ort addiyas gusan  
*hungry-to-feel began. Then he country-of one land-proprietor with*  
 kōrchas; ās āsin tanhai khall-nū kiss khāpā taiyas. Ās ēkā uturbāran  
*entered; he him his field-in swine to-feed sent. He which hushs*  
 kiss-guṭthi mōkhā-lagyā at-ti tanhai kūlan urd'ā biddyas, mundā nēhō  
*swine-flock eating-were that-from his belly to-fill sought, yet anybody*  
 ās-gē mal chiā-lagyar. Khanē akkh-ondras darā bāchas, 'em-bas-gusan  
*him-to not giving-was. Then reason-brought also said, 'my-father-with*  
 ēōdā lassiyar ra'anar, ār-gusan baggi onnā mōkhnā engērnā-lekh'ā  
*how-many servants are, them-with much drinking eating remaining-like*  
 ra'i, arā ēn kīrā-ti khēā-lagdan. Ēn chō'on darā em-bas-gusan  
*is, and I hunger-from dying-am. I will-arise also my-father-near*  
 kā'on arā āsin ān'on, "anā bañ ēn merkhā-gahi bīrdō arā niñhai  
*will-go and him will-say, "O father I heaven-of against and thy*  
 ohhambhē gunhā nañjkan bē'edan. Arā mundbhārē niñhai khadd bā'arnā  
*before sin did am. And henceforth thy son to-be-called*  
 lek'hā malyau. Engan niñhai lassiyar-nū ortos lek'hā uiyā." Antilē. ās  
*like not-am. Me thy labourers-in one like take." Then he*  
 chōchas darā tam-bas-gusan barchas. Pahē ās gechchham ra'chas khanē  
*arose also his-father-near came. But he far was then*

tam-bas sin iryas darā soggāras arā boṅgas darā āsin khimbyas darā  
*his-father him saw also pitied and ran also him embraced also*  
 chumkhyas. Antilē taṅdas āsin ānyas, 'anā bañ, ēn merkhā biṛdō arā  
*kissed. Then his-son him-to said, 'O father, I heaven against and*  
 'nin-gusan gunhā nañjkan be'edan. Ēn mundbhārē niñhai khadd bā'arnā  
*thee-before. sin did am. O henceforth thy son to-be-called*  
 lek'hā malyan.' Mundā tam-bas tañhai jōkhārin ānyas, 'urmin-ti dav  
*like not-am.' But his-father his servants-to said, 'all-from good*  
 kiohrin ondr'ā arā āsin bāñohā; arā ās-gahi khekkhā-nū muddi arā  
*cloth bring and him put-on; and his hand-on ring and*  
 khedd-nū jutā att'ā. Arā dār'harkā guṇḍi-khaddan ondr'ar-ki eṛbā, arā  
*feet-on shoes put. And fattened cow-young having-brought kill, and*  
 nām ōnōt darā riryār'ōt. Auṅgē eṅdas kechkas ra'oh'as, antilē  
*we shall-drink also shall-rejoice. Because my-son dead was, then*  
 ujjyas; ās ebserkas ra'oh'as, arā khakkhras.' Khanē ār riryār'ā  
*came-alive; he lost was, and was-found.' Then they to-rejoice*  
 helrar.  
*began.*

Mundā kōhas khall-nū ra'ch'as. Ās eṛpā heddē ārsyas darā assnan  
*But the-elder field-in was. He house near arrived also playing*  
 darā nālnan meñjas. Khanē ās jōkhar-ti ortosin tañ-gusan eddas  
*also dancing heard. Then he servants-from one himself-near called*  
 darā meñjas, 'ender man'i?' Ās āsin ānyas, 'niñdis barchas arā  
*also asked, 'what is?' He him-to said, 'thy-brother came and*  
 nimbas dār'harkā guṇḍi-khaddan iṛbyas, āsin koṛe-koṛem khakkhyas.'  
*thy-father fattened cow-young prepared, him safe-and-sound found.'*  
 Antilē kōhas khisāras arā ūlā kōr'ā malā biddyas. Khanē  
*Then the-elder got-angry and inside to-enter not sought. Then*  
 tambas urkhas darā āsin gohrāras. Antilē ās tambāsin  
*his-father came-out also him entreated. Then he his-father-to*  
 ānā-kirtāchas, 'ērā, ēn iū chānentī niñhai nalakh nandan  
*say-returned, 'see, I these-many years-from thy service do*  
 arā iklāhō niñhai pēskan malā esskan; annuhō nin eṅgāgē  
*and ever-even thy order not broke; that-in-even thou me-to*  
 iklāhō oṅṭā bokṛan malā chichchukai, ekatti ēn-hō enhai  
*once-even one kid not gavest, which-from I-also my*  
 saṅgitar ganē khus-mār'on. Mundā is niñdas bhāṛvāti  
*friends with merry-might-make. But this thy-son riotousness-with*  
 tañhai urmin mulkhas darā barchas, khanē nin ās-gē dār'harkā  
*his all spent also came, then thou him-for fattened*  
 guṇḍi-khaddan iṛbkai be'edai.' Tambas āsin ānyas, 'anā kō,  
*cow-young killedest art.' His-father him-to said, 'O dear*

nīn-gā sagar-khanē en-ganē ra'adai, arā eñhai urmī nīnhaid-im tal'i.  
*thou-indeed always me-with art, and mine all thine-indeed is.*  
 Pahē nīngāgē-hō khus-mārnā arā dav jiyā-tī ra'anā  
*But thee-to-also merry-to-make and good heart-from to-remain*  
 chār ra'i igē i nīndis kechchkas ra'ch'as, antilē  
*necessary is because this thy-brother dead was, then*  
 ujjyas; ās ebserkas ra'ch'as, arā khakkhras.  
*revived; he lost was, and was-found.'*

[ No. 25.]

## DRAVIDIAN FAMILY.

KURUKH.

## SPECIMEN II.

(DISTRICT RANCHI.)

(Rev. Ferd. Hahn, 1897.)

Lugu pachchō nād-gahi khirī.  
*Lugu old-woman demon-of tale.*

Onṭā partā-gahi nāmē Lugu ra'ch'ā. Aiyā Lugu pachchō  
*One mountain-of name Lugu was. There Lugu old-woman*  
 ra'ā-lagyā. Ā pachchō nēkan akh'ā-lagyā ār bharārnūti Lugu  
*living-was. That old-woman whom remembering-was they divining Lugu*  
 partā kālā-lagyar, arā nād aiyā ārin sattē ullā arā mākhā  
*mountain going-were, and the-demon there them seven days and nights*  
 tañ-guyā uiyā-lagyā, arā ārgē okkāge nerran kandō kam'ar  
*her-with keeping-was, and them-to to-sit serpent stool having-made*  
 chiā-lagyā, arā aūrā-gahi atkhan alkhṛā kamchā darā mōkhā-gē  
*giving-was, and woodapple-of leaves parched-rice made also eating-for*  
 chiā-lagyā. Arā ibsan maṇḍī kam'ar onā-gē chiā-lagyā. Arā  
*giving-was. And small rice having-made eating-for giving-was. And*  
 sikhū-gahi gaddan dudhī kamchā darā onā-gē chiā-lagyā. Arā sattē  
*Sighu-of juice milk made also drinking-for giving-was. And seven*  
 ullā mākhā manj khachkantī ārgē uḡō mantr chiā-lagyā, arā  
*days nights to-be finishing-from them-to magic spell giving-was, and*  
 ānā-lagyā, 'indr'im nalakh kā maldav manō, holē enḡan eḡkē, holē  
*saying-was, 'any business or evil will-come, then me call, then*  
 ēn kālon, arā nē-hō nas'ā pollōr.' Arā dēōrā  
*I shall-go, and any-one to-hurt will-be-unable.' And divination*  
 nannā-gahi bangī chiar taiyā-lagyā. Arā ār'im  
*making-of magic-power having-given sending-was. And they-indeed*  
 bar'ar dēōrā-jhuppā nanā-lagyar, arā ārin Lugu-pachchō-gahi chēlar  
*having-come sorcery making-were, and them Lugu-old-woman's pupils*  
 bāch-bāch elchā-lagyar. Ār-ganē pollōr. Arā ā nādan-im innā-  
*calling fearing-were. Them-with can-not. And that demon-also to-day*  
 ḡūṭī dēōrā-jhuppar mannar arā adī-gē khēr kiss ērā-guṭṭhin chī'inar.  
*till sorcerers believe and her-to fowl swine goat-many give.*

## FREE TRANSLATION OF THE FOREGOING.

*The tale of the female demon Lugu.*

On the mountain Lugu there lived a female demon called Lugu. Whenever she thought of anybody, they felt the influence of her thought and went to the mountain Lugu, where the demon kept them for seven days and seven nights. She made stools of serpents and gave them to sit on, and the parched rice she gave them to eat was made of the leaves of wild apple-trees and the rice was made of small herbs. The juice of Sijhū (a kind of Euphorbia) was made into milk which she gave them to drink. After seven days and nights she taught them a magic spell and said to them, 'if any need or evil should befall you, then call on me, and I shall come, and nobody will be able to do you harm.' And she gave them power of divination and sent them away.

On returning home they began to exercise their magic power. They were called Lugu's disciples and were much feared, and nobody could do anything against them. Even to this day sorcerers worship that demon and bring her offerings of fowls, swine and goats.

[No. 26.]

## DRAVIDIAN FAMILY.

KURUKH.

## SPECIMEN III.

(DISTRICT SINGBHUM.)

Ēn idnā karam-parab-nu ākhrā ḍaḍḍi pāṛā-gē kēṛkan ra'chkan.  
*I this-year Karam-festival-in Akhra song singing-for went was.*  
 Ort unkhkā ālas eṅgan ākhrā-nu ḍaḍḍi mal pāṛā-chichchas. Ā-bīri  
*One drunken man me Akhra-in song not to-sing-gave. That-time*  
 jhūmar bēchnā pellar arā ḍaḍḍi pāṛū jōkhar āsin āniyar, 'nin  
*jhūmar playing girls and song singing men him-to said, 'thou*  
 endrnū mal pāṛā-chīdai?' Īṅgē unkhkā ālas eṅgan ṭempā mūnd  
*why not to-sing-gives?' Thence drunken man me sticks three*  
 ēōkh-nu lauchas.  
*breast-in beat.*

## FREE TRANSLATION OF THE FOREGOING.

This year I had gone to Akhra to sing songs at the Karam festival. An old man came and would not allow me to sing. Then girls playing jhūmar and men singing songs came along and said to him, 'why do you not allow him to sing?' Then the drunken man struck me three times in the breast with a stick.

In the Jashpur State Kurukh is locally known as Khendrōi. The number of speakers has been estimated at 20,000.

The beginning of the Parable of the Prodigal Son which follows shows that the so-called Khendrōi only differs from the Kurukh of the neighbouring Ranchi in unimportant details. The abrupt pronunciation of vowels, separated from following sounds, is very marked; thus, *chī'ā'*, give; *uḍḍtō'd-anē*, he would have filled. The latter form seems to contain an indefinite particle *nē* or *anē* and the form *uḍḍtō'd*, corresponding to Standard *urtōōs*, he will fill. The suffix *d* will meet us again in Pal Lahera and neighbourhood, and properly belongs to the third person neuter.

{ No. 27.]

## DRAVIDIAN FAMILY.

## KURUKH.

(JASHPUR STATE.)

Onṭā ālas-ghī dui-jhan kukkō khaddar rahchar. Aur sānni  
*One man-of two-persons male children were. And younger*  
 taṅgdas tāmbās-gusan ānias, 'sagrō māl-jāl eṅghai bāṅṭan eṅgāgē chi'ā.'  
*his-son his-father-with said, 'all property my share me-to give.'*  
 Aur taṅghai dhannan ār-gē khaṭṭias. Jokk-im ullā-nū sannī taṅgdas  
*And his property them-to he-divided. Few-only days-in younger his-son*  
 taṅghai chīj-basutan jamā nañjas aur dhēr gechchhā muluk kēras,  
*his things-goods together made and very far country went,*  
 aur aiyā taṅghai chīj-basutan uṛan-paraṅ nañjas. Aur jab jamā  
*and there his things-goods spent-etc. made. And when all*  
 muñjurā ā muluk-nū bedār akāl mañjā. Aur ās  
*was-squandered that country-in big famine became. And he*  
 kalpārā'-helras. Aur ās kēras aur ā rājītā orot ālas-ganē  
*to-be-distressed-began. And he went and that country-of one man-with*  
 jōṛras. Aur ās āsin ṭonkā'-kharā kiss khāpā-gī taiyas. Aur jē  
*was-joined. And he him field-to swine feeding-for sent. And which*  
 kuṇḍon kissi . mōkhālgīā ādin hō khakkhrā hō, khuṣī-sē taṅghai  
*husks swine eating-were that even was-got even, gladly his*  
 kūlan uddtō'danē. Magar ādin hō nē-hō mal chichohar. Tab  
*belly would-have-filled. But that even anybody not gave. Then*  
 ās-gē hōs mañjā, tab ās ānias, 'marrē, embās-ghī āḍḍā āḍḍā  
*him-to sense came, then he said, 'alas, my-father-of so-many so-many*  
 jōkhar onnā-tī hō pūrē khākkhālnar, aur ēn iā kīrā'-tī  
*servants eating-from even sufficient getting-are, and I here hunger-from*  
 khēālgdan. Ēn ohō'on-kī embās gusan kā'on aur āsin ān'on,  
*am-dying. I will-arise-and my-father near will-go and him-to will-say,*  
 "ē bā, ēn Bhagvān gusan aur niṅg-gusan kasūr nañjkan. Akkū ēn  
*"O father, I God near and thee-near sin did. Now--I*  
 niṅghai khadd ba'a'rnā bēsē malikan. Ēṅgan niṅghai kamiār  
*thy son to-be-called worthy am-not. My thy servants(-of)*  
 orot-bēsē uiyā."'  
*one-like keep."*

The Kurukh spoken in Korea, Sarguja, and Udaipur is probably of the same kind as that illustrated in the preceding pages. No materials are, however, available.

Proceeding southwards we find Kurukh spoken under various names all over the district of Sambalpur. Four thousand individuals have been reported to speak Kurukh, and 6,000 speakers who returned Khariā as their native tongue have turned out to speak the same language. Kisān was returned as spoken by 22,000, and Kōḍā as spoken by 9,000. All or most of these people speak Kurukh. *Kisān* means 'cultivator,' and *kōḍā*, 'digger.' Both words, therefore, denote occupation and not language.

Specimens of the so-called Kurukh, and a list of Standard Words and Phrases in Kurukh, Khariā, and Kisān have been received from Sambalpur. They show that all these different names connote one and the same language. The only difference is that the so-called Khariā and the so-called Kisān substitute an *h* for Standard Kurukh *k̄h*; thus, *k̄hckhā*, Kisān and Khariā *hckhā*, a hand. This pronunciation of *k̄h* as *h* is also found in the so-called Kisān of Sarangarh, and in the Kurukh dialects spoken in Raigarh, Pal Lahera, Bamra, and Rairakhol. These dialects are known under the names of Kisān and Khariā.

The specimens received from Sambalpur are not correct. The genders are often confounded. Thus we find *kis jē mōkhā-lagiyar*, swine what eating-were, where a neuter subject takes the verb in the masculine form. Compare also forms such as *ghōṛor*, horses; *ghōṛir*, mares; *allār*, dogs.

The accusative and the dative are often confounded; thus, *āsin chichchas*, he gave to him. The same is also the case in those dialects in which *k̄h* is replaced by *h*, with the exception of the so-called Khariā of Pal Lahera.

The numerals are Aryan. Occasionally, however, we also find *ond*, one.

The list of words contains forms such as *rahkan*, I was; *rahchas*, he was; *kālkaī*, thou wentest; *kālchas*, he went.

In other respects the dialect is regular, as will be seen from the beginning of the Parable of the Prodigal Son which follows.



[ No. 28.]

## DRAVIDIAN FAMILY.

## KURUKH.

(DISTRICT SAMBHALPUR.)

Ond ālas-gahi dō kukkō khaddar ra'char. Āur ār-nu sannis  
*One man-of two male children were. And them-in the-younger*  
 tāmbāsin āniās, 'bābā, khurjī-gahi jē bāṭā engāgē manō engān  
*his-father-to said, 'father, property-of which share me-to will-be me*  
 chiā.' Āur ās tānghāe khurjīn ār-gē khaṭṭias. Malā kōrhē ullā pisā  
*give.' And he his property them-to divided. Not many days after*  
 sannī khaddas hurmin jāmā nāñjās āur dūr rāji-nu kēras. Āur  
*younger son all together made and far country-in went. And*  
 āiā tānghāe khurjīn māl-dān bhōg-nu tāhās-nāhās nāñjās. Āur ās  
*there his property not-good enjoyment-in spent made. And he*  
 hurmin urābāchas, ā-biri ā-rāji-nu kōrhem kīrā māñjā, āur  
*all wasted, that-time that-country-in heavy 'famine was, and*  
 ās kīrā-nu pāṛā'ā helras. Āur ās ā rājintā ond gāñjhus-gusan  
*he hunger-in to-fall began. And he that country-of one inhabitant-near*  
 kēras, āur ās tānghāe khal-nu kis khāpā-gē taias. Āur kis  
*went, and he his field-in swine feeding-for. sent. And swine*  
 jē mōkhā-lagiyar ā-chokor-ti tānghāe kūr urā'ā-gē biddiyās, āur  
*what eating-were that-husk-from his belly filling-for wished, and*  
 ēkam ālas āsin māl chichchas.  
*any man him not gave.*

Kurukh is also to some extent spoken in the State of Patna. The dialect was formerly returned as Hō, a form of Kōl, and at the Census of 1901 it was returned as Kisān. Four hundred and seventy-five speakers were returned at the Census of 1891, and 666 in 1901.

The materials forwarded from the district are full of mistakes. The short specimen which follows will, however, be quite sufficient to show that the dialect is ordinary Kurukh. The pronunciation is in some respects different, if the specimen can be trusted.

Thus, *i* is commonly written for *e*, *u* for *o*, and *ū* for *ō*. Compare *inder*, how? *inghāe*, my; *inagan*, me; *uñfā*, one; *kā'un*, I shall go; *ka'ū*, it will come.

Final *ī* is often replaced by *ā*; thus, *gustā*, from; *khēpkā*, thou abusedst.

The masculine gender is, in the specimen, sometimes used to denote animals.

The inflexion of nouns and pronouns is mainly regular. A list of Standard Words and Phrases gives forms such as *emāhe*, our; *nimāhe* and *nimēhā*, your. In the specimen, however, we find *inghāe*, my; *ninghāe*, thy, etc., which are simply various writings for Standard *eñhai*, my; *ninñhai*, thy.

The conjugation of verbs is also regular. Note forms such as *radan*, I am; *mēnā-lagdan*, I am hearing, used in the speech of the goat and the tiger, respectively.

[ No. 29.]

## DRAVIDIAN FAMILY.

## KURUKH.

(STATE PATNA.)

Uṅṭā khār-nū uṅṭā bokrā amm unā-lagiyā. Ā-bāri asan uṅṭā  
*One river-in one goat water drinking-was. That-time there one*  
 lakṛā barchā. Bokrā-turu mēiyā<sup>ā</sup>-mēitali lakṛā amm unā-lagī. Lakṛā  
*tiger came. Goat-from above-direction tiger water drinking-was. The-tiger*  
 bokran āniyā, ‘aman indrgē gudurō nanā-lagdī? niṅhāe-gustā  
*the-goat-to said, ‘water. why muddy making-art? thy-direction-from*  
 gudurō amm barā-lagī.’ Bokr-āniyā, ‘ēn gā kiyā radan(sic). Inghāe  
*muddy water coming-is.’ The-goat-said, ‘I indeed below am. My*  
 gustā gudurō amm ekā-sē ka’ū?’ Lakṛā i kathān  
*direction-from muddy water how can-come?’ The-tiger this answer*  
 miñjā-kī tarki ra’chā. Āur āniyā, ‘barash-din mañjā nin-d  
*having-heard silent remained. Again said, ‘year-day was thou-indeed*  
 khēbā-lagdī, ādin ēn mēnā-lagdan.’ ‘Ēn-gā, inghāe chha mahinā  
*abusing-wast, that I hearing-am.’ ‘I-indeed, my six months*  
 kundurkā mañjā, bachhar-din-tan inder ākhun?’ ‘Nin-d mallā  
*birth was, year-day-age how shall-know?’ ‘Thou-indeed not*  
 khēpkā, holē nimbas, āur niñjōs khēppar.’ Bokrā i kathān  
*abusedest, then thy-father, or thy-grand-father abused.’ The-goat this answer*  
 miñjā-kī tarki ra’chā. Lakṛā āniyā, ‘i dōsh-ghi nin  
*having-heard silent remained. The-tiger said, ‘this fault-of thou*  
 daṅḍ khakkhue.’ Ī kathān miñjā-kī lakṛā ādi-mēiyā<sup>ā</sup>  
*punishment shalt-receive.’ This answer having-heard the-tiger it-on*  
 ārgiyā-kī dharchā mukhkhā.  
*falling seized ate.*

## FREE TRANSLATION OF THE FOREGOING.

Once upon a time a goat was drinking water in a river, and a tiger came to the same place. The tiger began to drink higher up in the river. Said the tiger, ‘why are you making the water muddy? The muddy water comes from you to me.’ The goat said, ‘I am standing below. How can the muddy water come from me?’ Having heard this answer the tiger was silent for a short time. Then he said, ‘I am told that you have abused me a year ago.’ Said the goat, ‘I was born six months ago, how should I be a year old?’ ‘If you did not abuse me, then your father or grandfather has done it.’ On hearing this the goat remained silent. Said the tiger, ‘I will punish you for this fault.’ So saying he made a jump, seized the goat, and ate it.

The Kurukhs of Sarangarh are partly known as Dhāngars and partly as Kisāns.

The revised figures are as follows:—

Dhāngari	.	.	.	.	.	.	.	.	.	.	.	.	.	.	604
Kisān	.	.	.	.	.	.	.	.	.	.	.	.	.	.	907
															TOTAL
															. 1,511
															<u>        </u>

Two specimens of the so-called Dhāngari have been forwarded from the district. The first, a version of the Parable of the Prodigal Son, was simply a translation of the English text word for word. 'To them' had for example been translated *in-ār* instead of *ār-in*. The specimen could not, therefore, be printed. The second specimen has been reproduced in what follows. It is not correct, but it clearly shows that the dialect does not much differ from ordinary Kurukh.

The suffix of the genitive is *hi*; thus, *hissā hi māl*, i.e. *māl-hi hissā*, the share of the property. This suffix *hi* corresponds to Standard *gahi*, *ghi*. A form such as *ālar*, of a man, seems to contain the Oriyā suffix *r*. Similar forms also occur in Bamra.

We may also note *indir* instead of Standard *endr*, what? Compare the Kurukh of Patna.

For further details the student is referred to the specimen which follows.

## DRAVIDIAN FAMILY.

## KURUKH.

(STATE SARANGARH.)

Uṇṭā <i>One</i>	pachagis <i>old</i>	ālar <i>man-of</i>	ē-jhan <i>several</i>	khaddar <i>sons</i>	rahochar, <i>were,</i>	jō <i>who</i>
āpas-nē <i>themselves-among</i>	sadā-din <i>always</i>	larhā-liyar. <i>quarrelling-were.</i>	Tambas <i>Their-father</i>	ārin <i>them</i>	khūb <i>much</i>	
-samjhāchas, <i>advised,</i>	par <i>but</i>	indir-hū <i>anything-even</i>	mal . mañjā. <i>not became.</i>	Ās <i>He</i>	pīchhā <i>at-last</i>	taṅgdā- <i>his-son-</i>
bagarin <i>many-to</i>	hukum <i>order</i>	chichas <i>gave</i>	āniyas <i>said</i>	taṅghā <i>him</i>	gusan <i>near</i>	uṇṭā <i>one</i>
au <i>and</i>	khōkhā <i>then</i>	hukum <i>order</i>	nañjas <i>made</i>	ārin <i>them-to</i>	urtosin, <i>one-to,</i>	'achehhā <i>'good</i>
es'ā. <i>break.'</i>	Nibhāābhir <i>Some-time (?)</i>	kañk-bīrā <i>stick-bundle (?)</i>	jamār <i>all</i>	es'ar, <i>broke,</i>	par <i>but</i>	indir <i>anything</i>
mal <i>not</i>	mañjā, <i>became,</i>	isī-karnē-kē <i>this-reason-that</i>	bīrā-kañk <i>bundle-sticks</i>	gaskāhē <i>closely</i>	bēchkāchā, <i>was-bound,</i>	au <i>and</i>
bīrā-kañk <i>bundle-sticks</i>	es'ā-gē <i>break-to</i>	ort <i>one</i>	ālē <i>man's</i>	jōr <i>strength</i>	śak mal <i>able not</i>	chalrah. <u>Khōkhā</u> <i>was. Then</i>
tambas <i>the-father</i>	bīrā-kañkan <i>bundle-sticks</i>	uṭā-nū <i>untying-in</i>	hukum <i>order</i>	chichas, <i>gave,</i>	au <i>and</i>	uṇṭā uṇṭā <i>one one</i>
kañk <i>stick</i>	ort <i>one</i>	ort <i>one</i>	khaddar-gē <i>sons-to</i>	chichas, <i>gave,</i>	ād <i>that</i>	bērā-nū <i>time-in</i>
chichas. <i>gave.</i>	Jamā <i>All</i>	khaddar <i>sons that</i>	ā <i>that</i>	kañk <i>stick</i>	sahaj <i>easily</i>	es'ar. <i>broke.</i>
'ē <i>O</i>	khaddar, <i>sons,</i>	onaḍḍā <i>unity</i>	jōr <i>strength</i>	ērā. <i>see.</i>	Pissānin <i>And-here</i>	innem <i>so</i>
nichaṭ <i>-always</i>	uṇṭā-nū <i>one-in</i>	ra'a-kē, <i>remain,</i>	niman <i>you</i>	nēh <i>anybody</i>	mal dukh <i>not harm</i>	chō'aōr. <i>will-raise.</i>
nīm <i>you</i>	alag <i>separate</i>	manar <i>becoming</i>	kā'or, <i>go,</i>	nimhai <i>your</i>	bairir <i>enemies</i>	niman <i>you</i>
					mōkhar <i>devouring</i>	chi'ōr.' <i>will-give.'</i>

## FREE TRANSLATION OF THE FOREGOING.

An old man had several sons, who were always quarrelling. The father often remonstrated with them, but in vain. At last he ordered them to bring a bundle of sticks before him, and asked each of them to try with all his strength to break them. They all tried, but in vain, because the sticks were tied closely together, and no single man could

break them. Then the father asked them to untie the bundle, gave each of his sons one stick, and asked them to break them. All the sons did so easily. Said the father, 'observe the strength of unity. If you always keep together in unity, nobody will be able to hurt you. But if you are separated, your enemies will destroy you.'

The so-called Kisān of Sarangarh does not differ much from the so-called Dhāngari. There are, however, some characteristic points which the dialect shares with the various forms of Kurukh spoken in Raigarh, Pal Lahera, Bamra, and Rairakhol. Thus the use of an *h* instead of Standard *k*; the accusative suffix *nu*; the use of the accusative instead of the dative; the genitive suffix *ghē* or *gē*; the termination *t* or *d* of the third person neuter of verbal tenses, and so forth. Some of these characteristics also occurred in Sambalpur.

The details will be found under the various districts. With regard to the so-called Kisān of Sarangarh, they are as follows.

An *h* is usually, but apparently not always, substituted for Standard *k*; thus, *hāpā*, tend; *haddu* and *khaddu*, son.

*Ūj* becomes *ñch*. Thus, *nañchas*, he did; *meñchas*, he asked; *mañchas*, he became, etc.

The genders are often confounded; thus, *bahut din mal kēras*, many days did not pass; *adin*, him; *adh-ghe*, his, of them.

The accusative sometimes ends in *nu* instead of in *n*; thus, *dhannu*, the property. The suffix of the genitive is *ghē*; thus, *tambas-ghē*, of his father; *yeñghē*, my; *niñghē*, thy; *adh-ghē*, his. In *ār-gē*, their, *gē* is used instead. It cannot be decided from the materials available whether the final *e* is long or short. Compare Standard *eñhai*, my; *tambas-gahi*, of the father.

The short forms of the possessive pronouns are apparently used promiscuously; thus, *tāmbās*, my father; *tāngdās*, thy son. Similar forms are also used in Raigarh.

The inflexion of verbs is mainly regular. The various persons are, however, occasionally confounded. Thus, *mallyas*, I am not; *chichkas*, thou gavest not. Here the suffix of the third person masculine is also used in the first and second persons.

'I am' is *atlan*. This form is also used in Bamra, Pal Lahera, and so on.

In *mōhāliyāt*, (the swine) were eating, we find the suffix *t* of the third person neuter. We will find this suffix again in Rairakhol, and, in the form *d*, in Bamra and Pal Lahera. Compare the remarks about the dialect of Jashpur above.

The form *nānom-anē*, we should make, contains the same indefinite particle *anē* or *nē* which has already been noted from Jashpur.

[ No. 31.]

## DRAVIDIAN FAMILY.

## KURUKH.

(STATE SARANGARH.)

Indriu ālas-gē jōrē haddū rāchas. Aur adh-ghē chhōtēs  
*Some man-to two sons were. And them-of the-younger*  
 tāhē tamhasin tiṅgiyas, 'tamhasi, dhau-nū hissā jetē yēnghē atli  
*his father-to said, 'father, property-in share which mine is*  
 eṅgā chiū.' Aur āsu ār-gō tāhē dhannu haṭṭiyā-chiōchhas. Aur  
*me-to give.' And he them-to his property divided-gave. And*  
 bahut din mal kēras, chhōtē haddu hurmin undin-aḍḍān ṭuḍiyāchhas  
*many days not went, younger son all together gathered*  
 aur gechhū rāje hoṅgas-kēras. Aur āsān lachpan-nū tāhē  
*and far country ran-went. And there riotousness-in his*  
 dhannu uṇṇhā-chiōchhas. Aur jab āsu hurmin kharohī-nanā-chiōchhas  
*property squandered-gave. And when he all spent-made-gave*  
 ā dēs-nū dukāl mañchā, aur āsu taṅg mañchhas-kēras.  
*that country-in famine became, and he destitute became-went.*  
 Aur āsu kēras aur ā rājintū uṇṇī sahariyā saṅgū rahchhas  
*And he went and that country-in one citizen near slayed*  
 kēras. Aur ās-gē hallu-nū kissū hūpā-gō āsu ādin taiyas. Aur  
*went. And his field-in swine feeding-for he him sent. And*  
 āsu ā uṅkū-nū jū kissū mōhāliyāt tāhē kūlū ūrō,  
*he those husks-in which swine were-eating his belly would-fill,*  
 aur ōkū ālasi-hī ad-gē mal chiōchhas. Aur jab āsu ās-gē  
*and any man-ccen him-to not gave. And when he him-to*  
 barehas, āsu tiṅgiyas, 'neṅghē(sic.) tambas-ghē yā kamiyār-gē  
*came, he said, 'my father-of how-many servants-to*  
 kul-gē purtā aur bāohhā bānā āsmā hākhri, aur yēn  
*belly-to enough and saved becoming bread is-got, and I*  
 kiṇē khēdau. Yēn chōn aur neṅghē tambas-tarā k'on,  
*with-hunger die. I shall-arise and my father-towards shall-go,*  
 aur āsin teṅgon, "ō tambas, yēn sargē-ultānū aur niṅghē  
*and him shall-say, "O father, I heaven-against and thy*  
 saṅgū pāp nañchā(sic.) aur niṅghē tāṅgdās toṅgnā-gē lāg  
*in-presence sin did and thy son saying-for worthy*  
 yēn mallyas. Eṅgan uṇṇā kamiyā-kē barōbar nanā." Aur āsu  
*I am-not. Me one servant-of like make." And he*  
 chōchhas aur ās-gē tambas-tarā barehas.  
*arose and his father-towards came.*

The estimated number of speakers of Kurukh in the Raigarh State is 5,000. At the last Census of 1901, 4,312 speakers were returned, of whom 318 entered Kisān as their native language. The bulk of the Kurukhs of the State belong to the caste of Dhāngars, whose occupation is to dig wells and tanks. Their dialect is, therefore, also known as Dhāngarī or Dhanvārī.

A version of the Parable of the Prodigal Son and a list of Standard Words and Phrases have been received from the district, and the beginning of the former will be reproduced below.

The so-called Dhāngarī of Raigarh in most respects agrees with the so-called Kisān of Sarangarh.

*H* is, however, only occasionally substituted for Standard *kh*; thus, *hakhrā*, it was received; but *khaddar*, sons.

In the word *husan*, Standard *gusan*, near, the initial *g* has been replaced by *h*.

The suffixes of the genitive are *i*, corresponding to *hi* in the so-called Dhāngarī of Sambalpur, and *kē*, corresponding to *gē* in Sarangarh. Thus, *Dharmēs-i erpā-nō*, in God's house; *nimbās-kē erpā-nō*, in thy father's house. The suffix *kē* may be due to Aryan influence. Compare, however, Malto *ki*, and the Kurukh dative suffix *gē*.

The accusative sometimes ends in *nā* instead of *n*; thus, *tambasinā*, to his father. This form is also used as a dative. On the other hand, we also find the dative used instead of the accusative; thus, *engāgē uiā*, keep me.

The locative ends in *nō* instead of *nū*; thus, *erpā-nō*, in the house.

The ablative is regularly formed; thus, *tambās-ti*, from his father. In *ormartis*, all from, an *s* has been added.

'Two' is *ēnuṭan*, corresponding to Standard *erḍoṭā*. The numerals for 'three' and following are Aryan.

The short forms of the possessive pronouns are confounded as in Sarangarh. Thus, *embas*, his father; *engdas*, thy son.

The conjugation of verbs is regular. The various persons are, however, occasionally confounded. Thus we find *meñjkan* instead of *meñjas*, he heard. Such stray forms are probably simply mistakes.

The suffix *t* of the third person neuter seems to occur in *lanatkē*, having struck.

Note finally forms such as *kālakdan*, I am going; *urāvachas-ichchas*, he spent-gave, he squandered, and so forth.

In other respects the dialect is regular.

[ No. 32.]

## DRAVIDIAN FAMILY.

## KURUKH.

(RAIGARH STATE.)

Ortos-gē ēnuṭan khaddar rahchas. Ormartis sannis tambasinā  
*One-to two sons were. All-from the-younger his-father-to*  
 ānias, 'ē bā, jaun ra'i engāgē bāṭā-bhāg chiā.' Tambas  
*said, 'O father, what is me-to share-portion give.' His-father*  
 khaṭias-chichchas. Thōrē ullā-nō sannis bāṭā-bhāg kḥoṅṅ-libichas.  
*divided-gave. Few days-in the-younger share-portion together-took*  
 gechchham rāji kēras. Ā rāji-nō rannum-rannum chhōṭ buddhī-nō  
*far country went. That country-in staying-staying bad sense-in*  
 tañhā dhan uṛāvachas-ichchas. Tañhā dhan uṛāvachas-ichchas holē ā  
*his property spent-away. His property spent-away then that*  
 rāji-nō mahā-bhārat kīrā mañjā kēra. Ā rāji-nō ortos kisān-  
*country-in very-heavy famine became went. That country-in one farmer-*  
 husan rahchas. Taṅ-urbas taias, kissi khāpā kēras. Kissi kund  
*near stayed. His-master sent, swine to-feed he-went. swine husks*  
 mōkhā-liā, bachchhrā kēra, tān mōkhālias. Ās-gē endrā mhal  
*eating-were, remaining went, he eating-was. Him-to anything not*  
 akhrā. Akkū ās-gē sūrtā varchā, akkū ās anias, 'em-bassi jatēk  
*was-got. And him-to sense came, and he said, 'my-father so-many*  
 kamiar-gē kul-ti āgar maṇḍi chiā-lakdas onā-gē. Akkū i paddā-nō  
*servants-to belly-from more food giving-he-is to-eat. And this village-in*  
 kīrā sār'aldan. Ēn em-bas husan kā'lakdan tambasinā(sic.) ān'un,  
*hunger I-feel. I my-father near will-go the-father-to will-say,*  
 " ē bā, dharmēsi erpā-nō akkū niṅghāi erpā-nō nathā-vāchas-ichchas  
*" O father, God's house-in and thy house-in sin-committed-have*  
 akkū niṅghāi endas laiki mhalikan, bā hōē. Engāgē ortos kamiā-  
*and thy son worthy not-am, father O. Me one servant-*  
 bisē uiā." " Ēsānum bichār najas, embas husan kēras.  
*like keep." " Thus thought made, father near went.*

One thousand and five hundred speakers of Kurukh have been returned from the State of Sakti. One thousand of them are stated to speak Dhāngari. No specimens have been available. It is, however, probable that the dialect is the same as in the neighbouring Raigarh.



According to Mr. Gait's Report of the last Census of Bengal, the Kurukhs of Gangpur, who have long been separated from the main body of the tribe, have a special dialect which is locally known as *Berga Orāḍ*.

Kurukh has not been returned from Gangpur for the purposes of this Survey, and no materials are available. We cannot, therefore, form any opinion about the Kurukh dialect of the district. It is, however, probable that it is of the same kind as the various forms of the language described in the preceding pages. Strictly speaking, none of them are real dialects, but simply corrupt forms of the language which have come under the influence of the surrounding forms of speech.

The remaining forms of Kurukh are the so-called Khariā of Bonai and Pal Lahera, and the so-called Kisān of Bamra and Rairakhol. The principal Aryan language of all those districts is Oriyā, and it is therefore only what we should expect when the short *a* is often marked as long. Compare above, p. 411.

From Bonai 180 individuals have been returned as speaking Kurukh. Their dialect is probably the same as the so-called Khariā of the State.

The Khariās of Bonai and Pal Lahera now speak a form of Kurukh. The number of speakers has been estimated for the purposes of this Survey as follows:—

Bonai . . . . .	320
Pal Lahera . . . . .	295
	<hr/>
TOTAL . . . . .	615

Specimens have only been received from Pal Lahera, and the remarks which follow are based on them.

**Pronunciation.**—A long *ā* is often written when Standard Kurukh has *a*; thus, *eṅān* for *eṅan*, me; *mālād* for *mal'ā*, it is not. The long *ā* is, however, probably written instead of the short *a* in order to show that *a* is not pronounced *o* as in the surrounding Oriyā.

Short vowels are, as in neighbouring dialects of Kurukh, very often inserted between consonants; thus, *chichikāi*, Standard *chichikai*, thou gavest; *kiritāchkān*, Standard *kiritāchkan*, I caused to return, I restored.

*Ḳ* becomes *h* as in the so-called Kisān of Sarangarh, Bamra, and Rairakhol, and the so-called Khariā of Sambalpur; thus, *hādu*, Standard *khadd*, a son; *hekhā*, Standard *hekkhā*, a hand. In other respects the pronunciation only differs in unimportant details. Thus, we find *yō* instead of *ō*, how much? *rōs*, instead of *ra'ōs*, he will be, etc.

**Nouns.**—The inflexion of nouns is regular. In the genitive, however, *gē* is substituted for *gahi*. Thus, *ālas-gē*, to a man; *Bhāturi-gustē*, from Bhāturi; *eṅ-bāngs-gē*, my father's; *bhāg-nu*, in the share.

The pronouns are regular. Instead of *niñhai*, thy, we, however, find *niñghē*. Similarly also *tānghē*, his, and *eṅhē* or *eṅhāi* (also written *ānghāi*), my.

**Verbs.**—The inflexion of verbs is regular with a few exceptions.

In the third person neuter a suffix *d* is usually added. Thus, *āli*, it is; but *hakraḍ*, it was got; *mālād*, they were not; *māhā-lagiād*, (the swine) were eating.

The past verbal participle is often used to form compound verbs. Thus, *hendekā-rāchkāi*, thou boughtest. Compare forms such as *urābāchā-chichas*, he wasted-gave, he wasted away. Forms such as *nañjkādān*, I have done, are also derived from the past participle. Compare Standard *nañjkā*, done; *nañjkan*, I did.

The particle *kī* which is used in Standard in order to form a kind of conjunctive participle is replaced by *ā*; thus, *ēn meñjkān-ā manē nañjkān*, I having-heard thought made; *yō rupiā chichikāy-ā hendekāi*, how-many rupees having-given didst-thou-buy? *chichas-ā niñliās*, having-given he-asked.

Note finally the interrogative particle *kā* and the indefinite particle *nē*. Thus, *Phāudās haqās-ā andkā-rōs-kā*, Phāudā having-stolen bringing-will-be? *ārhai rupiā manōd-nē*, two-and-a-half rupees will-be-probably.

For further details the student is referred to the specimen which follows.

[No. 33.]

## DRAVIDIAN FAMILY.

### KURUKH.

(PAL LAHERA STATE.)

Nin i sunā phulin Phāudā Bhāturi-gustī hendekā-rāchkāi ?  
*Thou this gold nose-drop Phāudā Bhāturi-from boughtest ?*  
 Hā. Ēn i phulin hendekā-rāohkān.  
*Yes. I this nose-drop bought.*  
 Nin ikulā hendekāi ? Yō rupiā chichikāy-ā hendekāi ?  
*Thou what-day boughtest ? How-many rupees gavest-and boughtest ?*  
 Hēm mukān piṭkā pāñch chha din kēr-kāṭhū Phāudās sunā-phulin  
*Hem woman killed five six days gone-after Phāudā gold-nose-drop*  
*chichas-ā engān jōrē rupiā niñliās. Ēn tēngkān jē, 'enghāi-gusan*  
*gave-and me two rupees asking-was. I said that, 'my-near*  
*rupiā mālād.' Ās tēngiās, 'rupiā tō mālād, hēsu khāṇḍiō*  
*rupees are-not.' He said, 'rupees then are-not, paddy a-khāṇḍi*  
*chichikā-rā. Sunā phulin uikā-rā. Pachhēlā āur tin khāṇḍi*  
*give. Gold nose-drop keep. Afterwards further three khāṇḍi*  
*hēsu ohioi.' Ēn tēngkān jē, 'āur hēsu palon chiā.' paddy will-give.'*  
*I said that, 'more paddy shall-not-be-able to-give.'*  
 I kathā tingkāṭhū ēn khāṇḍiō hēsu chichikān-ā sunā phulin  
*This word saying-after I one-khāṇḍi paddy gave-and gold nose-drop*  
*uikān.*  
*kept.*

Nin Phāudā-ganē ikulā bikā-kiṇā nañjkar-rachkar-kā ?  
*Thou Phāudā-with ever buying-selling doing-icere-what ?*

Sunā phuli iukā-āglā āṭh dinu oṅṭā rūpā-chaṭṛmunḍi  
*Gold nose-drop keeping-before eight days one silver-head-ornament*  
 nikān-ā dui āṇā-gē hēr oṅṭā Phāudās-gē chichikā-rāchkān.  
*kept-and two annas-for cock one Phāudā-to giving-was.*

Ā rūpā-chaṭṛmunḍi bājār-nū yō dām mañj-kirōd-nē?  
*That silver-chaṭṛmunḍi bazar-in which price having-been-would-return?*

Jōrē rupiā mañj-kirōd-nē.  
*Two rupees having-been-would-return.*

Sunā phuli-gē muli yō manōd-nē?  
*Gold nose-drop-to price what may-be?*

Sunā phuli-gē dām āṅhāi rupiā manōd-nē.  
*Gold nose-drop-to price two-and-a-half rupees may-be.*

Hēsu khāṇḍiō-gē dām yō?  
*Paddy a-khāṇḍi-to price what?*

Ē-bālkē Phāudās engā sunā phuli chichikā-rāchas āgē rupiā-gē  
*When Phāudā to-me gold nose-drop giving-was then a-rupee-to*  
 āṅhāi khāṇḍi hēsu lakichād. Ā hisāb-nū hēsu khāṇḍiō-gē  
*two-and-a-half khāṇḍi paddy was-fixed. That rate-at paddy a-khāṇḍi-to*

chha āṇā chār pāhulā mañjād.  
*six anna four pice became.*

Ē-bālkē chha āṇā chār pāhulā-gē hēsu chichikāy-ā āṅhāi  
*When six annas four pice-of paddy gavest-and two-and-a-half*  
 rupiā-gē sunā phuli uikāi, niṅhē man-nū elchkāyi-kā mālā,  
*rupee-of gold nose-drop receivedest, thy mind-in fearedest-what not,*  
 'Phāudās ā sunā phulin haḍās-ā andkā-rōs-kā,' idin māl  
 'Phāudā that gold nose-drop stole-and bringing-may-be,' this not  
 bāchkāi-kā?  
*saidest-what?*

Hendekā tin din kēr-kāṭhū eṅhāi man-nū elchkā lagiād, bālkē  
*Buying three days going-after my mind-in fear began, then*

Phāudās-gē pādā-gē ēn kirkā-rāchkān. Phāudās pādā-nū māl rāchas.  
*Phāudā's village-to I going-was. Phāudā village-in not was.*

Āstin taṅg-mukā Mandēin saṅgēn dharebas-ā Jhariākhāman pādā-gē  
*Then his-wife Mandē in-company taking Jhariākhāman village-to*

barāchkān. Āsan harbhū-ūlā Phāudās ḍāhi hasāliās. Ēn Phāudā-gē  
*I-came. There jungle-in Phāudā ḍāhi was-cutting. I Phāudā-to*

sunā-phuli kiritāchkān-chichikān. Phāudās sunā-phulin taṅg-mukā-gē  
*gold-nose-drop returned-gave. Phāudā gold-nose-drop his-wife-to*

sāitā uā-gē chichas.  
*well keeping-for gave.*

Nin manku sunā-phulin kiritāchkāi kā kiritāchā-gē nēd  
*Thou voluntarily gold-nose-drop returnedest or returning-for anybody.*

niḡān teṅgiās?  
thee told?

Eṅghāi jīu-nū olchkā lagiūd. Is-gū lagān sunū-phullī  
My heart-in fear was-fixed. This-of for-the-sake gold-nose-drop  
kirtāchkān chichikān. 'Haḍkā māl manōd,' bhāchkām-ū oṅghāi jīu-nū  
I-returned gave. 'Stolen property may-be,' having-said my mind-in  
dhōk lagiūd.  
fear was-fixed.

Nin hendā-bālkē Phāudās sunū-phullin ēstin andarkū-rāchās, bhāchās-ū  
Thou buying-when Phāudā gold-nose-drop whence bringing-was, saying  
teṅgiās?  
told?

Phāudās teṅgiās, 'ēn i sunū-phullin jabar gechhenti andarkādūn.'  
Phāudā said, 'I this gold-nose-drop great distance-from brought-have.'  
Ēn meṅjīkām-ā haḍkā māl bhāchkām-ū manē naṅjīkām. Sastī haḍkān  
I hearing stolen property saying mind made. Cheap I-got  
bālkē hendekā-rāchikān. Pachhēlā kiritāchkān chichikān. Eṅghāi hēsu  
therefore buying-was. Afterwards I-returned I-gave. My paddy  
khāṅḍiō ās ondkādās.  
one-khāṅḍi he ate.

Rūpā chaūrmuṅḍi ākōn nēkhē-gusan ātli?  
Silver head-ornament now whom-with is?

Chaūrmuṅḍi eṅghāi-gusan ātli.  
The-head-ornament me-with is.

Nin haḍkā māl hendekāi jē dōshī kā mālii?  
Thou stolen property boughtest that guilty or art-not?

Hā. Ēn dōshī ātlān.  
Yes. I guilty am.

### FREE TRANSLATION OF THE FOREGOING.

Did you buy this gold nose-drop from Phāudā Bhāturi?  
Yes.

When did you buy it, and how much did you pay for it?

Five or six days after the woman Hem had been killed, Phāudā handed the nose-ornament over to me and asked two rupees for it. I said that I had no money. Said he, 'if you have no money, give me a *khāṅḍi* of rice, and keep the nose-ornament. You will give me three *khāṅḍi* more later on.' I said that I should not be able to give more, and so I gave him one *khāṅḍi* and kept the nose-ornament.

Had you ever any other business with Phāudā?

Eight days before the purchase of the nose-ornament, I brought a silver *Chaūrmuṅḍi*,<sup>1</sup> and gave Phāudā a cock worth two annas.

<sup>1</sup> A kind of ornament.

How much would the *Chaurmunḍi* fetch in the bazar ?

Two rupees.

What is the price of the gold nose-drop ?

Two rupees and-a-half.

What is the price of a *khāṇḍi* rice ?

When Phāudā sold me the nose-drop, there went two *khāṇḍis* and-a-half to the rupee. At that rate, one *khāṇḍi* would cost six annas and four pice.

When you bought a nose-drop worth two rupees and-a-half for six annas four pice worth of rice, did you not suspect that he might have stolen it ?

Three days after the purchase I began to feel uneasy, and I went to Phāudā's village, but he was not in. So I took his wife Mandē with me and went to the village of Jhariākhaman. We found Phāudā in the jungle, cutting wood for the Dāhi cultivation. I returned the nose-drop to Phāudā, and he gave it to his wife to keep.

Did you return the gold ornament voluntarily, or did anybody tell you to do so ?

I was uneasy in my mind, and therefore I restored it, thinking that it might be stolen property.

Did Phāudā tell you where he had got the nose-drop, when you bought it ?

He said that he had brought it from a great distance. When I heard that, I suspected that it might have been stolen. But I bought it because I got it cheap. Afterwards I restored it. He, however, had eaten my rice.

Where is the silver *Chaurmunḍi* now ?

It is with me.

Do you plead guilty of buying stolen property ?

Yes, I do.

*Kurukh* is also spoken in the Bamra State. The dialect is known as *Kisān*, i.e. cultivators' language. The estimated number of speakers is 3,750. The corresponding figure at the last Census of 1901 was 15,704. The old estimates are probably below the mark, and some of the 13,569 individuals who have been returned as speaking *Munḍārī* should be transferred to *Kurukh*. In 1901, only 6,023 speakers of *Munḍārī* were returned from the district.

With regard to pronunciation, we may note the substitution of an *h* for Standard *k*. Thus, *hekhā*, Standard *khekkhā*, hand; *heddu*, Standard *kedd*, foot; *mōhā-gē*, Standard *mōkhā-gē*, in order to eat. Compare *Kurukh* *khonḍ*, *Munḍārī* *hunḍi*, gather.

**Nouns.**—The usual plural particle is a prefixed *bagi*. Thus, *bagi ghorī*, mares; *bagi kokai*, daughters. Compare Standard *bagge*, many. Besides we also find forms such as *jāti-mānē*, the caste-men. Compare *Oṛiyā* and *Chhattisgarhī*.

The usual case-suffixes are, accusative *n*, *nu*; dative *kī*, *gē*; ablative *tī*; genitive *kē*, *gē*; locative *nū*. Thus, *hadusin hadun dhar-ke*, having seized the lad and the girl; *jāti-mānē hadunnu meñjas*, the caste-men asked the girl; *baṅgaskī*, to the father; *ās-gē*, to him; *nēkhē-gustī*, from whom? *baṅgas-kē*, of a father; *eñ-kākas-gē hadu*, my uncle's son: *olpā-nū*, in the house.

Forms such as *māl-jālār*, of the property; *ālaskar*, of a man, are formed with the genitive suffix *r* of the *Oṛiyā* dialect spoken in the State.

**Pronouns.**—The final *ai* of the genitive of personal pronouns has been replaced by *ē*; thus, *eṅhē*, my; *nīṅhē* or *nighē*, thy; *emhē*, our; *nimhē*, your. 'Thou' is *nēn*, but also *nighē*. *Ālas*, a man, is often used instead of *ās*, he. 'His' is *āsgē* and *āskēr*.

**Verbs.**—The present tense of the verb substantive is *atlan*, I am; *atlai*, thou art; *attas*, he is; *atli*, it is. The masculine form is apparently also used for the feminine. Compare *ra'a-chas*, she was. The singular forms are often used in the plural. A third person plural is *atli*, they are.

With regard to finite verbs, we may note forms such as *kerkechkan*, I went; *kerkechar*, he went; *nañjū-ich'as*, he did; *nañjū-r'om-nē*, that I might have done; *mal rannā*, I did not.

Further details will be ascertained from the specimens which follow. The first is the beginning of a version of the Parable of the Prodigal Son, and the second a popular tale. They are far from being satisfactory, but it is hoped that they are sufficient to show the general character of the dialect.

[No. 34.]

## DRAVIDIAN FAMILY.

### KURUKH.

(STATE BAMBA.)

### SPECIMEN I.

Ortos-ki	jōrē	haddar	atli.	Jōrē	haddar-rū	sānis	tañ-bānsin
<i>One-to</i>	<i>two</i>	<i>sons</i>	<i>are.</i>	<i>Two</i>	<i>sons-among</i>	<i>the-younger</i>	<i>his-father-to</i>
tiṅgiyās,	'bañ,	mūl-jālār	jāhā	bhāg	āṅgās-ki (sie)	bhāg	khātrō
<i>said,</i>	<i>'father,</i>	<i>property-of</i>	<i>which</i>	<i>share</i>	<i>me-to</i>	<i>share</i>	<i>will-be-got</i>
ndin	chiā	eṅgā.	Ālas	bhāg	nañjū-ich'ās.	Bagi	ulā
<i>that</i>	<i>give</i>	<i>to-me.'</i>	<i>He</i>	<i>share</i>	<i>made-gave.</i>	<i>Many</i>	<i>days</i>
sāni	hadar	sabu	mūl-jūl	uṅdā-nū	atli	gechhū	kērā
<i>young</i>	<i>son-of</i>	<i>all</i>	<i>property</i>	<i>one-in</i>	<i>is</i>	<i>far</i>	<i>went</i>
Asani	hurmi	uṅjar-kērā.	Sabu	uṅjar-kērā	halkō	aṅgē	maharag
<i>There</i>	<i>all</i>	<i>spent-went.</i>	<i>All</i>	<i>spent-went</i>	<i>then</i>	<i>there</i>	<i>famine</i>
Bēsi	dukḥ	lukhiyās.	Ālas	ū	purthi-nū	ūlas-kar	āstrā-āchas.
<i>Much</i>	<i>misery</i>	<i>got.</i>	<i>He</i>	<i>that</i>	<i>country-in</i>	<i>man-of</i>	<i>protection-took.</i>
Ālasin	taichas	taṅgan	hallū-gō	kissu	hū'pū-gē.	Ālas	kissu
<i>His</i>	<i>sent</i>	<i>his</i>	<i>field-to</i>	<i>swive</i>	<i>to-tend.</i>	<i>He</i>	<i>swine</i>
unku	mōhā-gē	mān	atli.	Taṅgāhū	nēdhi	unku	mall
<i>husks</i>	<i>to-eat</i>	<i>mind.</i>	<i>is.</i>	<i>His-to</i>	<i>anybody</i>	<i>husks</i>	<i>not</i>
							<i>gave.</i>

[ No. 35.]

## DRAVIDIAN FAMILY.

## KURUKH.

(STATE BAMRA.)

## SPECIMEN II.

Oṅṭā pādā-nū oṅṭā pachkis ra'achas. Ās-gē kokai oṅṭā ra'achas.  
*One village-in one old-man was. Him-to daughter one was.*  
 Kokainu oṅṭā hadus dharchas boṅgas. Ā pachis ā-bâlke jāti-  
*The-daughter one boy caught fled. That old-man that-time caste-*  
 gusan-gē teṅgā kēras. Teṅgiyas jāti-gusan-nū, 'eṅhē kokai oṅṭā  
*near-to to-say went. He-said caste-presence-in, 'my daughter one*  
 hadus dharchas boṅgas.' Jāti-mānē . āl taias ḍāgra-kēra hakhiyas.  
*boy caught fled.' Caste-people men sent searching found.*  
 Hadusin hadun dhar-kē āndras. Jāti-mānē hadunnu meñjas, 'nighē  
*Boy girl having-caught brought. Caste-people girl asked, 'thou*  
 hadus sānge ender kārakai?' Hadun teṅgiyas, 'hadus sikshyā-nu kēras.'  
*boy with why wentest?' The-girl said, 'the-boy entreaty-in went.'*  
 Jāti-mānē teṅgiyas hadusnu, 'nanas-kē hadun dharchkai boṅgai jē  
*Caste-people said boy-to, 'another-of girl caughtest fledst that*  
 nighē dush nañjakedas. Nighē dush nañjakedas jē eṅhe bhujī-nu  
*thou fault madest. Thou fault madest that thou feast-in*  
 rupiā chiā. Pachkisnu kaniā-mūl satē rupiā chāri anā chiā chandhe.'  
*money give. Old-man-to bride-price seven rupees four annas give soon.'*

## FREE TRANSLATION OF THE FOREGOING.

In a village there lived an old man who had a daughter. A young lad ran away with her. The father then went and complained to the caste that the lad had run away with his daughter. The caste sent men to search after them, and they were found and brought back. The caste-people asked the girl, 'why did you go with the lad?' The girl said, 'he persuaded me.' They then said to the lad, 'since you have committed the fault of running away with another man's girl, you must stand a feast, and you must give the old man seven rupees and four annas for the girl.'

Five hundred and forty-seven speakers of Kisān have been returned from the Rairakhol State. The corresponding figures at the last Census of 1901 were 1,367. The so-called Kisān of Rairakhol is simply a corrupt Kurukh, just as was the case in Bamra.

The dialect of Rairakhol in many respects agrees with that spoken in Bamra. Compare *lōpā*, Standard *khūpā*, tend; *dhannū muñjyā-chichhas*, he wasted his property; *cīghē*, my; *nīghē*, thy; *malla chayhuā*, I did not transgress, etc.

The plural is seldom expressed; thus, *jōrē haddus*, two sons; *chākriyās*, the servants. Sometimes also the case suffixes are dispensed with. Thus, *atas*, of, or to, a man; *bāngs*, to the father. The dative and the accusative are sometimes confounded. Thus, *āsin*, to him; *chākryār-iṅg*, to the servants.

With regard to pronouns we may note forms such as *yālās-kī*, i.e. *ī-ālas-kī*, of that man, his; *ās-kē*, and *ās-ghē*, his; *hat*, that thing; *endrā-nī*, anything, and the use of *ēkū*, which? as a relative pronoun.

Most verbal forms are apparently regular. Compare *alli*, it is; *allas*, they are (singular instead of plural); *hakkhān*, I get; *hakkhānār*, they are getting; *chichkat*, thou gavest; *tiṅgun*, I shall say; *nānōt*, let us do. Several irregular forms are, however, used as well. Thus, *kūt* and *kēras*, he went; *kāmchāt*, he did; *bhāḡkāmā*, dividing; *onfā jamū-kiri*, having collected; *kēras*, going; *ērat*, having seen, etc.

For further details the student is referred to the beginning of the Parable of the Prodigal Son which follows.



[No. 36.]

## DRAVIDIAN FAMILY.

## KURUKH.

(STATE RAIBAKHOL.)

Onṭā alas jōrē haddus atlās. Aul-tin sannis haddus  
*One man(-of) two sons were. Them-of the-younger son*  
 bāngs tīngyās, 'hē hān, nighē dhannū ōkā bhūgū ēn hakhhan  
*the-father-to said, 'O father, thy property-in which share I get*  
 hat chyā.' Anuntī ās dhannū bhāg-kāmā ār-gō ohichyas.  
*that give.' Thereafter he property-in division-making them-to gave.*  
 Unā ullā kir-kāṇṭhū sannis kukkas hurmī-jēkō onṭā-jamā-kirī  
*Few days going-after the-younger son all one-place-making*  
 uchhas, gechohyā rāji kōt, kharāb kāmchāsya hurmī dhannū  
*took, distant country went, evil deeds-in all property*  
 muñjyā-chichchyas. Hurmī muñjyā-chichchyas ārū ā dēs-nū niṭhā  
*wasting-gave. All wasting-gave and that country-in heavy*  
 mahrag khātrā, ās-ghē dukh khātrā. Innuntī ās kēras ā  
*famine occurred, his distress occurred. This-from he went that*  
 dēsantas onṭā arpentas āsrā-nu rāchas. Ās alas āsin kissūbhir  
*country-in one citizen(-of) protection-in remained. That man him swine*  
 hāpā-gē hallū-gē uohchas. Āsan āsin nēdin endrā-nī onā-gē mā  
*to-feed field-to sent. There him anybody anything eating-for not*  
 chichchas. Ās kissū-gē mōhā-gē kuṇḍ kulā unnā-gē man kāmchāt.  
*gave. He swine-to eating-for husks belly filling-for mind made.*  
 Pāsili ās manē-manē chētā hakhās sīngyās, 'hāy, eñghē bāngsē-  
*Afterwards he in-mind sense got said, 'Oh, my father's-*  
 chāhā-nū yēngurē chākriyās adhyantī bāgē onā-gē hakhhalnār. Bākī  
*house-in how-many servants enough-from much eating-for get. But*  
 ēn kīrā khayāldān. Ēn bāngsē-chāhā-nū kēras ārū tūngun, "hē  
*I with-hunger am-dying. I father-of-near going and will-say, "O*  
 bāng, ēn mahāpur-ghē ārū nighē chāhā-nū pāp kāmchekān. Nighē  
*father, I heaven-of and thy presence-in sin did. Thy*  
 haddun bānā mallyān. Nighē onṭā chākriyās bhuttī eñghan niyā."'  
*son to-say I-am-not. Thy one servant like me keep."'*  
 Ad-ghē pāsili ās chōchyas bāngsē-chāhā-gē kēras. Bākī tānghē bāngs  
*That-of after he arose father-of-presence-to went. But his father*

nīthā geehchhyā āsin ērat, dayā niñjas, ārū kudiyū-kērās, ārū tānghē  
 very for him seeing, pity made, and running-went, and his  
 hanṭā dharchas, ārū āsin chunkhyās chichohas,  
 neck seized, and him kissed gave.

The table printed on p. 107 shows that Kurukh is spoken in several places outside the territory where it is a vernacular. We cannot, in this place, deal with the various forms the language assumes abroad. It is known under the same names as within its proper territory. Thus we find it returned as Dhāngari in Shahabad, Ohamparan, and Bhagalpur. In Bhagalpur the speakers are also known as Kōls, and their language has, therefore, hitherto been considered as a Muṇḍā dialect. The beginning of the Parable of the Prodigal Son in the so-called Dhāngari or Kōl of Bhagalpur will, however, show that it is Kurukh and not a dialect of the Muṇḍā family.

[ No. 37.]

## DRAVIDIAN FAMILY.

### KURUKH.

(DISTRICT BHAGALPUR.)

Nēkinai ālar-gi duṭā khaddar rahela. Aiantī sanī tāngdas  
 Some man-of two sons were. Them-from the-younger son  
 tambas-turu hāchas, 'bābā, eughac hissā-nō jō dhanan rai, holē  
 his-father-to said, 'father, my share-in which property is, then  
 chyā.' Aur ā dhanan khaṭṭias. Jokā ūlā hu mālā bitīā,  
 gave.' And that property he-divided. Few days even not passed,  
 sanī tāngdas hūrmī dhanan jamā nañjas, dūsra dēs boṅgas,  
 the-younger son all property together made, another country went,  
 aur asau tānghai dhanan indar-indar nañjas. Aur jab sagrō mujias  
 and there his property what-what made. And when all spent  
 chichas antilkē ā rāji-āggar kiṭū mañjā, aur antilkē kiṭū  
 gave then that country-in-big famine became, and then famine  
 mañjas. Aur ā rāji-nū oṅṭā ālas-gusan rāyā-heiras, aur antilkē  
 he-became. Then that country-in on man-neur to-live-began, and then  
 āsin khal-nū kis mentū taias. Aur antilkē khusī ghasi mōkhdas.  
 him field-in swine to-lead he-sent. And then gladly grass ate.

Nēhu mal ohainar.  
 Anybody not gave.

## MALTO.

Malto is almost exclusively spoken in the Rajmahal Hills in the north-east of the Sonthal Parganas. The number of speakers has been estimated at about 12,000.

Malto is the name used by the people themselves in order to denote their language.

Name of the language. The word simply means 'the language of the Maler,' and *maler* in Malto means 'men' and is the name the people apply to themselves. The Rev. E. Droese, whose Malto Grammar is the principal source of our information about the language, writes *maler*, and I have adopted this form, though most authorities write *māler* with a long *a*.

We do not know the original meaning of the word *maler*. The Rev. F. Hahn, in the introduction to his Kurukh Grammar, draws attention to the fact that *māl* in Kurukh means 'giant,' 'hero.' It is, however, more probable that Malto like Malayālam is derived from the common Dravidian *mala*, mountain, so that the original meaning of *maler* would be 'hillmen'; compare Tamil *tamiṅṅar*, Tamilians, from *Tamiṅ*, Tamil.

Malto is sometimes also used to denote other forms of speech, more especially a form of Bengali spoken by the Māl-Pahāriās. See Vol. V, Part I, pp. 99 and ff.

The Maler sometimes also call themselves Sauriā, and their language is also known under the name of Rājmahāli, *i.e.*, the language of the Rajmahal Hills.

Malto is almost entirely confined to the Rajmahal Hills in the Sonthal Parganas.

Area within which spoken. At the last Census of 1901, about 1,000 speakers were returned from other districts of the Bengal Presidency. Compare the remarks under the head of number of speakers below.

The Malto area forms a linguistic island in territory occupied by Bengali, Bihāri, and Santāli. It has already been remarked in connexion with Kurukh that the traditions of that latter tribe are to the effect that the Kurukhs and the Maler are one and the same tribe, and that they formerly lived together on the banks of the Sone, whence the Maler followed the course of the Ganges and finally settled in the Rajmahal Hills. This tradition is strongly borne out by the close resemblance between the languages of the two tribes.

The skirts of the Rajmahal Hills and the low lands and valleys intersecting them are now occupied by the Sonthals. In former days the Maler made frequent raids on the plains. Towards the end of the 18th century they were brought to terms by Augustus Cleveland, Collector and Magistrate of Bhagalpur, who left them in free possession of their territory on condition that they should give up their predatory habits. He did not, however, succeed in inducing them to turn to regular cultivation. They preferred to call in the Sonthals from Hazaribagh as cultivators, and the result has been that the Sonthals have now taken possession of the low lands and the valleys, and the Maler have only retained the hills.

According to information collected for the purposes of this Survey, Malto was spoken by 12,801 individuals in the Rajmahal Hills. At the Census of 1891 no separate figures were given. The language was probably included in the figures for Māl-Pahāriā, which was treated as a Dravidian form of speech, but has now turned out to be a corrupt Bengali.

Number of speakers.

A much larger number of speakers has been returned at the last Census of 1901. The details are as follows :—

Hoogly . . . . .	37
Dinajpur . . . . .	140
Darjeling . . . . .	243
Bhagalpur . . . . .	338
Malda . . . . .	543
Sonthal Pargannas . . . . .	59,476
	Total . 60,777
	60,777

The corresponding figure for the Maler tribe was 48,281. The language total is, therefore, certainly above the mark. We are not, however, able to check it, the estimates made for the purposes of this Survey probably being too low. Mr. Gait, in the report of the last Census of Bengal, explains the discrepancy between the language and caste returns as follows :—

'The true explanation seems to be that Rajmahali which, following the Linguistic Survey, I classed as Malto, should in many cases have been treated as Bengali, and that the word Malto itself was sometimes misused in the same sense. Except in the case of Rajshahi, the ambiguity attaching to these terms did not attract my attention in time to enable me to remove it by classifying the language of the persons so returned according to their caste and tribe.'

Malto has not been mentioned by any old authority. A short vocabulary was printed in the fifth volume of the Asiatic Researches. The following are the works dealing with the language which I have come

Authorities.

ACROSS :—

- ROBERTS, MAJOR, R. E.,—*Specimen of the Language of the People inhabiting the Hills in the vicinity of Bhagalpoor. Communicated in a Letter to the Secretary. Asiatick Researches. Vol. v, 1799, pp. 127 and ff.*
- HODGSON, B. H.,—*The Aborigines of Central India. Journal of the Asiatic Society of Bengal. Vol. xvii, 1848, pp. 553 and ff. Reprinted in Miscellaneous Essays relating to Indian Subjects. Vol. II. London, 1880, pp. 99 and ff. Contains vocabularies of Malto, etc.*
- MASON, F.,—*The Talaiing Language. Journal of the American Oriental Society, Vol. iv, pp. 277 and ff. Contains a list of words in Rajmahali, etc., reprinted in the British Burma Gazetteer, and in the Revue de Linguistique, Vol. xvii, pp. 167 and ff.*
- DALTON, E. T.,—*Descriptive Ethnology of Bengal. Calcutta, 1872. Contains a Rajmahali vocabulary.*
- CAMPBELL, SIR GEORGE,—*Specimens of Languages of India. Calcutta, 1874, pp. 94 and ff.*
- COLE, REV. F. T.,—*The Rajmahal Hillmen's Songs. Indian Antiquary, Vol. v, 1876, pp. 221 and f.*
- AUFRECHT, THEODOR,—*Eine Liste von Rajmahali-Wörtern. Zeitschrift der Deutschen Morgenländischen Gesellschaft, Vol. xxxi, 1877, pp. 742 and ff. Contains a Rajmahali vocabulary, found among the papers of the late John Bentley in the Trinity College, Cambridge.*
- SWINTON, R.,—*Rajmahali Words. Indian Antiquary, Vol. vii, 1878, pp. 130 and ff.*
- RAJMAHALI PRIMER,—*Paryen Sikatra Maltono, i Kochi. Agra, 1879.*
- DROESE, REV. ERNEST,—*Introduction to the Malto Language, Agra, 1884.*

Malto does not possess a literature of its own. The Psalms, the four Gospels, and the Acts of the Apostles have been translated into it. The Roman alphabet has been made use of for the purpose.

The Malto language very closely agrees with Kurukh. It has, however, been strongly influenced by Aryan tongues, especially in vocabulary, and there are also some traces of the influence of the neighbouring Santali.

**Pronunciation.**—The system of denoting the sounds of the language has been introduced by the Rev. E. Droese, and it is based on the common system used

in transliterating Hindōstānī. It is therefore sufficient to draw attention to some few points.

*B* is described as fluctuating between the English *b* and *v*; and *w* is said to be something between English *v* and *w*.

The Rev. E. Droese describes the pronunciation of *g* as follows:—

‘*g*, as *k* uttered with the root of the tongue pressed back on the throat, so as to check the voice gently and to occasion a clinking (? clicking) sound.’

There is also a deep *g*, which is said to be like the Northumbrian *r*. It does not, however, occur in the specimens. Mr. Droese writes it *g*. Compare the Arabic *ghain*.

*Th* is said to be a lightly sounded sharp English *th*.

**Nouns.**—Men and gods are masculine, women and goddesses are feminine. All other nouns are neuter. The feminine agrees with the neuter in the singular, and with the masculine in the plural. Neuter nouns have no plural. The termination of the nominative singular feminine and neuter is *th*, and this suffix is also added to words such as *abba*, my father; *prabhu*, the Lord; *Gosānyī*, God. Thus *eṅg abbath goṭ āken eṅge sopchāth*, my father has given all things to me; *Gosānyith ūw-ūw chāchet Ibrahimek maqerīn kundtroṭi pāryūth*, God is able of these stones to raise up children unto Abraham.

Feminine nouns are sometimes formed from masculine by adding *ni*, thus, *mal-ni*, a hill woman; *mālik-ni*, a mistress, etc. The suffix *ni* is, of course, borrowed from an Aryan source.

The natural gender is distinguished in the usual way by prefixing words such as *bokra*, male; *qādi*, female, in the case of four-footed animals, etc.

The plural of rational nouns is formed by adding *r*; thus, *maler*, men; *malnēr*, women. *Peli*, a woman, and *maqi*, a girl, form their plurals *peler*, *mager*, respectively. *Bager* or *bagter*, many, is often used as a plural suffix. Thus, *taṅgad bagter*, son many, sons. A kind of plural is in a similar way formed from neuter nouns by adding *gahṇḍi*, a flock, a multitude; thus, *bēdi gahṇḍith*, sheep.

The case suffixes are added immediately to the base, just as is the case in Kurukh. The suffixes are also mainly the same as in that form of speech. Compare the skeleton grammar on pp. 452 and ff. below. It should, however, be noted that Malto always uses the definite nominative, not only of masculine nouns, but also of feminine and neuter bases. Thus, *maleh*, a man; *malnith*, a woman; *manth*, a tree. The terminations of the nominative are those belonging to the demonstrative pronouns.

The dative suffix *k* sometimes takes the form *ko*; thus, *mal-ko*, to a man. This suffix is said to add a collective signification so that the proper translation of *mal-ko* would be ‘to mankind.’ From *ko* is formed an emphatic *kīhi*, and in a similar way an emphatic *nīhi* is found in addition to the locative suffix *no*; thus, *mal-kīhi*, even to man; *aḍa-nīhi*, even in the house. The final *ihi* in these suffixes probably represents an attempt at marking an *i* with a following semi-consonant.

**Adjectives.**—Nouns are freely used as adjectives. A final *e* is dropped, and so also the final *i* of *peḷi*, woman. Thus, *male*, man; *mal ṭeṭuth*, a human hand: *peḷi*, woman; *peḷ sājeth*, female attire. In other respects the Malto adjective is of the same kind as that of Kurukh.

**Numerals.**—Malto has borrowed Aryan forms for the numerals ‘three’ and following. Aryan forms are also commonly used for the two first numerals.

When the Dravidian forms are used to qualify neuter nouns, generic particles are prefixed to them in order to denote the kind of noun qualified. Such particles are *maq*, referring to animals; *paʃ*, denoting things with a flat surface; *kaḍ*, denoting objects of the appearance of tendrils; *dāṛ*, long things; *pāṛ*, round things, etc. Thus, *maq-ond ēre*, one goat; *paʃ-ond kāṭi*, one bedstead; *pāṛ-ond pānu*, one egg.

The qualified noun is sometimes used as a generic prefix. Thus, *man-ond manu*, a tree; *sab-ond sabā*, a word.

It will be seen that Malto in this respect agrees with some Tibeto-Burman languages.

The two first numerals are, if we leave out the generic prefixes, *ort*, neuter *ond*, one; *icr*, neuter *is*, two. Thus, *ort maḡi*, one girl; *icr maḡer*, two sons.

*Ort* can also be used as a noun. It then takes the forms *orteh* in the masculine and *ortith* in the feminine. In the same way we find a noun *icrer*, they two. Instead of *icr* we also find *icres* or *icris* used as an adjective. The meaning is the same as that of *icr*.

**Pronouns.**—The Malto pronouns are the same as those used in Kurukh. Forms such as *abba*, my father, but *abbo*, thy father, are peculiar, and they seem to be formed by adding a personal suffix as is the case in Santālī.

There are no neuter plurals of the demonstrative pronouns, the singular being used instead. A *w* is often added to the demonstrative bases when they point back to objects already mentioned. Thus, *ic-icwelh ēro-malalh*, these things are bad; *āh bikyah āw-āwer barchar*, he called those came, those whom he called came. This *w* is perhaps the old suffix of the neuter plural.

**Verbs.**—The conjugational system closely agrees with Kurukh. It is, however, richer in forms than is the case in that latter language. Thus it not only possesses a present, a past, and a future, but also a conjunctive and an optative, and there is a corresponding series of negative forms. This richness of various forms is probably due to the influence of Santālī.

The various participles which are used in the formation of compound tenses are very commonly conjugated in person and number, just as is the case in Kurukh. In a similar way ordinary adverbs are often replaced by inflected forms agreeing in person and number with the subject. Thus, *ēn dūren ano ḍōkin*, I alone dwell there. Here the adverb *dūre*, alone, only, agrees with the pronoun *ēn*, I, in person and number. Forms such as Kurukh *ēn eskan ra'chkan*, I had broken, are exactly analogous. In Malto two participles are inflected in this way, one with the meaning of a present participle while the other must usually be translated as a conjunctive participle. The former takes the suffix *ne*, and the latter the suffix *ke* corresponding to Kurukh *kā*. Thus, *bandne*, drawing; *bandeke*, having drawn.

These participles are conjugated as follows:—

Singular,—

1. *bandnen*; *bandeken*.
2. *bandne*, f. *-ni*; *bandeke*, f. *-ki*.
3. *bandneh*, f. & n. *-nith*; *bandekeh*, f. & n. *-kith*.

Plural,—

1. *bandnem*, *bandnet*; *bandekem*, *bandeket*.
2. *bandner*; *bandeker*.
3. *bandner*, n. *-nith*; *bandeker*, n. *-kith*.

Examples of the use of such participles are *ēn tūde piṭnen urarken*, I tiger killing was wounded; *āh ṭakan qendkeh eṅg bahak barchah*, he the-money having-brought me near came.

As in other connected languages, nouns of agency are formed from the relative participles by adding the terminations of the demonstrative pronouns. Thus from *baje*, to strike, the relative participles *baju*, who strikes, and *bajpe*, who struck, are formed. By adding pronominal suffixes we may form nouns of agency such as *bajuh*, a striker; *bajpeṭh*, a woman who has struck. Such nouns of agency can, of course, also be conjugated. Thus, *ēn bajun*, I am a striker; *nīm bajper*, you are people who have struck, etc.

There are, further, many various verbal nouns and participles.

The simplest form of the verbal noun is the base ending in *e*; thus, *bande*, to draw. This form is the base of several adverbial and conjunctive participles. Thus, *band-no*, or emphatic *band-nihi*, in the act of drawing; *bandako*, after the drawing; *bandati*, by means of the drawing, on account of the drawing, etc.

*E* is also added to the base of the past tense in order to form an adverbial participle; thus, *Mēsah ahin baje ṭiḍah*, Mesa him beating (by beating) overcame. There is a form ending in *i* which is used in a similar way, especially with verbs denoting motion; thus, *maler ame tundi ochar*, the-men the-water spilling brought.

The present definite and similar compound tenses are formed from this participle or verbal noun. Thus, *nin indre kude ḍōkne*, what are you doing? Often, however, the final vowel is dropped; thus, *āh ine gumon asch ḍōkih*, he is to-day ohiselling the post.

A past verbal noun, which has the additional meaning of necessity, is formed by adding the suffix *po*; thus, *eṅge keypoṭh*, me-to dying-is; death is my lot.

A third verbal noun is formed by adding *oti*, thus, *bandoti*, to draw. It is commonly used as an infinitive of purpose.

An adverbial participle is formed by adding *le* to the base of the past tense; thus, *darch-le*, catching. It usually denotes customary or habitual action; thus, *ēn ame chānch-le ḍinin*, I water filtering drink.

Negative forms correspond to most of the participles and verbal nouns mentioned in the preceding remarks, and it will thus be seen that this part of Malto conjugation is very complex.

The suffix of the present tense is *i*, and in the 2nd person singular and the 2nd and 3rd persons plural an *n*-suffix is added. Compare the forms of the inflected participle in *ne*. The past tense is formed as in Kurukh, and the characteristic of the future seems to be *e*.

The conjunctive and optative seem to be innovations of the dialect, probably under the influence of the rich variety of the conjugational system in Santāli.

An inspection of the tables in the grammatical sketch on pp. 452 and f. will show that the personal terminations are essentially the same as in Kurukh.

The passive voice is formed by adding *uvr* or *ur*, probably a form of the verb substantive, to the base. Thus, *baj-uvre*, to be struck. This form is very commonly used reflexively. Compare the passive in Santāli.

Causatives are formed by adding the suffix *tr*; thus, *mēñjtre*, to cause to make. From such verbs we may form double causatives by adding *titi*; thus, *baj-tr-tite*, to cause someone to have someone struck. Other causatives are formed by adding *d*; thus, *ḍne*, to drink, caus. *oṇde*; *pāne*, to put, caus. *punde*, etc.

Compound verbs are very extensively formed. Thus, *āne*, to say; *ān-nage*, to speak to one another; *barch-sege*, to come again and again, etc. We shall here only note the frequent use of the verb *mene*, to be, as the second part of transitive compounds. Thus, *saba-kata*, word, tale; *ēm ārin sabakata meñjekem*, we spoke with them; *nin ning kăjen bīr-menkn*, thou shalt attend thy work; *maye*, to will, to wish; *maṛ-mene*, to be pleased with, to love, etc. *Mene* is itself perhaps a Santāli loan-word.

The negative verb is inflected throughout. An examination of the conjugational tables on p. 453 will, however, show that this conjugation is effected by inserting the negative particle *l* (compare *illa* in Kanarese, etc.), and then conjugating. Instead of *l* we may also add the verb *maleken*, I am not, to a participle ending in *o*; thus, *bando-maleken*, I don't draw. This participle ending in *o* is used in combination with various forms of *maleken* in order to form several negative nouns and participles. Thus, *bando-male*, not to draw; *bando-malpo*, not to have drawn; *bando-malu*, not drawing (relative participle), and so forth.

There is also a negative verb *pole*, corresponding to Kurukh *polnā*, not to be able.

It is hoped that when the preceding remarks are borne in mind the short grammatical sketch which follows will enable the student to understand the forms occurring in the two specimens which follow. They have both been received from the Sonthal Parganas. The first is, however, simply the version of the Parable of the Prodigal Son published by the Calcutta Bible Society, Agra, 1881. The second is a popular tale taken down in the district. A list of Standard Words and Phrases will be found below on pp. 648 and ff. For further details Mr. Droese's grammar mentioned under authorities above should be consulted.



## MALTO SKELETON GRAMMAR.

I.—NOUNS.—*Male*, man ; *malni*, woman ; *manu*, tree ; *beṇḍu*, oil.

	Singular.	Plural.	Singular.	Plural.		
Nom.	<i>maleh.</i>	<i>maler.</i>	<i>malniḥ.</i>	<i>malnir.</i>	<i>manḥ.</i>	<i>beṇḍuḥ.</i>
Acc.	<i>malen.</i>	<i>malerin.</i>	<i>malnin.</i>	<i>malnirin.</i>	<i>mane.</i>	<i>beṇḍun.</i>
Inst.	<i>malet.</i>	<i>malerit.</i>	<i>malnit.</i>	<i>malnirit.</i>	<i>manet.</i>	<i>beṇḍut.</i>
Dat.	<i>malek.</i>	<i>malerik.</i>	<i>malnik.</i>	<i>malnirik.</i>	<i>manik.</i>	<i>beṇḍuk.</i>
Abl.	<i>malente.</i>	<i>malerinte.</i>	<i>malninte.</i>	<i>malnirinte.</i>	<i>mannte.</i>	<i>beṇḍunte.</i>
Gen.	<i>maleki.</i>	<i>malerki.</i>	<i>malniki.</i>	<i>malnirki.</i>	<i>manki.</i>	<i>beṇḍuki.</i>
Loc.	<i>maleno.</i>	<i>malerino.</i>	<i>malnino.</i>	<i>malnirino.</i>	<i>manno.</i>	<i>beṇḍuno.</i>
Voc.	<i>o male.</i>	<i>o maler.</i>	<i>o malni.</i>	<i>o malnir.</i>	<i>o manu.</i>	<i>o beṇḍu.</i>

## II.—PRONOUNS—

	I.	Wo (exclus.).	We (inclus.).	Thou.	You.	Self.	Selves.
Nom.	<i>ēn.</i>	<i>ēm.</i>	<i>nām.</i>	<i>nīn.</i>	<i>nīm.</i>	<i>tāni.</i>	<i>tāni.</i>
Acc.	<i>eṅgen.</i>	<i>emen.</i>	<i>namen.</i>	<i>niṅgen.</i>	<i>nimen.</i>	<i>taṅgen.</i>	<i>tamen.</i>
Dat.	<i>eṅge.</i>	<i>eme.</i>	<i>nama.</i>	<i>niṅge.</i>	<i>nime.</i>	<i>taṅge.</i>	<i>tame.</i>
Gen.	<i>eṅ(-ki).</i>	<i>em(-ki).</i>	<i>nam(-ki).</i>	<i>niṅ(-ki).</i>	<i>nim(-ki).</i>	<i>taṅ(-ki).</i>	<i>tam(-ki).</i>
Loc.	<i>eṅgeno.</i>	<i>emeno.</i>	<i>nameno.</i>	<i>niṅgeno.</i>	<i>nimeno.</i>	<i>taṅgeno.</i>	<i>tameno.</i>

	He.	She, it.	They (m. and f.).	Who P	What P
Nom.	<i>āh.</i>	<i>āḥ.</i>	<i>ār, ā-saber.</i>	<i>nēreh, f. nē(ri)ḥ.</i>	<i>indrḥ.</i>
Acc.	<i>ahin.</i>	<i>aḥin, n. aḥe.</i>	<i>ārin.</i>	<i>nēken.</i>	<i>indre.</i>
Dat.	<i>ahik.</i>	<i>aḥik.</i>	<i>ārik.</i>	<i>nēke.</i>	<i>indrīk.</i>
Gen.	<i>ahi(-ki).</i>	<i>aḥi(-ki).</i>	<i>āri(-ki).</i>	<i>nēk(-ki).</i>	<i>indrki.</i>
Loc.	<i>ahino.</i>	<i>aḥino, n. aḥeno.</i>	<i>ārino.</i>	<i>nēkeno.</i>	<i>indrno.</i>

*Āh*, f. and n. *iḥ*, this, is inflected as *āh*, that. So also *nāh*, that one. *Āw*, that ; *īw*, this, plur. *āw-āw*, *īw-īw*, respectively, refer to something which has previously been mentioned. *Āvēreh*, who P has a nom. plur. *nērer*. *Īkeh*, which P is inflected as *maleh*, man, but inserts *hi* before the suffixes of the instrumental, oblique, and locative. Thus, *īkehī*, by which P The feminine *īkīḥ* is inflected like *malniḥ*, and the neuter *īkuffḥ* like *manḥ*.

*Ā* (*āw*), that ; *ī* (*īw*), this ; *īk*, which P are adjectives.

Indefinite pronouns are formed by adding *goṣe* or *ḍeṣi* to the interrogative pronouns. Thus, *īkeh-goṣe*, anyone ; *indrḥ-ḍeṣi*, something.

III.—VERBS.—*Bande*, to draw; *darye*, to catch.

Verbal nouns—*bande*, *bandpo*; *darye*, *darypo*. Negative, *bando-male*, *bando-malpo*; *daryo-male*, *daryo-malpo*.

Infinitive of purpose—*bandoti*; *daryoti*.

Relative participles—Present, *bandu*; *daryu*. Negative, *bando-malu*; *daryo-malu*. Past, *bandpe*; *darype*. Negative, *bando-malpe*; *daryo-malpe*.

Inflected adverbial participles—*bandne*; *daryne*. Negative, *bando-malne*; *daryo-malne*. Past, *bande-ke*; *dareh-ke*. Negative, *bandleke*, *daryleke*.

Adverbial participles—*band(e)*, *bandi*, *bandle*; *dareh*, *darchi*, *darehle*. Negative, *band-balo*, *bando-malle*; *dary-bale*, *daryo-malle*.

Conjunctive participles—*bandsko*; *darchko*. Negative, *bandlako*; *darylako*.

Case forms of verbal noun used as participles—*bandno*; *daryno*. Negative, *bando-malno*; *daryo-malno*: *bandati*, *darchati*. Negative, *bandlati*; *darylati*, etc.

	Present.	Past.	Future.	Conjunctive.	Optative.	Imperative.
Sing.						
1.	<i>bandin.</i>	<i>bandeken.</i>	<i>banden.</i>	<i>bandlen.</i>	<i>bandon.</i>	
2. m.	<i>bandne.</i>	<i>bandleke.</i>	<i>bandene.</i>	<i>bandle.</i>	<i>bando.</i>	<i>banda, bandku.</i>
2. f.	<i>bandni.</i>	<i>bandeki.</i>	<i>bandeni.</i>	<i>bandli.</i>	<i>bando.</i>	
3. m.	<i>bandik.</i>	<i>bandah.</i>	<i>bandeh.</i>	<i>bandleh.</i>	<i>bandoh, bandāndeh.</i>	
3 f. & n.	<i>bandith.</i>	<i>bandath.</i>	<i>bandenith.</i>	<i>bandlith.</i>	<i>bandoth, bandāndeth.</i>	
Plur.						
1. excl.	<i>bandim.</i>	<i>bandelen.</i>	<i>bandem.</i>	<i>bandlem.</i>	<i>bandom.</i>	
1. incl.	<i>bandit.</i>	<i>bandeket.</i>	<i>bandet.</i>	<i>bandjet.</i>	<i>bandot.</i>	
2.	<i>bandner.</i>	<i>bandeker.</i>	<i>bander.</i>	<i>bandler.</i>	<i>bandor.</i>	
3.	<i>bandner.</i>	<i>bandar.</i>	<i>bander.</i>	<i>bandler.</i>	<i>bandor, bandānder.</i>	

The neuter singular is also used when the subject is a plural neuter noun. *Banda* is the present, and *bandku* the future imperative.

The tenses of *darye*, to catch, are formed in the same way. Thus, *daryin*, I catch; *darehken*, I caught; *darehah*, he caught.

Present definite—*band(e) dōkin*; *dareh dōkin*.

Pluperfect—*bandeken beehken*; *darehken beehken*; 3rd pers. *bandekch beehchah*, etc.

NEGATIVE TENSES.—

Present—*bando-maleken* or *bandolken*, etc., as *bandeken*.

Past—*bandleken*, etc., as *bandeken*.

Future—*banden mala*, etc.; 2nd pers. sing. *bandene(-ni) mala* and *bandlene(-ni)*; 3rd pers. fem. and n. *bandenith mala* and *bandlenith*.

Conjunctive—*bandlon*, or *bandon*.

Optative—*bando-māndon*, etc.

IRREGULAR VERBS.—The past tense is often apparently irregular. Thus—

Base.	Past.		Base.	Past.	
	1st pers.	3rd pers.		1st pers.	3rd pers.
<i>eye</i> , bind.	<i>ēheken.</i>	<i>ēchah.</i>	<i>behe</i> , exist, be.	<i>beohken.</i>	<i>beehchah.</i>
<i>goye</i> , reap.	<i>goseken.</i>	<i>gosaḥ.</i>	<i>pāko</i> , take up.	<i>pakkon.</i>	<i>pakyah.</i>
<i>goye</i> , measure.	<i>gojekēn.</i>	<i>gojah.</i>	<i>mene</i> , be.	<i>meñjekon.</i>	<i>meñyah.</i>
<i>bare</i> , come.	<i>barehken.</i>	<i>barehah.</i>	<i>choge</i> , set loose.	<i>choggon.</i>	<i>choqas.</i>
<i>āto</i> , beat the drum.	<i>atekēn.</i>	<i>ataḥ.</i>	<i>ōne</i> , drink.	<i>oñdeken.</i>	<i>oñdah.</i>

*Mene*, to be, has a corresponding negative *maloken*, I am not; *mallokon*, I was not. Both are conjugated like *bandeken*. *Mene* is regularly inflected when it is not the copula. Thus, *āh mono-malah*, or, *menolah*, he is not.

Passive voice—Formed by adding *uwr* or *ur* to the base and conjugating throughout. Thus, *baj-uwr-in*, I am struck; *āh baj-uwr-ch*, he will be struck.

Causatives—Formed by adding *tr* to the base and conjugating throughout. Thus, *bai-tr-in*, I cause to strike.

[ No. 38. ]

## DRAVIDIAN FAMILY.

MALTO.

## SPECIMEN I.

(SONTHAL PARGANAS.)

Ort malek iwr maqer bechchar. Chuđeh tambakon awđyah,  
 One man-to two sons were. The-yomŷer his-father-to said,  
 ‘o abba, biteki bakrath onge ańsith athe gata.’ Āńko āh  
 ‘O father, property-of portion me-to will-come that give.’ Then he  
 arik obāgkeh chichah. Pulond dini đokkeh chuđ  
 them-to having-divided gave. Few days having-stayed young  
 maqeh goťeni tuńgah ante gech đesik urqgeh ekyah,  
 son all gathered and far country-to having-come-ont went,  
 ante ano tańg-ki biten đagraha kāje-no ongrah. Goťeni  
 and there his property bad deeds-in consumed. All  
 ongyah ani ā đesino akāleth uťrāth, ante āh kīr-waroti  
 consumed and that country-in famine fell, and he to-hunger  
 jejyah. Āh ā đesiki ort malen birgrkeh ano  
 began. He that country-of one man having-joined there  
 đokoti jejyah; ani āh ahin kise charātroti tańg ketek teyah.  
 to-live began; and he him pigs to-tend his field-to sent.  
 Ante āh kisth moqāth ā choprat tańgki kochon urđoti  
 And he pigs ate that husk-with his belly to-fill  
 uglechah, je nāreh goťe ahik chiyah. Ani āh bijorārkeh  
 he-wished, but anyone even him-to gave-not. Then he having-come-to-senses-  
 awđyah, ‘eńg abba ađano ikoudi bērni-kudurik lapeth egrith,  
 said, ‘my father’s house-in how-many servants-to food is-sufficient,  
 ante ēń kīret keyin. Ēń chōcheken eńg abba bahak ēken,  
 and I hunger-from die. I having-arisen my father near will-go,  
 ante ahin awđen, “o abba, ēń merg panteno ante nińg bahano  
 and him-to will-say, “O father, I heaven towards and thy place-in  
 pāpen kudken. Ante aneke ēń nińgad ānuwr joker maleken. Je  
 sin did. And now I thy-son to-be-called worthy am-not. But  
 nińgki bērni-kuduri chow eńgen mēńja.” Āńkeh āh chōohah ante  
 thy wages-worker like me make.” Having-said he arose and  
 tambako bahak ekyah. Āh gechi behnihi, tambakoh ahin tuńđkeh  
 his-father’s place-to went. He far being-when, his-father him having-seen  
 cheńgjyah, ante bońg-kitrkeh ahin bāńgretrah ante chumqah. Tańgadeh.  
 pitied, and running-approaching him embraced and kissed. His-son

ahin awdyah, 'o abba, ĕn merg panteno ante ning bahano pāpen  
 him-to said, 'O father, I heaven regarding and thy place-in sin  
 kudken, ante aneke nandu ningad anuwɾ joker malo-ken.' Tambakoh  
 did, and now again thy-son to-be-called fit am-not.' His-father  
 taŋg chākriyarin awdyah, 'goĕente ĕru pinderen ondrker ahin  
 his servants-to said, 'all-from good cloth having-brought him  
 ohuytra, ante ahiki ʃoĕuno aingtin, qeĕno jutau attra. Ante borqo  
 eanse-to-wear, and his hand-on ring, feet-on shoes put. And fatted  
 ɔy-maqou, nām laplet ante apokārlet, athik ondrker  
 conc-young, we should-eat and should-make-merry, therefore having-brought  
 piĕa; i eŋgadeh keyp meŋjah, je aneke nandu jiyaryah; ewjyah,  
 kill; this my-son dead was, but now again revived; he-was-lost,  
 je aneke anduwrah.' Anto ār apokāroti jejyar.  
 but now was-found.' And they to-make-merry began.

Ahiki mēgro taŋgadeh ā gari ketono dokyah. Kirneh āh ada  
 His eldest his-son that time field-in was. Returning he house  
 atgi aŋrskel lalo-pāre-ki saĕin meŋjah. Ante ort ohākriyan  
 near having-reached dancing-singing-of sound heard. And one servant  
 bikkeh, 'ith indrth?' āny meŋjah. Āh ahin awdyah, 'ning-doh  
 having-called, 'this what?' thus asked. He him-to said, 'thy-brother  
 barchah, ante abboh ahin ĕruqani aŋdah ālagkeh borqo ɔy maqon  
 came, and thy-father him well found therefore fatted cow young  
 piĕyah.' Ānko āh rōkarkel ule koroti maŋ-menlah. Je ahi  
 killed.' Then he having-got-angry inside to-enter willing-was-not. But his  
 tambakoh urqqel ahin bōrtrah. Āh tambakon awde-kirtrah,  
 his-father having-come-out him entreated. He his-father-to said-returned,  
 'tuŋda, inond bacheri ĕn niŋgen sēweh dōkin, ante ikonno  
 'see, so-many years I thee having-served am, and ever  
 goĕe ningki ukmen tuwloken, je ĕn eŋg saŋgalori saŋgal apokārten,  
 even thy command broke-not, but I my companions with should-rejoice,  
 athik nīn ikonno goĕe maqond ĕr maqon eŋge qaĕleki; je  
 therefore thou ever even one sheep young me-to gavest-not; but  
 ningki biten laŋwino oŋgyah, ā ningadeh barchah, ani nīn  
 thy property harlotry-in consumed, that thy-son came, then thou  
 ahi lagki borqo ɔy maqon piĕki.' Ānko āh ahin awdyah, 'o  
 his sake-for fatted cow young killedest.' Then he him-to said, 'O  
 eŋgade, nīn eŋg saŋgal jugek behno; eŋkith āth niŋkith. Je i  
 my-son, thou me with always art; mine that thine. But this  
 ningdoh keyp meŋjah, je nandu ujih; owjyah, je anduwrah,  
 thy-brother dead was, but again lives; was-lost, but was-found,  
 ālagkith name lalopāroti apokāroti behith.'  
 therefore us-to to-dance-and-sing to-make-merry it-is.'

## DRAVIDIAN FAMILY.

MALTO.

## SPECIMEN II.

(SONTHAL PARGANAS.)

Mundi-mundi gol-rājarki amlente agdu maler i mulkeno  
*Formerly-formerly Hindu-kings-of time-from before the-men this country-in*

ḍokker tam maṛ-meṣjar. Aṣino aṅge-maṅge gale-kukṛe kudyar chaqar. Ḍokno  
*living their will-did. There their-own field-plot made sowed. Living*

ḍokno goler i mulukek aṅṣker maleri guni gaṛe haḷe-naḷo  
*living Hindus this country-to having-come men with much fighting-mutnally*

ḍokyar, anto arin ṭiḍeker āriki qeḷe ante gale bachyar. Maler  
*were, and them having-overcome their land and field robbed. The-men*

tamki qepe anto qale aṅbker ḍaḍeno ḍokoti jcyar. Ḍaḍeno āṛ  
*their villages and fields having-left forest-in to-live began. Forest-in they*

gale-kukṛe ēṛ-ēṛu kudoti chaḷoti polar, ā-lagker āṛ āw-āwen  
*field-plots good-good to-make to-sow were-unable, therefore they those*

ḷīṛ-menlar, je gahṇḍ-gahṇḍi tungṛo aḷṛan charchar, ante chaṣije māke  
*did-not-attend, but many-many having-gathered hunt made, and deer stag*

ebitran kise ante aḍo sūwajen piṭlo, ba ino ano golerki biten  
*spotted-deer pigs and other animals killing, or here there Hindus-of property*

luohle qepik ondrar. Ante iw-iwti tam-tamki peler anto maḷer  
*plundering village-to brought. And these-from their-their wives and sons*

ujyar. Āṛ gaṛe chechṛun anto bary meṣjar, ā-lagker goler  
*lived. They very cunning and powerful were, therefore Hindus*

arin daryoti ba ṭekyoti polar.  
*them catch or hinder could-not.*

## FREE TRANSLATION OF THE FOREGOING.

In old times, before the time of the Hindū kings, the Paharias lived in this country and did just as they liked. They tilled and sowed their own plots. In the course of time the Hindūs came into the country and began to fight the Paharias. At last they overpowered them and took their lands and fields from them. The Paharias then left their villages and their fields and began to live in the woods. They could not there till and sow good plots, and therefore they left off attending to them, but began to gather in great flocks and turned to hunting. They killed deer, stags, spotted deer, pigs, and other animals, and they occasionally also plundered the property of the Hindūs and brought it home to their villages. Their wives and children lived from such things. The hillmen were very cunning and powerful, and the Hindūs could not, therefore, catch them or check them.

## KUI, KANDHĪ, OR KHOND.

The Kandhs or Khonds are a Dravidian tribe in the hills of Orissa and neighbouring districts, and the number of speakers may be estimated at about half a million people.

The tribe is commonly known under the name of Khond. The Oṛiyās call them Kandhs, and the Telugu people Gōṇḍs or Kōḍs. The name which they use themselves is Ku, and their language should, accordingly, be denominated Kui. The word Ku is probably related to Kōi, one of the names which the Gōṇḍs use to denote themselves. The Kōi dialect of Gōṇḍi is, however, quite different from Kui. Compare the specimens on pp. 545 and ff.

The Khonds live in the midst of the Oṛiyā territory. Their habitat is the hills separating the districts of Ganjam and Vizagapatam in the Madras Presidency and continuing northwards into the Orissa Tributary States, Bod, Daspalla, and Nayagarh, and, crossing the Mahanadi, into Angul and the Khondmals. The Khond area further extends into the Central Provinces, covering the northern part of Kalahandi, and the south of Patna.

Kui is surrounded, on all sides, by Oṛiyā. Towards the south it extends towards the confines of the Telugu territory.

The language varies locally all over this area. The differences are not, however, great, though a man from one part of the country often experiences difficulty in understanding the Kui spoken in other parts. There are two principal dialects, one eastern, spoken in Gumsur and the adjoining parts of Bengal, and one western, spoken in Chinna Kimeri. According to the report of the Madras Census of 1891 the caste called Konda, Kondadora, or Kondākapu, which is found on the slopes and the eastern summits of the eastern Ghats in Vizagapatam, speak a dialect of Kui, though they returned Telugu as their native tongue. The Madras Presidency not falling within the scope of this Survey, we have no new materials for testing this statement.

In the north, Kui has come under the influence of the neighbouring Aryan forms of speech, and a specimen forwarded from the Patna State was written in Oṛiyā with a slight admixture of Ohhattisgarhī.

The number of Kandhs returned at the Census of 1891 was 627,388. The language returns, however, give a much smaller figure. The reason is that many Kandhs have abandoned their native speech. To some extent, however, the discrepancy is also due to incorrect returns and to the fact that 306,241 of the inhabitants of the Ganjam and Vizagapatam Agencies did not return their language.

The revised figures for Kui in those districts where it is spoken as a home tongue are as follows :—

Madras Presidency . . . . .	190,893
Bengal and Fendatories . . . . .	61,550
Angul and Khondmals . . . . .	46,622
Orissa Tributary States . . . . .	14,928
Central Provinces . . . . .	65,600
Patna . . . . .	759
Kalahandi . . . . .	64,850
TOTAL . . . . .	318,043

The bulk of Kui speakers in the Orissa Tributary States are found in Bod, Daspalla, and Nayagarh. The details are as follows:—

Bod	.	.	.	.	.	.	.	.	.	.	.	924
Daspalla	.	.	.	.	.	.	.	.	.	.	.	8,294
Nayagarh	.	.	.	.	.	.	.	.	.	.	.	4,523
TOTAL											13,741	

Of the remaining 1,187, some few speakers are found in all States except Athgarh, Hindol, Keunjhar, Morbhanj, Nilgiri, Ranpur, and Tigaria.

Outside the Kui territory the language has only been returned from the Cachar Plains where the Kandhs are employed as coolies in the tea-gardens. Local estimates give 549 as the number of speakers. We thus arrive at the following total:—

Kui spoken at home	.	.	.	.	.	.	.	.	.	.	.	313,043
Kui spoken abroad	.	.	.	.	.	.	.	.	.	.	.	549
TOTAL											313,592	

At the last Census of 1901 Kui was returned from the following districts:—

Madras Presidency	.	.	.	.	.	.	.	.	.	.	.	372,366
Ganjam	.	.	.	.	.	.	.	.	.	.	.	19,758
Ganjam Agency	.	.	.	.	.	.	.	.	.	.	.	157,325
Vizagapatam	.	.	.	.	.	.	.	.	.	.	.	18,818
Vizagapatam Agency	.	.	.	.	.	.	.	.	.	.	.	175,747
Godavari	.	.	.	.	.	.	.	.	.	.	.	3
Godavari Agency	.	.	.	.	.	.	.	.	.	.	.	690
Bollary	.	.	.	.	.	.	.	.	.	.	.	3
South Arcot	.	.	.	.	.	.	.	.	.	.	.	22
Bengal and Pondatories	.	.	.	.	.	.	.	.	.	.	.	55,655
Midnapore	.	.	.	.	.	.	.	.	.	.	.	2
Rangpore	.	.	.	.	.	.	.	.	.	.	.	27
Cuttaek	.	.	.	.	.	.	.	.	.	.	.	4
Balasore	.	.	.	.	.	.	.	.	.	.	.	1
Angul and Khondmals	.	.	.	.	.	.	.	.	.	.	.	40,088
Puri	.	.	.	.	.	.	.	.	.	.	.	8
Orissa Tributary States	.	.	.	.	.	.	.	.	.	.	.	15,525
Central Provinces	.	.	.	.	.	.	.	.	.	.	.	54,242
Sambalpur	.	.	.	.	.	.	.	.	.	.	.	7
Bamra	.	.	.	.	.	.	.	.	.	.	.	7
Sonpur	.	.	.	.	.	.	.	.	.	.	.	3
Patna	.	.	.	.	.	.	.	.	.	.	.	94
Kalahandi	.	.	.	.	.	.	.	.	.	.	.	54,131
Assam	.	.	.	.	.	.	.	.	.	.	.	11,827
Sylhet	.	.	.	.	.	.	.	.	.	.	.	210
Darrang	.	.	.	.	.	.	.	.	.	.	.	4
Sibsagar	.	.	.	.	.	.	.	.	.	.	.	10,335
Lakhimpur	.	.	.	.	.	.	.	.	.	.	.	1,278
United Provinces	.	.	.	.	.	.	.	.	.	.	.	9
TOTAL											494,099	

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Kui is not a literary language and does not possess a character of its own. The Gospel of St. Mark and parts of the Old Testament Grammar. have been translated into the language, and have been printed in the Oriyā character.

The dialect spoken in Gumsur has been dealt with in the grammars published by Messrs. Lingum Letchmajee and Smith, and is relatively well known. It may be considered as the Standard form of the language, and the remarks which follow apply to it.

**Pronunciation.**—The short *a* is pronounced as the *a* in 'pan.' In the Khondmals it has a broader sound, probably that of *a* in 'all,' and it is often written *o* in the specimens. Thus, *rafā* and *rofā*, big. The long *ā* is, according to Mr. Lingum Letchmajee, shortened before *i* and *h*, and when followed by double consonant. Thus, *aĩ*, I come, but *ādi*, thou comest; *massē*, I was. The specimens, however, do not confirm this rule. In words such as *massē* they simplify the consonant and preserve the *ā* long; thus, *māsē*, I was. Similarly the *ā* is written long in *āĩ*, I am; *ēāñju*, he, and so forth.

Similar is the case with *ē* before double consonant. Lingum Letchmajee writes *essē*, Major Smith *ēssē*, and the specimens *ēsē*. In Kalahandi, the double *ss* in such words is replaced by *ch*; thus, *māchē*, I am.

*ḍ* is often pronounced as *r* in the Khondmals; thus, *gōḍā* and *gōrā*, horse. In Chinna Kimedi *l* is used instead. Thus, *pāḍu* and *pālu*, milk; *iḍu* and *illu*, house. In Kalahandi *l* is also often substituted for *r*; thus, *nēgāli*, Standard *nēgāri*, a good woman.

In Orissa and the Central Provinces a *ṽ* commonly becomes *ḍ*; thus, *bēstēñju*, Standard *vestēñju*, he said. In the Khondmals we even find *ēbāñju*, he; *ēbāru*, they, corresponding to Standard *ēāñju*, *ēāru*. The Standard form is also used in Kalahandi. A comparison with Telugu *vāḍu*, Kanarese *avanu*, he, shows that the *ṽ* in this word has been dropped in the Standard. The form *ēāñju* seems to correspond to Kanarese *avanu*. The substitution of *ñj* for *n* in connected languages is especially common in Kalahandi where we find forms such as *ēāñji*, Standard *ēāni*, his.



**Inflexional system.**—The usual inflexional forms will be found in the Skeleton Grammar on pp. 462 and f. For further details the student is referred to the works quoted above under Authorities. I shall here only make a few general remarks.

**Nouns.**—Kui agrees with Telugu and Gōṇḍi in using the same form for the feminine and neuter singular. Thus, *gināri*, the woman, or animal, that does. The pronouns and verbal tenses likewise have one and the same form for the feminine and neuter plural of the third person.

The suffixes of the plural are *ru* for men, and *wi*, *ga*, and *ska* for the feminine and neuter. These suffixes must be compared with *ru* and *ga* in Kanarese, Tamil, etc. *ōr*, *ṅg*, and *k* in Gōṇḍi.

The old numerals are apparently disappearing, being replaced by Aryan forms. The Dravidian numerals are still in use up to seven. 'Five' is *siṅgi* and 'six' *sajgi*. Compare Tamil *añju*, Gōṇḍi *saiyūṅg*, five; Tamil *āru*, Gōṇḍi *sārūṅg*, six.

**Pronouns.**—The personal pronoun of the first person has two forms of the plural, one including, and the other excluding, the person addressed. The former is called a dual by Lingum Letchmajee. The form occurs, however, as an ordinary inclusive plural in the first specimen from the Khondmals. Thus, *āju tinā*, we shall eat. It should be noted that there is a similar distinction in the first person plural of the verb. The inclusive plural does not seem to exist in Kalahandi.

**Verbs.**—There are only two proper tenses, the indefinite and the past. The indefinite tense is used as a future and a present. The negative verb has the same two tenses. Kui in this respect must be compared with old Kanarese. Other tenses are formed by adding the verb substantive to the verbal participles. These are never used alone, but, with the addition of a *nā*, they are used to form adverbial phrases. Thus, *pāginā-cio*, when beating; *pāgān-āi*, having become a beater, having beaten. Compare the relative participles in Telugu. The ordinary relative participles in Kui are slightly different.

When the preceding remarks are borne in mind it is hoped that the short sketch of Kui grammar which follows will enable the student to grasp the forms occurring in the specimens. For further details the works of Lingum Letchmajee and Major Smith should be consulted. The former is the base of the present sketch, which illustrates the Kui dialect spoken in Gumsur and Bod. No specimens have been received from those districts. The short tale which follows on p. 464 has been taken from Major Smith's Handbook. It will be noticed that long vowels are used in many cases where they ought to be short according to Lingum Letchmajee, and that double consonants are often simplified. Thus, *mrānū-gāṭāñju* instead of *mrānu-gaṭṭāñju*, the owner of the mangoes. I have added an interlinear translation. In one or two places it is not quite certain.



## KUI SKELETON GRAMMAR.

I.—NOUNS.—Masculine nouns form their plural in *ru*; thus, *ābā*, father; *ābāru*, futhere; *tinānju*, an eater; plur. *tināru*. Other nouns add *skā*, *kā*, or *gā*. Thus, *āngi-skā*, sisters; *viḥā-kā*, bundles of straw; *kōḍi-ṅā*, cows. So also masculine nouns ending in *ēnju*, e.g. *lāveṅju*, a young man; plur. *lāveṅgā*. Feminine nouns ending in *āri* take *āwi*. Thus, *tināri*, she who eats, plur. *tināwi*.

	<i>lāveṅju</i> , a young man.		<i>dādā</i> , elder brother.		
	Sing.	Plur.	Sing.	Plur.	
Nom.	<i>lāveṅju</i> .	<i>lāveṅgā</i> .	<i>dādā</i> .	<i>dādāru</i> .	Nouns ending in <i>ēnju</i> form their singular as <i>lāveṅju</i> , other nouns as <i>dādā</i> . Other postpositions are <i>tini</i> , <i>taṅgi</i> , <i>tiṅgi</i> , and <i>tiki</i> , to; <i>ṭai</i> , <i>qai</i> , <i>ṭōṭi</i> , and <i>ṭākā</i> , from; <i>tanni</i> , <i>tā</i> , <i>lai</i> , <i>lai-tā</i> , in; <i>ṭāḥā-tā</i> , near; <i>kā</i> , with, etc. They are added to the same form as the dative suffix <i>ki</i> .
Acc.	<i>lāvēni</i> .	<i>lāveṅāni</i> .	<i>dādāni</i> .	<i>dādāri</i> .	
Dat.	<i>lāvēniki</i> .	<i>lāveṅāniki</i> .	<i>dādāki</i> .	<i>dādāriki</i> .	
Gen.	<i>lāvēni</i> .	<i>lāveṅāni</i> .	<i>dādāni</i> .	<i>dādāri</i> .	

Adjectives are indeclinable. Adjectives are formed from nouns by adding *gaṭṭa*; thus, *dāṭṭa-gaṭṭa*, strength-bearing strong.

## II.—PRONOUNS.—

	I.	We (inclus.).	We (exclus.).	Thou.	You.	Who?	In Chinna Kimeri there are separate forms for the accusative, viz., <i>nanna</i> , me; <i>mamma</i> , us; <i>ninna</i> , thee; <i>mimma</i> , you. In Bod and Gumsur the dative is used instead. Who? is also <i>umbāi</i> , <i>imbāri</i> , and <i>imbāru</i> .
Nom.	<i>ānu</i> .	<i>āju</i> .	<i>āmu</i> .	<i>īnu</i> .	<i>īru</i> ,	<i>imbāi</i> .	
Dat.	<i>naṅgē</i> .	<i>ammaṅgē</i> .	<i>maṅgē</i> .	<i>niṅgē</i> .	<i>miṅgē</i> .	<i>imbēriki</i> .	
Gen.	<i>nā</i> , <i>naī</i> .	<i>ammāni</i> .	<i>mā</i> , <i>maī</i> .	<i>nī</i> .	<i>mī</i> .	<i>imbēri</i> .	

	He.	She, it.	They.		Self.		Instead of <i>ēānju</i> , etc., we also find <i>ēwānju</i> , <i>oānju</i> , etc. <i>Tānu</i> has a feminine <i>trāi</i> , and the genitive is often <i>trā</i> instead of <i>tānā</i> .
			Masc.	Fem. and neut.	Sing.	Plur.	
Nom.	<i>ēānju</i> .	<i>ēri</i> , <i>ērā</i> .	<i>ēāru</i> .	<i>ēwi</i> , <i>ēwa</i> (- <i>skā</i> ).	<i>tānu</i> .	<i>tāru</i> .	
Acc.	<i>ēāni</i> .	<i>ērāni</i> .	<i>ēāri</i> .	<i>ēwaskāni</i> .	<i>tānā</i> .	<i>tārā</i> .	
Dat.	<i>ēāniki</i> .	<i>ērāniki</i> .	<i>ēāriki</i> .	<i>ēwaskāniki</i> .	<i>tānāki</i> .	<i>tārāki</i> .	
Gen.	<i>ēāni</i> .	<i>ērāni</i> .	<i>ēāri</i> .	<i>ēwaskāni</i> .	<i>tānā</i> .	<i>tārā</i> .	

Like *ēānju* are inflected *taṅju*, this man; *estaṅju*, who? *Innā*, what? is indeclinable. *Innāri*, what? is inflected like *ēri* it. Adjectival pronouns are *ā*, *ē*, *ō*, that; *i*, this; *estī*, which?

## III.—VERBS.—

## A.—Regular verbs.—Principal parts.—

Verbal noun.	<i>pāga</i> , to beat.	<i>meḥpa</i> , to see.	<i>kōpa</i> , to cut.	<i>āwa</i> , to become.	<i>giwa</i> , <i>giṭka</i> , to do.
Inf. of purpose.	<i>pāgboṅḍi</i> .	<i>meḥboṅḍi</i> .	<i>kōboṅḍi</i> .	<i>āboṅḍi</i> .	<i>giḥboṅḍi</i> .
Conjunctive participle, Present	<i>pāgi</i> .	<i>meḥpi</i> .	<i>kōḍi</i> .	<i>āī</i> .	<i>gi(p)ki</i> .
"    "    Past	<i>pāga</i> .	<i>meḥa</i> .	<i>kōa</i> .	<i>āja</i> .	<i>gia</i> .
Rel. part.					
Pres. and fut.	<i>pāgini</i> .	<i>meḥni</i> .	<i>kōni</i> .	<i>āni</i> .	<i>gini</i> .
.. Neg.	<i>pāgāni</i> .	<i>meḥāni</i> .	<i>kōāni</i> .	<i>āāni</i> .	<i>giāni</i> .
Past.	<i>pāgiti</i> .	<i>meḥti</i> .	<i>kōti</i> .	<i>āti</i> .	<i>giti</i> .
" Neg.	<i>pāgāti</i> .	<i>meḥāti</i> .	<i>kōāti</i> .	<i>āāti</i> .	<i>giāti</i> .
Present and fut.	<i>pāgiī</i> .	<i>meḥī</i> .	<i>kōī</i> .	<i>āī</i> .	<i>giī</i> .
" Neg.	<i>pāgēnu</i> .	<i>meḥēnu</i> .	<i>kōēnu</i> .	<i>āēnu</i> .	<i>giēnu</i> .

II.—VERBS—*contd.*

A.—Regular verbs.—Principal parts—*contd.*

Verbal noun.	<i>gīpa</i> , to beat.	<i>caḥpa</i> , to see.	<i>kāpa</i> , to eat.	<i>āra</i> , to become.	<i>gīca</i> , <i>gīpka</i> , to do.
Past tense.	<i>gīpīḥ</i> .	<i>caḥīḥ</i> .	<i>kāḥ</i> .	<i>āḥ</i> .	<i>gīḥ</i> .
“ Neg.	<i>gīpīḥ(-nu)</i> .	<i>caḥīḥ(-nu)</i> .	<i>kāḥ(-nu)</i> .	<i>āḥ(-nu)</i> .	<i>gīḥ(-nu)</i> .
Imperative.	<i>gīpīnu</i> .	<i>caḥīnu</i> .	<i>kānu</i> .	<i>ānu</i> .	<i>gīnu</i> .
“ Neg.	<i>gīpī</i> .	<i>caḥī</i> .	<i>kā</i> .	<i>ā</i> .	<i>gī</i> .

Personal terminations—

	Present and Future		Past tense.		Imperative.		
	Positive.	Negative.	Positive.	Negative.	Positive.	Negative.	
1st S.	<i>gīpī</i> .	<i>gīpīna</i> .	<i>gīpīḥ</i> .	<i>gīpīḥ(-nu)</i> .			All other regular verbs are inflected in the same way. The plural of the positive imperative ends in <i>nu</i> when the singular does not end in <i>nu</i> . Thus, <i>gīca</i> , do ye.
2.	<i>gīpīsi</i> .	<i>gīpīsi</i> .	<i>gīpīsi</i> .	<i>gīpīsi</i> .	<i>gīpīnu</i> .	<i>gīpī</i> .	
3rd.	<i>gīpīcāsi</i> .	<i>gīpīcāsi</i> .	<i>gīpīcāsi</i> .	<i>gīpīcāsi</i> .			
3 f. & c.	<i>gīpīatī</i> .	<i>gīpīatī</i> .	<i>gīpīatī</i> .	<i>gīpīatī</i> .			
1st Pl.	<i>gīpīma</i> .	<i>gīpīma</i> .	<i>gīpīma</i> .	<i>gīpīma</i> .			
2.	<i>gīpīmaḥ</i> .	<i>gīpīmaḥ</i> .	<i>gīpīmaḥ</i> .	<i>gīpīmaḥ</i> .			
3.	<i>gīpīmaḥ</i> .	<i>gīpīmaḥ</i> .	<i>gīpīmaḥ</i> .	<i>gīpīmaḥ</i> .	<i>gīpīma</i> .	<i>gīpīma</i> .	
3rd.	<i>gīpīmaḥ</i> .	<i>gīpīmaḥ</i> .	<i>gīpīmaḥ</i> .	<i>gīpīmaḥ</i> .			
3 f. & c.	<i>gīpīmaḥ</i> .	<i>gīpīmaḥ</i> .	<i>gīpīmaḥ</i> .	<i>gīpīmaḥ</i> .			

B.—Irregular Verbs.—*śīḥā*, to be.

	Present.		Past.		
	Sing.	Plur.	Sing.	Plur.	
1st S.	<i>śīḥā</i> .	<i>śīḥānu</i> .	<i>śīḥā</i> .	<i>śīḥānu</i> .	The imperative is <i>śīḥānu</i> , plur. <i>śīḥānu</i> . The corresponding negative verb <i>śīḥānu</i> , I am not; <i>śīḥāsi</i> , I was not, is regularly inflected.
1st Pl.	<i>śīḥā</i> .	<i>śīḥānu</i> .	<i>śīḥā</i> .	<i>śīḥānu</i> .	
2.	<i>śīḥāsi</i> .	<i>śīḥāsi</i> .	<i>śīḥāsi</i> .	<i>śīḥāsi</i> .	
3rd.	<i>śīḥāsi</i> .	<i>śīḥāsi</i> .	<i>śīḥāsi</i> .	<i>śīḥāsi</i> .	
3 f. & c.	<i>śīḥāsi</i> .	<i>śīḥāsi</i> .	<i>śīḥāsi</i> .	<i>śīḥāsi</i> .	

In the same way are conjugated *pañā*, to know; *caḥā*, to hear; *tiñā*, to eat. Present conjunctive participles *pañāsi*, *caḥāsi*, *tiñāsi*. Similarly also *salā*, to go; Present conj. part. *salāsi*; Past conjunctive part. *salāsi* or *salāsi*; Present and future *salā*, 2nd person *salāsi*, plur. *salānu*; Past *salāsi*, Imperative *salānu* or *salānu*, plural *salānu*.

Compound tenses.—Formed by adding the verb *manā*, to be, to the present and past conjunctive participles. Thus, *gīpīcaḥāsi*, I am doing; *gīpīcaḥāsi* (in *gīpīcaḥāsi*), I was doing; *gīcaḥāsi*, I have done, etc.  
A kind of preterite is formed from the verbal noun by adding *kānu*, 2 *kāsi*, 3 m. *kāsi*, 3 f. & n. *kāsi*; plur. 1 *kānu* (*kānu*), 2 *kāsi*, 3 m. *kāsi*, 3 f. & n. *kāsi*. Thus, *salā-kānu*, let them go.

Condition is denoted by adding *āsi* to the past relative participle; thus, *ānu gītāsi*, if I do, or did.  
*Āsi* added to the past relative participle and *āsi* added to the verbal noun denote the cause. Thus, *śīḥāsi gītāsi*, or, *gītāsi*, because (they) did so.

*Maḥ*, I can, and *kaḥ*, I will not, are added to the verbal noun; thus, *ānu gīca maḥānu*, we cannot do.  
Verbal nouns are formed from the relative participles by adding the terminations of the personal pronoun of the third person. Thus, *tiñāsi*, an eater; fem. and neut. *tiñāsi*.

A second set of relative participles are formed from the present and past conjunctive participles by adding *nā*. These forms are always used when the participles are used by themselves. They are combined with particles in order to form adverbial clauses. Thus, *gīpīcaḥāsi*, when beating; *ānucaḥāsi*, when coming; *pañānaḥāsi*, *pañānaḥāsi*, *pañānaḥāsi*, having beaten. *āsi*, *āsi*, and *āsi* are old conjunctive participles of *āsi*, to become. The negative conjunctive participle is also a compound form, and is formed by adding *āsi-āsi* (in *Chinna Kimbīl āsi-āsi*) to the past conjunctive participle. Thus, *pañāsi-āsi*, not having struck.

Passive voice.—Not in common use. Formed by adding *āra*, to become, to the verbal nom. Thus, *gīca-āsi*, it is done.

[No. 40.]

## DRAVIDIAN FAMILY.

KUI, KANDEI OR KHOND.

*(Major J. McD. Smith, 1876.)*

KOGANJU	ENGA	MAHA-MRANT-GATANTU.
BOY	AND	MANGO-TREE-OWNER.

## FREE TRANSLATION OF THE FOREGOING.

A lad went to steal mangoes, and, seated on a branch, was eating to his heart's content, when an old man who owned the tree came to gather his fruit, and espied the lad there. 'Hey, my lad,' exclaimed he, 'what are you about on my tree? Come down at once, or I will make you do so somehow or other.' 'Nay, old fellow, what will you do? I will not come. When I am satisfied, I will, but not certainly at your bidding.' On hearing this the old man said, 'I will see whether I can frighten him down or not,' and he began to throw little clods of earth at him gently; but the boy, laughing at him, exclaimed, 'throw on, old fellow, throw on. If these do hit me, what does it matter? I shall sit quietly here.' On this the old man said within himself, 'there is no use in throwing clods of earth. I will see whether anything will result from throwing stones.' So saying he took up some very large ones, and throw them with force and rapidity. A number of them struck the boy, who fell down out of the tree crying, when the old man seized him immediately, and gave him a sound beating with a stick.

The specimens received from the Khondmals represent the same form of Kui as that spoken in Gumsur and Bod. There are, however, some traces of the influence of the neighbouring Oriyā. Thus the interrogative pronoun is often used as a relative, and a *ū* has been substituted for every *o* or *v*. The cerebral *ḍ* is often pronounced as an *ṛ*, and so on. Long vowels are used as in the preceding specimen, and double consonants are simplified. On the whole, however, the dialect is the same.

The first specimen is a version of the Parable of the Prodigal Son. The second is a short folktale, which is also found in Major Smith's Handbook, on pp. 68 and ff. A list of Standard Words and Phrases will be found on pp. 648 and ff.

[No. 41.]

## DRAVIDIAN FAMILY.

KUI, KANDHĪ OR KHOND.

## SPECIMEN I.

(DISTRICT KHONDMALS.)

Raāni ri mrikā māseru. Ebār-ṭākā kogāñju tānā ābāki bēstēñju.  
*One-of two sons were. Them-from the-younger his father-to said,*  
 'ābā, nī dana-ṭākā nāngē ēsē bāgā diānē ērā siāmu.' Ehēngā  
*'father, thy property-from me-to which share will-fall that give.'* Then  
 ebāñju tānā dana ebārki bāgā-giā sitēñju. Ikali dinā sāsēkā  
*he his property them-to share-making gave. Few days passed-when*  
 kogēri mriēñju gulē dana uspā-māsēñju, ehēngā durā dēsāki sājā  
*younger son all property collecting-was, then far country-to going*

māsēñju. Embā rai buditā gulē dana uḍi-gitēñju. Esti-bēlā gulē  
was. There bad sense-in all property spent-made. That-time all

uḍi-gitēñju embā raṭā jugā diātō ; ēi-gēli ebāñju dēhā kalabalatā  
spent-made there mighty famine fell ; therefore he great distress-in

ditēñju. Irā-tā ebāñju sājā-nāi ō dēsā rañni-kē rāhi-ātēñju.  
fell. This-from he having-gone that conuntry(-of) one-with staying-became.

Ēi lōku ebāni-ki pāji-biḍā kapā-tiñgi kētā-tiñgi pāñditēñju. Esti-bēlā  
That man him pig-flock tending-for field-to sent. Which-time

ebāñju ēlu pātēñju ebāñju bēstēñju, 'nāi ābāri āliā-lōkuṅgā isē tinārā  
he sense recovered he said, 'my father's servants so-much food

pāñpi māñēru jē ērā tiñjānākā sārāi-māñē ; ānu sākītā sāi-māñ.  
getting are that that having-eaten to-spare-is ; I hunger-from dying-am.

Ānu niñgāñai ābā saḍiki sāñ ebāñiki bēsī, "ābā, ānu  
I having-arisen father near-to will-go him-to will-say, "father, I

raṭāpēnu bāgāritā aṭē nī saṛiṭi pāpa giā māñ. Nī mriēñju  
heaven against and thee before sin having-done am. Thy son

ilbātiñgi aṭē ānu sājai siḍēnu. Nāñgē nī ra āliā gimū."'  
to-be-called anymore I worthy am-not. Me thy one servant make."'

Ebāñju niñgitēñju ēhēngā ābā saṛiki sāsēñju. Ebāñju ikē duratā  
He arose and father near went. He some distance-at

māñēñju, ēi-bēlā tānā ābā ebāñiki mēhāñāñ lālaki ātēñju ; ēhēngā  
is, that-time his father him having-seen kind became ; and

'piñjānākā sājāñai tāndā dakā ābtēñju ēhēngā nañjiteñju. Mriēñju  
having-run having-gone his neck embraced and kissed. The-son

ebāñiki bēstēñju, 'ābā, raṭāpēnu bāgāritā nī saṛiṭi pāpa giā māñ.  
him-to said, 'father, heaven against thee near sin having-done am.

Nī mriēñju inbātiñgi aṭē ānu sājai siḍēnu.' Tānā ābā  
Thy son to-be-called anymore I worthy am-not.' His father

āliā-lōkurki bēstēñju, 'nēgi siṅḍā tādu ēhēngā ibāñiki ṭāṭā-gidu, aṭē  
servants-to said, 'good cloth bring and this-to to-put-on-make, and

mudi bāñjutā sidu, satēñii kādutā sidu. Bādu, āju gulē tinā ēhēngā  
ring finger-on give, shoes feet-on give. Come, we all shall-eat and

jēḍā-jēḍā ginā ; jē-gēli ī nāi mriēñju sā-ājā māñēru, ēj-gitēñju ;  
merry shall-make ; because this my son dead-become was, revived ;

bāñā-ājā māñēñju, pāñpā-sāsēñju.' Dāōke ebāru jēḍā gibātiki,  
lost-become was, found-went.' Then they merry to-make

lāgi-ātēru.

beginning-became.

Ēi bēlātā tānā raṭā mriēñju kētātā māñēñju. Ēhēngā ebāñju  
That time-in his big son field-in was. And he

iḍu-saṛitā āñābā ēñḍā aṭē gāñi bēsēñju. Ēhēngā ebāñju āliā-lōku  
house-near coming dancing and singing heard. And he servant

rāniki ārteñju ehāngi beñjātēñju, 'i gulē ini-gēli āi-mānē?'  
*one-to called and asked, 'this all wherefore becoming-is?'*

Āliā bēstēñju, 'ni āu bātēñju; ni ābā ēbāniki nēgi  
*The-servant said, 'thy younger-brother came; thy father him-to good*  
 sukutā pānsā-māni-gēli raṭā baji siā-mānēñju.' Irā  
*happiness-in getting-being-on-account-of big feast giving-is.' This*  
 beñjānākā ēbāñju saḍāngi ājānāi idutāngi sālbatiki māngiā  
*having-heard he angry having-become house-into to-go wishing-not*  
 ātēñju. Īgēli tānā ābā rābātāngi bājānāi tāngē jāti  
*became. Therefore his father outside having-come him-to much*  
 buji giteñju. Ēbāñju tānā ābāki bēstēñju, 'mēhimu, ē ābā, ānu  
*entreating made. He his father-to said, 'lo, O father, I*  
 isē bāsāri ātē ni kāmā gitē; ēsēkābē nidā hukum  
*this-many years became thy work did; ever thy command*  
 dēgā-ātēnu. Irā ātēkā-bē nāngē tanēlōkurki boji gibātiki  
*transgressing-not-was. This being-though me my-friends-to feast to-make*  
 ēsēkābē raṇḍā aḍā siā sidāi. Ni ēsti mriēñju dāri-giānākā  
*ever one goat giving wast-not. Thy which son harlotry-making*  
 nindā gulē dana uḍi-giā-mānēñju, ēbāñju bāti-dāndē  
*thy all property squandered-making-was, he coming-immediately*  
 tānā-gēli boji siti.' Tānā ābā bēstēñju, 'ē mriēnti, inu  
*his-sake-for feast gavest.' His father said, 'O son, thou*  
 rāhāna nākē māñji. Nāndē jāhā mānē, ērā gulē nindā. I ni  
*always me-with are. Mine what is, that all thine. This thy*  
 āu sājānākā, ējgiteñju; bānā-ājānākā, pānpā-sāsēñju;  
*younger-brother dead-having-become, revived; lost-having-become, was-found;*  
 ēigēli māndē jēḍā-jēḍā gibā aḍāi-mānē.'  
*therefore our merry making proper-is.'*



[ No. 42.]

## DRAVIDIAN FAMILY.

KUI, KANDHI OR KHOND.

## SPECIMEN II.

( DISTRICT KHONDHALS.)

KRĀṆḌI ATĒ KORUKĀ.  
TIGER AND BUFFALOES.

Korukā	tiñji-māsu.	Randā	krāṇḍi	surā-nāi,	'randāni tinī,'		
Buffaloes	eating-incre.	One	tiger	having-seen,	'one will-eat,'		
iñji	ēbāskāni	bāhāki	sāsē.	Korukā	koskā-ṛai	āskānāi	pēkitu.
saying	their	presence-to	went.	Buffaloes	horn-with	pushing	drove-off.
Ēigēli	ēri	āhāppā	muātē.	Ēri	dāo	puṭupuṭi	giānāi
Therefore	he	seize	could-not.	He	afterwards	deception	having-made
isē,	'nēñju	randā	sujāmāni	oḍā	ṛajā	māi ;	iru ra-āñju
said,	'to-day	one	fat	goat	having-killed	am ;	you one
bilāni	belātā	nāi	gāra	bāhāki	bājanāi	tisēkā	kāmuli suāri
night	time-at	my	den	near	coming	cat-if	very pleased
āñ.'	Randē	koru	ēmbāki	sājanāi	gulē	bēnōṭi	suritē ;
shall-be.'	One	buffalo	thereto	having-gone	all	sides	saw ;
ēmbā	dēhānē	bējgu	dēri	dēri	bājā-tēki	gāra	mulhutā
there	much	fuel	large	large	cooking-pots	den	mouth-at
iṭā-ājā	mānē.	Ērā	gulē	surānāi	koru	kindri-ājanāi	having-turned
kept	are.	That	all	having-seen	the-buffalo	having-turned	
sājā-māsi	bājanāi	pāturitā	gubitē.	Guh-āimāsā-bā			
going-having-been	having-come	way-on	fled.	Fleeing-when			
krāṇḍi	ērāni	bāhāki	bājanāi	bēstē,	'imbāki	bāti,	
the-tiger	him	near	having-come	said,	'here	thou-camest,	
ināki	sāji-māñji ?'	I	koru	krāṇḍini	bēstē,	'ni ṛai	
why	going-art ?'	This	buffalo	the-tiger-to	said,	'thy erit	
budi	klārnā	pānbā-sāji-mānē.	I	bējgu	bājātēki		
intention	clearly	caught-is.	This	fuel	cooking-pot		
oḍā	bājā-tiki	āē,	nāi	dēhingi	roṭā	janta	bājātingi
goat	to-cook	not-is,	me	like	big	animal	to-cook
dāhā-māñji,	inji	gubitē.					
having-prepared-art,'	saying	fled.					

## FREE TRANSLATION OF THE FOREGOING.

A tiger saw some buffaloes grazing and went to kill one of them. But they drove him off with their horns, and he could not seize any of them. He then, in order to deceive them, said, 'I have to-day killed a very fat goat, and shall be much pleased if one of you will come to my den to-night and partake of it.' One of the buffaloes accordingly came, looked about, and saw a lot of fire-wood and big kettles. He got frightened and ran away by the road he had gone in coming. The tiger ran after him and asked why he fled. The buffalo answered, 'I clearly understand your evil design. This fuel and these cooking pots you have not prepared in order to cook a goat, but for a big animal like me,' and so saying he ran away.

The dialect spoken in Chinna Kimedi does not seem to differ much from that dealt with in the preceding pages. The cerebral *ç* is changed to *l*, and *ç* is sometimes substituted for *s*. The numerals are said to be Dravidian, as far as ten.

The personal pronouns have a separate form for the accusative, *viz.* *nanna*, me; *mamma*, us; *ninna*, thee; *minna*, you. These forms are identical with those used in Kanarese.

The terminations *di* and *du* in the second person singular and plural of the present tense are sometimes changed to *ri* and *ru*, respectively. Compare the Telugu termination *ru* in the second person plural.

The *ma* of *massē*, I was, etc., is not elided in the compound tenses. Thus, *gipki-massē*, not *gipkissē*, I was doing; *giā-massē*, not *giassē*, I had done.

The negative conjunctive participle is formed in a different way from that usual in Gumsur. Thus, *ēāni suçāān-aṅga*, without having seen him.

The preceding notes have been taken from Lingum Letchmajee's grammar. No specimens of the Chinna Kimedi dialect are available.

The specimens received from the Kalahandi State are written in a form of Kui which shares some of the characteristics of the Ohinna Kimedi dialect. Thus, *ç* becomes *l*, e.g. *ilu*, Standard *içḍu*, house; *salāṅga*, Standard *sadāṅgi*, angry. But we also find forms such as *açā*, a goat. Double *ss* seems to become *ch*. Thus, *māchē*, Standard *massē*, I was. This *ch* is probably only a way of writing *s*, to prevent its being pronounced as *sh*.

*l* often corresponds to *r* in other Kui dialects. Thus, *ilā*, this; *nēgālī*, a good woman.

An *ñj* occurs in many forms where other Kui dialects have *n*. Thus, *ēāñji*, him; *ēāñju*, his.

The form *ēāñju*, he, his, agrees with Standard in not pronouncing a *w* between *ē* and *ā*. In other cases *w* has become *b* as in the Khondmals. Thus, *bēstēñju*, he said.

With regard to inflexional forms, we may note the accusative suffix *i*; thus, *ābāi*, the father; *ēāñji*, him. This form is commonly used as a dative as well. Datives such as *iluku*, to the house, are due to the influence of Oṛiyā, or they must be compared with the usual Telugu forms.

In other respects the dialect of Kalahandi well agrees with Standard Kui. Thus the accusative of the personal pronouns is identical with the dative, e.g. *nāṅgē*, me. *Amu*,

we, is also used when the person addressed is included. If this is not a simple mistake in the specimen, the fact is probably due to the influence of Oriyā.

It will be sufficient to give the Parable of the Prodigal Son as an illustration of this form of Kui.

[No. 43.]

## DRAVIDIAN FAMILY.

KUI, KANDHĪ, OR KHOND.

(STATE KALAHANDI.)

Raŋji ri mrēñju māchēru. Ēāru-bāhātā kagāñju mrēñju trā ābā-i  
*One-of two sons were. Them-among the-younger son his father-to-*  
 bēstēñju, 'āhē ābā, mi mālātā ēchē bāgā mā pātāpātiki ēhā siāmu.'  
*said, 'O father, your goods-in what share our getting-for that give.'*

Ēmbā ēāñju trā mālā bāgā-giānā ēāri sitēñju. Likē dinā māñjānā  
*Then he his goods shares-making them gave. Few days having-passed*

ē kagāñju mrēñju gulē radādā-giānā atēñju sēka dinā sājanā nēgi  
*that younger son all together-making took far country going good*

buddhi siđānā gulē mālā ēmbā mutēñju. Gulē muti bētañi ē dinātā  
*sense not-being all goods there squandered. All spent after that country-in*

bādā sākhi pātēru, ēāñju. bādā dukhā pātēñju. Ē dinātā ēāñju  
*much famine they-suffered, he much distress suffered. That country-in he*

sājanā ē dinātā ra-lōku ēāñju. bāhātā, ē mētēñju ēāñji pāñjīngā  
*having-gone that country-in one-man him near, that man him pigs*

kapātikā kētātā pāñditēñju. Ēmbā ēāñji amēñju inā tinbātiki siātēru.  
*to-herd field-in sent. There him anyone anything to-eat gave-not.*

Ē pāñjīngā tiñji māchā, mēhānā tuṭu pāñjātiki mana gitēñju. Dādā  
*Those pigs eating were, seeing belly to-fill mind made. At-last*

ēāñju puñjānā puchēñju bēstēñju, 'āhā, nā ābā-bāhātā ēchē guti-lōku  
*he having-known knew said, 'O, my father-with how-many servants*

nātēkā ēāru gāmā tinbātiki pādpi-mānēru, atē āmu sākitā sāi-mānāmu.  
*enough-from they more to-eat getting-are, but we hunger-in dying-are.*

Āmu niñgānā ābā-bāhātā sājanā bēsī, "āhē ābā, ānu Īsvara-bāhātā  
*I arising father-to having-gone will-say, "O father, I God-before*

mi-bāhātā pāpa gitāmu. Mi mrēñju iñjānā bēspā-lōku siđāmu; mi  
*you-before sin did. Your son having-said to-say-worthy am-not; your*

rañju gutilōku dēhēngi māngē itāmu." Atē ēāñju niñgānā trā ābā  
*one servant like me keep." And he having-arisen his father*

tādā sāchēñju. Atē trā ābā sēkañi trānāi mēhānā sōka gitēñju  
*near went. And his father far-from him seeing compassion made*

atē piñjānā sājanā trā baṭā āhānā muskitēñju. Ēmbā mrēñju ēāñji  
*and running going his neck catching kissed. Then the-son him-to*

bēstēñju, 'āhē ābā, Īsvara-bāhātā mi-bāhātā pāpa gitāmu, aṭe mi mrēñju  
*said, 'O father, God-before you-before sin I-did, and your son*  
 iñjanā bēspā-lōku sidāmu.' Trā ābā trā kulilōku-tiki bēstēñju, 'gulē-ṭekā  
*saying to-say-worthy am-not.' His father his servants-to said, 'all-from*  
 nēgi jirā tāchānā tāṭā-sidu; ibāñjā kājutā mudingā sidu, ēāñju kālutā  
*good cloth bringing put-on; of-this hand-on rings give, his feet-on*  
 pāṇḍāngā sidu. Aṭe āmu gulē tiñjanā ḍātā ānāmu; ēnā nā ē  
*shoes give. And we all having-eaten merry will-be; because my that*  
 mrēñju sājā-māchēñju, aṭe ējgitēñju; ēāñju mrāngā māchēñju, pātāmu.'  
*son dead-was, and revived; he lost was, we-found.'*

Embā ēāru uḍuṅgu gibātiki giteru.  
*Then they merry to-make made.*

Ēchē-bēlā trā ḍrēi mrēñju ketātā māchēñju. Ēāñju bātā-biā  
*That-time his eldest son field-in was. He coming-whilest*

ilutāngi bātēñju. Ēndā bājā dimāchē bēñjanā guti-lōku rañjiyi bēngānā  
*house-to came. Dance music sound hearing servant one calling*

bēñjā-mistēñju, 'ilā ināḍiki ihingā gipki-māneru?' Ēāñju bēstēñju, 'mi  
*inquired, 'this why thus doing-are?' He said, 'your*

tāmbēsā bātēñju, aṭe mi ābā ēāñji nēgi jēlātā pāṭi-gāli  
*younger-brother came, and your father him good state-in getting-because*

ḍrē boji sibki-mānēñju.' Embā salānga ājanā lāiki sālbatiki kutēñju.  
*big feast giving-is.' Then angry becoming inside to-go wished-not.*

Embā trā ābā dārāti sāchānā ēāñji gāmā bēstēñju. Ēhāngā trā  
*Then his father outside going him-to much said. But his*

ābā(-i) bēstēñju, 'mēhēndu, mi ini kāthā bēndānā gāmā  
*father(-to) he-said, 'lo, your any order not-transgressing many*

dinā-ātē mi kāmā gipki-māñ. Ēchētābē taṇē gāspātiki uḍuṅgu  
*days-became your work doing-I-am. Ever friends to-gather merry*

ājanā ēchētābē raṇḍā aḍā māngē siā-sidāi. Ēhāngā mi mrēñju  
*being ever one goat me-to giving-wast-not. But your son*

dāri ilutā sājā-māchēñju, mi gulē mālā mūtēñju, ēāñju  
*harlots' house-to gone-is, your all property squandered, he*

trā-bāti-gāli ēāñji gāli ḍrē boji siti.' Trā tāñji bēstēñju, 'āhē  
*returning-when him for big feast gavest.' His father said, 'O*

mrēñju, inu nātāḍā mañji, aṭe mā-bāhātā ēchē mālā mānē  
*son, thou me-near livest, and me-with what property is*

ē gulē mindē. Aṭe idā mi āmbēsā sājā māchēñju, ējgitēñju;  
*that all thine. And this your younger-brother dead was, revived;*

ēāñju mrāngā māchēñju, pātēñju; ēāḍiki ihingī uḍuṅgu ājanā  
*he lost was, was-found; therefore so merry having-become.*

āmu gipki-mānāmu.'  
*we doing-are.'*

## GŌṆḌĪ.

Gōṇḍī is the principal Dravidian language of Northern India, and is spoken by about one million people.

The word Gōṇḍ occurs in the works of Sanskrit lexicographers like Hēmachandra as a term denoting a low tribe. The Gōṇḍ have given their name to the tract of Gondwana, which corresponds to the greater part of what is now the Central Provinces. Their home has long been the plateau between the Nerbudda valley on the north and the Nagpur plains on the south, and connected tribes must have resided to the north of the Nerbudda in the hill tracts of Central India and Rajputana.

The word 'Gōṇḍ' is not now used by the Gōṇḍ themselves, the national name being *Kōi*. This name has been adopted by European scholars as the denomination of a sub-tribe of the Gōṇḍ in Chanda and Bastar and the adjoining districts of Hyderabad and the Madras Presidency. This distinction between Gōṇḍ and Kōi cannot be upheld from a philological point of view. The so-called Kōi is not a separate dialect, but an advanced form of Gōṇḍī with more points of analogy with Telugu than is the case in other districts. The other Gōṇḍ dialects of the same districts are of exactly the same kind. They are partly known simply as Gōṇḍī, and partly also distinguished by separate names. Thus the hill Gōṇḍ of Chanda are called *Gaṭṭu* or *Goffe*, and others are known under the name of *Māri* or *Mariā*, i.e., perhaps 'forest-people.'

The materials collected for the purposes of the Linguistic Survey and printed below show that these various denominations are only local names for the border dialects where Gōṇḍī merges into Telugu. The various forms of what is known as Kōi are more different than is the so-called Gōṇḍī from the so-called Kōi of Bastar.

The denomination Kōi, which is used by almost all Gōṇḍ to denote themselves, should, therefore, be dropped as the name of a separate dialect. The same is the case with such names as *Gaṭṭu* and *Mariā*, and all the various dialects of Gōṇḍī should be considered as one single form of speech, with local variations, which gradually approaches the neighbouring Telugu.

The Gōṇḍ have once been a numerous and powerful race, and their language must have been spoken over a very wide area. In the course of time, however, the bulk of them have come under the influence of Aryan civilisation, and have given up their old customs and their native language. At the Census of 1891 the number of Gōṇḍ was returned as 3,061,680, but only 1,372,580 were returned as speaking Gōṇḍī. Even those returns were probably a little above the mark. The information collected for the purposes of this Survey shows that Gōṇḍī has sometimes been returned as the language of people who in reality use some Aryan form of speech. Thus the so-called Gōṇḍī of Baghelkhand is a broken form of Baghēli, and the Gōṇḍ Ōjhās of Chhindwara also use a jargon based on that form of speech, while the Gōṇḍ in the Orissa Tributary States speak a form of Oṛiyā, and so on. Other dialects which have formerly been considered as various forms of Gōṇḍī have long ago been classed as Aryan dialects. Such are for instance the Bhatrī dialect of Oṛiyā in the Bastar State; Hal'bi which language has, in this Survey, been dealt with in connexion.

with Marāṭhī, and several minor dialects which will be mentioned below under the heading Semi-Dravidian languages.

The area within which the Dravidian Gōṇḍī is spoken is, therefore, much less extensive than it used to be. In many cases Gōṇḍī remains in the hills but has been superseded by some Aryan form of speech in the plains. The Gōṇḍī area is, therefore, not a continuous one, but consists of several islets, and even in those Gōṇḍī is not the only language spoken, but other languages are used as well.

The heart of the Gōṇḍ country is the plateau of the Central Provinces from Wardha in the west and south to Balaghat and Mandla in the east and north. To the south of Nandgaon it continues through Bastar and Chanda into the Madras Presidency where we find Gōṇḍī spoken side by side with Telugu in Vizagapatam and Godavari, and further into Hyderabad where Telugu and Gōṇḍī are spoken all over the north-eastern portion of the State.

Beginning with Mandla, we find Gōṇḍī spoken in the north-west of Mandla and the adjoining hills in the south of Jabalpur, Narsinghpur, and Bhopal, while it is now practically extinct in Damoh and Saugor. It occupies the south-eastern corner of Ho-shangabad and is spoken in the north of Chhindwara. We find it all over Betul and Amraoti, while it is gradually disappearing from the neighbouring districts of Ellichpur and Nimar. Gōṇḍ communities speak the language in Akola, in the centre of Basim, and, partly interspersed with Kōlāms, in the district of Wun. Speakers of Gōṇḍī are scattered all over the districts of Wardha, Nagpur, and Seoni, in the north-east of Bhandara, and all over Balaghat and in the adjoining parts of Khairagarh. Gōṇḍī is further spoken in the hills of Western Bilaspur, and there are also a few scattered speakers in Sarangarh and Patna. From the south-west of Raipur and Nandgaon we follow the language southwards, through the north-west of Kanker and the east of Chanda into Bastar, where it is spoken in the north, and also farther to the south, where it meets with Telugu. Still farther to the south we find Gōṇḍī dialects in Vizagapatam and Godavari, and in the adjoining districts of Hyderabad, from Khamamet in the south-east to Sirpur Tander in the north-west.

Gōṇḍī has no well-defined linguistic boundaries, the speakers being almost everywhere scattered among people employing various other languages. In the north it meets with Eastern and Western Hindī and Rājasthānī, to the west we find Marāṭhī, to the south Telugu, and to the east Telugu, Oṛiyā, Hal'bi, and Chhattisgarhī.

The Gōṇḍī language does not differ much in the various districts. I have already mentioned that the so-called Marīā, Gaṭṭu, and Kōi do not differ so much from ordinary Gōṇḍī that they should be classed as separate dialects, although the southernmost form of Kōi is a very distinct form of speech. Several other dialects are mentioned in the various Gāzetteers and Census Reports. Such is the so-called Bhōi which has been returned from Saugor. The Gōṇḍ of Saugor are known as Bhōi Gōṇḍ, and the 2,400 speakers of Gōṇḍī which were returned from the district for the purposes of this Survey should therefore be expected to speak the so-called Bhōi. No specimens have, however, been obtainable, and at the last Census only three speakers of Gōṇḍī have been returned from Saugor. The so-called Bhōi must therefore be considered as extinct. Similar is the case of the so-called Ladhādi of Amraoti. The specimens forwarded from the district show

that the dialect has ceased to be a Dravidian form of speech, and it will, therefore, be dealt with under Semi-Dravidian languages below. Kōlīmī and Naikī, on the other hand, which have hitherto been considered as dialects of Gōṇḍī, differ so much that they must be separated as a different language.

There thus only remains one real dialect of Gōṇḍī, the so-called Parjī spoken in the Bastar State. The Gōṇḍī specimens forwarded from that State are all far from satisfactory, and it has not, therefore, been possible to give a full account of Parjī. Compare pp. 554 and ff. below.

The number of speakers of Gōṇḍī is continuously decreasing. The estimates made for the purposes of this Survey refer only to Northern India, and the totals for Hyderabad and the Madras Presidency have therefore been taken from the reports of the Census of 1891. The bulk of speakers is found in the Central Provinces and in Berar. The returns of the last Census of 1901 show a small increase in the number of speakers in Berar, while the total for the Central Provinces is more than 200,000 less than the estimates. The tables which follow show the estimated number of speakers in the Central Provinces and Berar compared with the returns of the Census of 1901.

Where spoken.	Estimated number.	Census, 1901.
Saugor . . . . .	2,400	3
Damoh . . . . .	1,200	377
Jabalpur . . . . .	24,130	5,422
Mandla . . . . .	89,187	78,691
Seoni . . . . .	146,000	102,747
Narsinghpur . . . . .	800	383
Hoshangabad . . . . .	41,850	27,740
Nimar . . . . .	2,200	1,693
Betw <sup>l</sup> . . . . .	94,000	81,619
Chhindwara . . . . .	193,100	104,168
Wardha . . . . .	40,450	37,880
Nagpur . . . . .	44,300	41,218
Chanda . . . . .	96,500	75,146
Bhandara . . . . .	87,350	55,705
Balaghat . . . . .	76,300	51,168
Raipur . . . . .	27,800	7,784
Bilaspur . . . . .	8,450	2,119
Sambalpur . . . . .	..	232
Bastar . . . . .	60,660	89,763
Carried over . . . . .	966,977	766,848

Where spoken.	Estimated number.	Census, 1901.
Brought forward	966,877	766,848
Malwa . . . . .	...	849
Kanber . . . . .	32,600	37,309
Nandwa . . . . .	5,000	1,413
Khairatabad . . . . .	21,630	1,141
Kawardha . . . . .	...	66
Salti . . . . .	...	1
Rohilkhand . . . . .	...	33
Saunpach . . . . .	963	855
Rehmatabad . . . . .	...	11
Surgur . . . . .	...	2
Pata . . . . .	150	4
Kashmir . . . . .	...	16
<b>TOTAL CENTRAL PROVINCES</b>	<b>1,033,160</b>	<b>808,638</b>

It will be seen that there is a decrease in all districts with the exception of Bastar, where the old estimates must have been too low.

If we turn to Berar we find the returns as follows:—

Where spoken.	Estimated number.	Census, 1901.
Amravati . . . . .	12,000	19,022
Alib . . . . .	1,142	2,209
Hillbhat . . . . .	4,427	6,148
Buldana . . . . .	...	71
Wardha . . . . .	53,000	55,495
Bastar . . . . .	150	273
<b>TOTAL BERAR</b>	<b>71,019</b>	<b>83,217</b>

As will be seen from the table, there is an increase in all districts, and in addition thereto, 71 speakers were in 1901 returned from Buldana.

In Central India Gōṇḍī was reported to be spoken by 150 individuals in Bhopal. At the Census of 1901, 20,531 speakers of Gōṇḍī were returned from Central India, 20,268 of whom were found in Bhopal. It seems, however, probable that many of the individuals in question did not in reality speak Gōṇḍī.

It will thus be seen that, generally speaking, the number of speakers of Gōṇḍī in Northern India is decreasing.



The number of speakers in those districts where Gōṇḍī is spoken as a vernacular was according to local estimates and the Census reports of 1891 and 1901, as follows:—

	Estimated number.	Census, 1901.
Central Provinces . . . . .	1,033,160	808,638
Berar . . . . .	71,019	83,217
Central India . . . . .	150	20,531
Hyderabad . . . . .	36,157	59,669
Madras Presidency . . . . .	6,694	4,240
TOTAL .	1,147,180	976,295

To this total must be added the figures for the so-called Gaṭṭu, Kōi, and Mariā. They are as follows:—

Gaṭṭu was returned as spoken by 1,680 individuals in Chanda and 353 in the Madras Presidency, *i.e.*, by a total of 2,033. The corresponding figures in the Census of 1901 were 5,494, of whom 5,483 were returned from Chanda.

Kōi was returned as spoken by 51,127 individuals, *viz.* 10,455 in Chanda, 4,169 in Bastar, and 36,503 in the Madras Presidency. In 1901, 70,842 speakers were returned, *viz.* 8,144 in Chanda, 46,803 in the Madras Presidency, and 15,895 in Hyderabad.

Mariā was returned as the language of 104,340 individuals, of whom 10,000 were returned from Chhindwara, 31,500 from Chanda, and 62,840 from Bastar. The corresponding total in the last Census of 1901 was 59,876, *viz.* 9,655 in Chanda, 50,091 in Bastar, 3 in Raigarh, and 127 in Assam.

The so-called Mariās of Chhindwara are ordinary Gōṇḍs, and they have now been reported to speak the usual Gōṇḍī of the district.

We thus arrive at the following total for Gōṇḍī spoken as a vernacular:—

	Estimated number.	Census, 1901.
So-called Gōṇḍī . . . . .	1,147,180	976,295
So-called Gaṭṭu . . . . .	2,033	5,494
So-called Kōi . . . . .	51,127	70,842
So-called Mariā . . . . .	104,340	59,876
TOTAL .	1,304,680	1,112,507

Outside its proper territory Gōṇḍī was only returned for the purposes of this Survey from Angul and Khondmals, where it was spoken by 123 immigrants. The corresponding figure at the last Census of 1901 was 227. In 1901, Gōṇḍī was returned as spoken

by small numbers from the following districts outside the territory where it is spoken as a vernacular :—

Andamans and Nicobars . . . . .	1
Assam . . . . .	1,989
Bengal Presidency . . . . .	240
Bombay Presidency . . . . .	401
Rajputana . . . . .	3
Total . . . . .	2,634

We thus arrive at the following total :—

	Estimated number.	Census, 1901.
Gōḍī spoken at home . . . . .	1,304,680	1,112,507
Gōḍī spoken abroad . . . . .	123	2,634
Total . . . . .	1,304,803	1,115,141

If we add the speakers of Parjī in Bastar we arrive at the following grand total for Gōḍī and its dialects :—

	Estimated number.	Census, 1901.
Gōḍī proper . . . . .	1,304,803	1,115,141
Parjī . . . . .	17,887	8,833
Total . . . . .	1,322,690	1,123,974

Gōḍī is not a literary language. There are, however, several Gōḍī songs current, and some of them have been printed in the work by the Rev. S. Hislop mentioned under Authorities below. The Gospels and the book of Genesis have been translated into the language. In this translation the Dēvanāgarī alphabet has been used. The Telugu character, which is much better suited to the language, has been employed in a translation of the Gospel of St. Luke into the so-called Kōī dialect of the Madras Presidency.

I am not aware of any old mention of the language of the Gōḍīs. The authorities dealing with Gōḍī which I have come across are as follows :—

- Literature.*
- Vocabulary of Gōḍī and Oole Words.* From Dr. Foysey's MSS. Ellichpur, 16th December 1821. *Journal of the Asiatic Society of Bengal*, Vol. xiii, Part i, 1844, pp. 19 and ff.
- ELLIOTT [ELLIOT], W.—*Observations on the Language of the Gōḍīs, and the identity of many of its terms with words now in use in the Telugu, Tamil and Canarese.* *Journal of the Asiatic Society of Bengal*, Vol. xvi, Part ii, 1847, pp. 1140 and ff.
- MANGER [i.e. MAJORS], O.—*Specimen of the Language of the Gōḍīs as spoken in the District of Brouer, Ohuparah; comprising a Vocabulary, Grammar, &c.* *Journal of the Asiatic Society of Bengal*, Vol. xvi, Part i, 1847, pp. 236 and ff.
- HODGSON, B. H.—*The Aborigines of Central India.* *Journal of the Asiatic Society of Bengal*, Vol. xvii, Part ii, 1848, pp. 550 and ff., and reprinted in *Miscellaneous Essays relating to Indian Subjects*. Vol. ii, London, 1850; pp. 99 and ff. Contains a Gōḍī Vocabulary.

- DRIBERG, REV. J. G., and REV. H. J. HARRISON,—*Narrative of a second visit to the Gonds of the Nurbudda Territory with a Grammar and Vocabulary of their Language.* Calcutta, 1849.
- WEIGLE, H. G.,—*Aus einem Briefe. Zeitschrift der Deutschen Morgenländischen Gesellschaft, Vol. vii, 1853, p. 409.*
- Papers relating to the Dependancy of Bustar. Selections from the Records of the Government of India, Foreign Department. No. xxxix. Calcutta, 1863, pp. 39 and ff., 47 ff., 91 ff. Refers to the so-called Marā.*
- HISLOP, REV. STEPHEN,—*Papers relating to the Aboriginal Tribes of the Central Provinces. Edited, with notes and preface, by R. Temple.* [Nagpore] 1866. Account of the Gōṇḍi. Part I, pp. 3 and ff.; vocabularies, Part II, pp. 1 and ff.; Gond songs, from Nagpur, Part III, pp. 1 and ff.
- [LYALL, SIR A. J.,]—*Report of the Ethnological Committee on papers laid before them and upon Examination of Specimens of Aboriginal Tribes brought to the Jubbulpore Exhibition, 1866-67.* Nagpore, 1868. Parts ii and iii.
- DAWSON, REV. JAMES,—*Gondi Words and Phrases, Journal of the Asiatic Society of Bengal. Vol. xxxix, Part i, 1870, pp. 108 and ff.*
- „ *Additional Gondi Vocabulary. Ibidem, pp. 172 and ff. Refers to the Gōṇḍi of Chhindwara.*
- SCANLAN, C.,—*Notes on the Gonds met with in the Sātpurā Hills, Central Provinces. Indian Antiquary, Vol. i, 1872, pp. 54 and ff.*
- RAMSAY, W.,—*Gonds and Kurkua. Ibidem, pp. 128 and f.*
- CAMPBELL, SIR GEORGE,—*Specimens of Languages of India. Calcutta, 1874, pp. 126 and ff.*
- GAIN, REV. J.,—*The Bhadrachellam and Bakapalli Taluqas. Indian Antiquary, Vol. viii, 1879, pp. 33 and ff. (a Kōi vocabulary); Vol. x, 1881, pp. 259 and ff. (a Kōi grammar).*
- „ *The Kōi, a Southern Tribe of the Gond. Journal of the Royal Asiatic Society, Vol. xiii, 1881, pp. 410 and ff.*
- Manual of the Administration of the Madras Presidency. Vol. ii, Madras, 1885. Contains a Gōṇḍi vocabulary on pp. 198 and ff.*
- WILLIAMSON, REV. H.,—*Gond Grammar and Vocabulary. London, 1890.*
- HAIQ, CAPTAIN WOLSELEY,—*A Comparative Vocabulary of the Gōṇḍi and Kōlāmi Languages. Journal of the Asiatic Society of Bengal, Vol. lxxvi, P. i, 1897, pp. 185 and ff.*

Gōṇḍi is not a written language. The Dēvanāgarī, the Telugu, and the Roman alphabets have all been used in printing versions of parts of the Scriptures in the various dialects of Gōṇḍi.

Written character. Grammar.

**Pronunciation.**—It is often impossible to decide when *e* and *o* are short and when long. The long and short sounds are only distinguished in the version of the Gospel of St. Luke in the dialects of the Kōis of the Madras Presidency.

An *h* is in many districts prefixed to the demonstrative pronouns. Thus we find *hōr*, that, in Raipur, Khairagarh, Bhandara, Nagpur, Wun, and Akola.

An *r* is often cerebralised. Thus we find forms such as *varā* for *varā*, come, in Khairagarh, Bhandara, and Nagpur. The cerebralisation of *r* is especially common in the plural forms of pronouns and verbs. Thus, *ōrk*, they; *mattōram*, we were, etc. Such forms are used in Sarangarh, Raipur, Khairagarh, Nandgaon, Bhandara, Balaghat, Nagpur, Seoni, Betul, and Akola. In the northernmost dialects and in the south, on the other hand, the dental *r* is used instead.

*L* is used instead of *r* in the singular of the demonstrative pronoun and in the third person singular of verbal forms in Hoshangabad and Betul. Thus, *vōl āndul*, he is. It is possible that we have not here to do with an instance of interchange between *r* and *l*, for the *l* can also be explained as representing an old *n*. Compare Pronouns, below.

Initial *r* becomes *l* in words such as *lōn*, instead of *rōn*, house, in Kanker, Bastar, and Chanda.

Initial *s* often becomes *h* in Kanker and Bastar; thus, *hīm* for *sīm*, give.

The palatals are pronounced as in Sanskrit and Hindi. In the Kōi dialect of the Madras Presidency, however, *ch* and *j* are pronounced as *ts* and *dz* respectively, when not followed by *i* or *e*, as is also the case in Telugu and Marāṭhī.

**Nouns.**—There are two genders, the masculine and the neuter. The former is used for men and gods, while all other nouns are neuter. Gōṇḍī here differs from all other Dravidian languages with the exception of Kui, not only from Tamil and Kanarese, which have a separate feminine gender, but also from Telugu. That latter language agrees with Gōṇḍī in the singular, but uses the masculine and not the neuter form to denote the plural of nouns which denote women and goddesses.

**Number.**—The usual suffixes of the plural are *k* and *ṅ*; thus, *kāl-k*, feet; *maṭṭā-ṅ*, mountains. Compare Kui *gā* and *skā*; Korava (a dialect of Tamil) *ṅa*.

When a word ends in *r* preceded by a long vowel the final *r* is often changed to *h*, thus, *miār*, daughter; *miāhk*, daughters. Words ending in *iṅj* change that termination to *sk* in the plural, thus, *virīṅj*, finger, plural *virsk*.

Some words ending in a long vowel add *hk* in the plural and shorten the preceding vowel; thus, *māyju*, wife; *māyjuhk*, wives. The usual suffix in words ending in a long vowel is, however, *ṅ*, thus, *piṭṭē-ṅ*, birds.

Several nouns form an irregular plural. Thus, *allī*, a rat, *alk*, rats; *marrī*, son, plur. *mark*; *sarrī*, road, plur. *sark*; *kallē*, thief, plur. *kallērk*; *purī*, insect, plur. *purk*; *sirī*, parrot, plur. *sirk*; *dāū*, brother, plur. *dāūlk*; *māmā*, father-in-law, plur. *māmāl*; *ār*, woman, plur. *ask*.

*Kallē-rk*, thieves, seems to be a double plural, like the Tamil *avargaḷ*, Telugu *vāraḷu*, they. *Kallērk* probably goes back to an older form *kallēr* which contains a plural suffix *r* corresponding to Tamil *ar*. The same suffix also occurs in words such as *dādāl-ōr*, fathers, and was probably originally used as the plural suffix of rational nouns. Such nouns in all connected languages have the same termination as the personal pronoun of the third person. Compare Tamil *avan*, he; *avar*, they; *maṇḍan*, a man; *maṇḍar*, men. The corresponding pronoun in Gōṇḍī is *ōr*, he; *ōrk*, they. *ōr* is, however, by origin a plural form, which has become used in the singular, just as the corresponding plural pronoun in connected languages is very commonly used as an honorific singular. The old singular form must have been *ōn*. It is still preserved in the form *ōṇḍu* in the so-called Kōi of Bastar and the Madras Presidency, and probably also in the form *vōl*, he, in Hoshangabad and Betul. Compare Pronouns and Verbs below. The form *ōrk* is thus a double plural and must be compared with *avargaḷ*, they, in Tamil. Forms such as *dādālōr*, fathers, are now very uncommon in Gōṇḍī, and corresponding forms such as *tammur*, a brother, are used in the singular, and a second suffix *k* is added in the plural. Thus, *tammurk*, brothers. On the other hand, the suffix *ōr* is occasionally also used to form the plural of irrational nouns. Thus Bishop Caldwell mentions *kāvālōr*, orows.

**Case.**—The declension of nouns shows that the distinction of the two genders in Gōṇḍī is a late development of the language and presupposes a state of affairs which more closely corresponded to that prevailing in other connected languages, where there are two genders, one for rational and the other for irrational beings. We see this in the way in which the singular noun is changed before adding the case suffixes. We can distinguish two declensions. In the first an *n* is added to the base before the case suffixes, in the second a *t* is inserted. Thus, *tammur*, a brother, oblique base *tammun*, but *ohhauvā*, a child, oblique base *ohhauvāt*. Compare Tamil *maṇḍan*, a man, oblique base *maṇḍan*; but *maram*, a tree, oblique base *maratt*. Similar forms also occur in Kanarese, and also in the so-called irregular nouns in Telugu.



*Raṇḍ*, two, is the form usual in most Dravidian languages. In the south, in Kanker and Bastar, we also find *irur*, corresponding to Tamil *iruvar*, Kanarese *ir*. *Iruḷ* also occurs in Hoshangabad.

*Mūṇḍ*, three, corresponds to Tamil *mūṇḍru*, Telugu *mūḍu*; *nāluṅ*, four, to Tamil and Kanarese *nālu*, Telugu *nāluḡu*.

*Suyūṅ*, five, and *sārūṅ*, six, begin with *s* in the same way as Kui *siṅgi*, five, and *sojgi*, six. Compare Kanarese *eidu*, *ei*, Telugu *eidu*, five; Kanarese, Telugu, Tamil *āru*, six.

*Yērūṅ*, seven, corresponds to Tamil *ēru*, Kanarese *ēḷu*, Telugu *ēḍu*, seven.

**Pronouns.**—‘I’ is *namā* and *annā*. The latter form is most used in the west, for example in Narsinghpur, Hoshangabad, Chhindwara, Betul, and Amraoti. But it also occurs in Nagpur and even in Patna. Compare Kanarese *ān*, *nānu*, *nā*. The corresponding plural is *mammāḷ*, *ammāḷ*, *ammōḷ*, and similar forms. The final *ḷ* is a plural particle, and the real pronoun is *mammā* or *ammā* corresponding to Old Kanarese *ām*, Telugu *ēmu*, *mēnu*.

The forms *mammāḷ* and *ammāḷ* are local varieties of the same base. *Mammāḷ* is the usual form in Mandla. In Seoni we find *ammōḷ* and *mamēḷ*. In the other districts *ammōḷ* or similar forms are used. The same form is used whether the person addressed is included or not. In this respect Gōṇḍī agrees with Kanarese. In the south, however, in the so-called Kōi, we find the inclusive plural distinguished from the exclusive one, just as is the case in other Dravidian languages. Thus, *mannaḍa*, we, inclusive; *mamma*, we, exclusive.

‘Thou’ is *immā* or *immē*, plural *immūḷ*. In Chanda we also find *nimē*, thou; *nimēḷ*, you; and in the so-called Kōi we find the Telugu form *mīru*, you.

The form *immā* is originally a plural employed as an honorific singular and must be compared with Malayāḷam and Kanarese *nīnu*. Compare also Kui *īnu*, thou.

The pronoun *ōr*, he, is originally a plural form corresponding to Tamil and Malayāḷam *avar*, Kanarese *avaru*, they. The old singular form was *ōu*, which is used as the oblique base, and also as the base of many verbal forms. The Kōi form *ōṇḍu*, he, is the old singular. Compare Kui *ēāñju*, Telugu *vāḍu*, he.

The form *ōr* is also used as a plural meaning ‘they.’ In this sense, however, a new plural suffix *k* is commonly added; thus, *ōrk*, they. Compare Tamil *avargal*, they. Regarding forms such as *ōṛk*, they; *vōl*, he, etc., see Pronunciation above.

The corresponding neuter form is *ad*, she, it, genitive *addēnā*, *avēnā*, *tānā*; plural *aṅ*, genitive *avēḷk-nā*. Compare Tamil *adu*, it, gen. *adīṅ*, plur. *avei-gal*; Kanarese *adu*, it, genitive *adara*, plural *avu*. Forms such as *dānā*, her; *dāṅku*, to her, occur in Chanda and Bastar. Compare Telugu.

The pronouns *ēr*, this, neuter *id*; *bōr*, who? neuter *baḍ*, are inflected like *ōr*. The latter pronoun, however, is also inflected in person so as to agree with the subject. Thus if we want to say ‘who are you?’ we must say *immā bōnī* (not *bōr*) *āṇḍī*. So also *ammōḷ bōram āṇḍōm*, who are we? and so on.

The nominative of the interrogative pronoun can therefore be given as follows:—

	Singular.	Plural.
1 pers. . . . .	<i>bōnā</i>	<i>bōram</i> .
2 pers. . . . .	<i>bōnī</i>	<i>bōrīḷ</i> .
3 pers. masc. . . . .	<i>bōr</i>	<i>bōr(k)</i> .
3 pers. neut. . . . .	<i>baḍ</i>	<i>baṅ</i> .

When the question concerns females or irrational beings we also find forms such as first person *badēnā*, plural *barēnā*; second person *badēni*, plural *barēni*.

The pronoun *bōr* is usually compared with Tamil *yāraṅ*, Kararese *yāraru*. It is, moreover, used as a relative pronoun, though we also find relative sentences evaded by the use of participles or independent sentences in the common Dravidian way.

Other interrogative pronouns are *baffi*, *bārāṅ*, and *bāl*, what? *Baffi* is an interrogative adjective; *bārāṅ* is used as an interrogative particle, and *bāl* is an accusative and used as the object of transitive verbs.

**Verbs.**—The Gōṇḍī verb is apparently much richer in forms than is the case in other Dravidian languages, and this richness has been pointed out as characteristic of Gōṇḍī. Thus Bishop Caldwell remarks of the language:—

'It has a passive voice: in addition to the indicative and the imperative moods, it possesses a potential: in the indicative mood, where Tamil has only three tenses, it has a present, an imperfect definite, an indefinite past, a perfect, a conditional, and a future, each of which is regularly inflected: like the other Ilioms, it has a causal verb, but it stands alone in having also an inceptive. In these particulars the Gōṇḍī grammar has acquired a development peculiar to itself, perhaps in some degree through the influence of the highly inflected Sanskrit, its Klerian neighbour to the northward.'

The elaborate conjugational system of Gōṇḍī is, however, an illusion, and the language in this respect entirely agrees with other Dravidian tongues.

The so-called passive in Gōṇḍī does not seem to be in common use. Forms such as *jīi āyātōrā*, and *jīi kaffān*, I am struck, lit. having-struck I-become, having-struck I-went, are apparently only imitations of Aryan constructions. They do not occur in the materials at my disposal. *Jīi āyātōnā*, however, corresponds to Tamil forms such as *kōvil kaffi āyirru*, the temple having-built became, the temple is built.

The so-called potential mood is not a separate form of the verb, but is arrived at in the same way as in other Dravidian languages by adding an auxiliary verb to the verbal noun. Thus, *kīā pariōnā*, I can do. Here *kīā* is simply the verbal noun.

The so-called inceptive is formed in a similar way. *Kīālātōnā*, I begin to do, is no proper tense, but either simply *lātōnā*, I begin, added to the verbal noun, or *ātōnā*, I become, added to the dative of that noun.

The various tenses of the indicative mood, to which Bishop Caldwell draws attention, are formed as follows from the verb *kīā-lē*, to do:—

	Present	Imperfect	Indefinite past	Perfect	Future	Conditional
Sing. 1 . . .	kīā-lē	kīā-lē	kīā-lē	kīā-lē	kīā-lē	kīā-lē
2 . . .	kīā-lē	kīā-lē	kīā-lē	kīā-lē	kīā-lē	kīā-lē
3 m. . . .	kīā-lē	kīā-lē	kīā-lē	kīā-lē	kīā-lē	kīā-lē
3 f. & n. . .	kīā-lē	kīā-lē	kīā-lē	kīā-lē	kīā-lē	kīā-lē
Plur. 1 . . .	kīā-lē	kīā-lē	kīā-lē	kīā-lē	kīā-lē	kīā-lē
2 . . .	kīā-lē	kīā-lē	kīā-lē	kīā-lē	kīā-lē	kīā-lē
3 m. . . .	kīā-lē	kīā-lē	kīā-lē	kīā-lē	kīā-lē	kīā-lē
3 f. & n. . .	kīā-lē	kīā-lē	kīā-lē	kīā-lē	kīā-lē	kīā-lē

It will be seen that the so-called conditional is simply a modification of the future from which it only differs in the third person. The *r* in the third person masculine *kīr*

perhaps corresponds to the conditional particle *re* in Kanarese. The other forms of the third person have then followed the analogy of other tenses. They seem to be very seldom used, and they do not form an essential feature of the language.

With regard to the other tenses, they can be divided into two classes. The first comprises the present and the indefinite past, the second the imperfect, the perfect, and the future.

The two classes use different personal terminations, and it will be seen that those added in the first class closely correspond to the terminations of the interrogative pronoun. This fact enables us to understand the real nature of such tenses.

In all Dravidian languages, nouns of agency can be formed from the various participles. Compare, for example, Kanarese *māḍuv-avanu*, a man who makes; *māḍiḍ-avanu*, a man who has made. In Gōṇḍī there are three different verbal participles, a present, a past, and an indefinite. Thus, *kīātā*, doing; *kītā*, done, having done; *kīē*, doing (indefinite). Verbal nouns of agency are formed from all those participles; thus, *kīātōr*, a doer; *kītār*, one who has done; *kīēr*, one who does, or, who will do. Such verbal nouns are regularly inflected; and Bishop Caldwell has long ago pointed out that such forms may be substituted for the ordinary tenses. This is exactly what has been done in Gōṇḍī, and the tenses of the first class are simply nouns of agency inflected in the same way as in other connected languages.

The conjugational system in Gōṇḍī therefore agrees with that occurring in other Dravidian forms of speech, and the rich variety of different forms is only apparent.

On the other hand, there are, as in other connected languages, several compound tenses. The imperfect *kīndān*, I did, can be considered as such a form, consisting of the indefinite participle *kīē*, and *āndān*, I was. Another imperfect is formed by adding *mattōnā*, I was, to the indefinite participle; thus, *kīē mattōnā*, I was doing.

A pluperfect is formed in the same way from the conjunctive participle; thus, *kīsī mattōnā*, I had done. The abbreviated form *kīsītōnā* is used as an ordinary past meaning 'I did.'

The regular past tense *kītān*, I did, is formed by adding the same suffix *t* which occurs in the form *tt* in Tamil and *d* in Kanarese. We also find the conjunctive participle used alone as in Malayāḷam. Thus, *māsī*, he was, in Sarangarh and Chanda.

The suffix of the future is *k* as in old Tamil, and Malayāḷam. Compare Gōṇḍ *kīākā* or *kēkā*, I shall do; *kīākōm* or *kēkōm*, we shall do; with Old Tamil *seygu*, I shall do; *seygum*, we shall do.

In the formation of tenses, therefore, Gōṇḍī agrees with Old Tamil and Malayāḷam and not with Telugu.

The personal terminations used in the inflexion of verbs in Gōṇḍī are as follows:—

Sing. 1.	<i>ā(n)</i>	Plur. 1.	<i>ōm.</i>
2.	<i>ī</i>	2.	<i>īt, īr.</i>
3 m.	<i>(u)r</i>	3 m.	<i>r(k).</i>
3 fem. & neut.	—	3 fem. & neut.	<i>ṅg.</i>

The third person singular feminine and neuter has no separate termination. It will be seen from the table on p. 482, that *ā*, *ār*, and *u*, may be added. Instead of *ār* we also find *āl*; thus, *mandāl*, it is, in Mandla. This *āl* is probably the old feminine termination. Compare Tamil *ava!*, Kanarese *ava!u*, she. *Ar* is perhaps derived from *āl*.



Compare the termination *ā* of the genitive before neuter and feminine words, which form also occurs as *āl*.

The plural suffixes of the third person are formed from the singular suffixes by adding the usual plural termination.

The suffix *ā(n)* of the first person singular and the corresponding *ōm, am*, of the plural must be compared with *ān, ōm*, respectively, in Old Malayāḷam. Compare also *ēn, ōm* in Tamil.

The *ī* of the second person singular is also used in Tamil and Kanarese. In the plural *r* is added. Compare *īr* in Tamil and *iri* in Kanarese. In the tenses of the first class the second person plural is formed from the corresponding singular by adding *ḥ*. This *ḥ* seems to be a plural suffix. Compare *immāḥ*, you, *mammāḥ*, we, and forms such as *tindākāḥ*, let us eat, in the Seoni specimen.

The termination *r* of the third person singular is originally a plural suffix. Compare Pronouns, above. The plural suffix *-rk* is a double form and corresponds to Tamil, *-argaḥ*.

The imperative is identical with the base, and *ḥ* is added in the plural. Thus, *uḥdā*, sit; *nillā*, stand; *varāḥ*, come ye; *tin*, cat; *han*, go. In verbs such as *kīānā*, to do; *sīānā*, to give; *jīānā*, to strike, an *m* is usually added. Thus, *kīm*, plural *kīmḥ*, do. Compare the honorific suffix *um* in Tamil and *mu* in Telugu and Kui. Forms such as *kīā*, however, also occur. *Kīsim*, do, and similar forms are probably compounds, *sim* meaning 'give.'

The verbal noun ends in *ā*; thus, *kīā*, to do. The genitive *kīānā* is used in the same way. The infinitive of purpose ends in *ālē*; thus, *kīālē*, in order to do. Compare the suffixes *al* in Tamil and *alu*, in Kanarese.

The verbal participles have already been mentioned. The present participle corresponds to forms such as Kanarese *bālula*, living; Telugu *koḥḥutu*, striking. The past participle is formed as in Kanarese. Compare Kanarese *māḍīda*, who has done. The indefinite participle Gōṇḍi shares with Telugu.

These participles are not much used. They occasionally also occur in the function of relative participles.

The conjunctive participle is formed by adding *sī, chī* or *sī-kun, chī-kun*; thus, *kīsī-kun*, having done. Compare Telugu *chēsi*, having done, and vulgar Tamil *paḍichchu*, having suffered. *Kun* is probably Aryan.

Other participles are *kīsōre*, doing, *kītēkē*, in the act of doing, etc.

The negative verb is formed in the same way as in connected languages by adding the personal terminations to the base without any tense suffixes. Thus the negative form of *kīānā*, to do, is:—

Sing. 1.	<i>kīōn</i>	Plur. 1.	<i>kīōm</i> .
2.	<i>kēvḥ</i>	2.	<i>kēvḥr</i> .
3 m.	<i>kīōr</i>	3 m.	<i>kīōrk</i> .
3 fem. & neut.	<i>kīō</i>	3 fem. & neut.	<i>kīōṅg</i> .

The particle *hille*, corresponding to Kanarese *illa*, Tamil *illei*, may be added; thus, *hille sēvōr*, he gave not.

*Hille* is also combined with verbal nouns in order to form a negative verb, in the same way as in other connected languages. Thus, *hille kēvākē*, had not done; *hille kītā*, did not. Such forms do not change for person and number.



I.—NOUNS.—*mārsāl*, a man; *tammur*, a brother; *chhauvā*, a child.

	Singular.			Plural.		
	Nom.	<i>mārsāl</i>	<i>tammur</i>	<i>chhauvā</i>	<i>mārsālōr</i>	<i>tammurk</i>
Voc.	<i>mārsānī</i>	<i>tammunī</i>	<i>chhauvānī</i>	<i>mārsālōrī</i>	<i>tammunī</i>	<i>chhauvānī</i>
Acc.-Dat.	<i>mārsān</i>	<i>tammenun</i>	<i>chhauvātun</i>	<i>mārsālōrun</i>	<i>tammurkun</i>	<i>chhauvān(uṅg)</i>
Abl.	<i>mārsānāl</i> , <i>mārsān-sē</i>	<i>tammunāl</i> , etc.	<i>chhauvātāl</i> , etc.	<i>mārsālōrāl</i> , etc.	<i>tammurknāl</i> , etc.	<i>chhauvānāl</i> , etc.
Gen.	<i>mārsānōr</i> , <sup>1</sup> - <i>nā</i> , etc.	<i>tammunōr</i> , etc.	<i>chhauvāōr</i> , etc.	<i>mārsālōrōr</i> , etc.	<i>tammurknōr</i> , etc.	<i>chhauvānōr</i> , etc.
Loc.	<i>mārsāne</i>	<i>tammune</i>	<i>chhauvāte</i>	<i>mārsālōro</i>	<i>tammurkne</i>	<i>chhauvāne</i>

<sup>1</sup> The form ending in *ōr*, plural *ōrk*, is used before a masculine noun; the form ending in *ā*, plural *āṅg*, before a neuter word. Instead of *ā* we also find *āl*.

## II.—PRONOUNS.

	I.	We.	Thou.	You.
	Nom.	( <i>n</i> ) <i>annā</i>	( <i>m</i> ) <i>ammā</i>	<i>immā</i>
Acc.-Dat.	<i>nāk(un)</i>	<i>māk(un)</i>	<i>nīk(un)</i>	<i>mīk(un)</i>
Abl.	<i>nā(-vā-)tāl</i> , <i>nāvāl</i> , <i>nā-sē</i> .	<i>mā(-vā-)tāl</i> , <i>māvāl</i> , etc.	<i>nī(-vā-)tāl</i> , <i>nīvāl</i> , etc.	<i>mī(-vā-)tāl</i> , <i>mīvāl</i> , etc.
Gen.	<i>nāvōr</i> , <i>nāvā</i> , etc.	<i>māvōr</i> , <i>māvā</i> , etc.	<i>nīvōr</i> , <i>nīvā</i> , etc.	<i>mīvōr</i> , <i>mīvā</i> , etc.
Loc.	<i>nāvō</i> , <i>nāvā-ivīḍe</i>	<i>māvō</i> , etc.	<i>nīvō</i> , etc.	<i>mīvō</i> , etc.

	He.	She, it.	THEY.	
			Maso.	Fem. and neut.
Nom.	<i>ōr</i>	<i>ād</i>	<i>ōr(k)</i>	<i>āḥ</i> .
Acc.-Dat.	<i>ōn(k)</i>	<i>tān</i> , <i>addēn</i> , <i>avēn</i>	<i>ōr(k)ṃn</i>	<i>avēḥkun</i> , <i>avēn(k)</i> .
Abl.	<i>ōnāl</i> , <i>ōn-sē</i>	<i>tānāl</i> , <i>addēnāl</i> , etc.	<i>ōr(k)nāl</i>	<i>avē(ḥk)nāl</i> .
Gen.	<i>ōnōr</i> , etc.	<i>tānōr</i> , <i>addēnōr</i> , etc.	<i>ōr(k)nōr</i> , etc.	<i>avē(ḥk)nōr</i> , etc.
Loc.	<i>ōne</i> , <i>āvīḍe</i>	<i>addēne</i> , <i>avēḍe</i>	<i>ōr(k)ne</i>	<i>avē(ḥk)ne</i> .

*Ēr*, this, fem. n. *īd*, plur. *ērē*, fem. and neut. *iḥ*; *ōr*, who? fem. and neut. *bad*, are inflected like *ōr*. *Bōr* is also inflected in person when used in the nominative; thus masculine 1st person *ōnā*; 2nd *ōnī*; 3rd *ōr*; plur. 1 *ōram*, 2 *ōrī*, 3 *ōrk*; feminine and neuter, 1 *badēnā*, 2 *badēnī*, 3 *bad*, plur. 1 *bavēnā*, 2 *bavēnī*, 3 *baḥ*. *Bōr* forms the locative *bavēḍe* or *bāvīḍe*.

*Bōrē*, anyone, neut. *badē*: dat. *ōnāi*, neut. *badēnē*; gen. *ōnōrē*, *ōnāi*, neut. *baddēnōrē*.

## TON GRAMMAR.

III.—VERBS.—*Kīnānā*, to do.Verbal Noun.—*kīā, kīānā, kīālā*; negative *kāvākkā*.Verbal participles.—Present, *kīātā*; Past, *kītā*; Indefinite, *kīā*.Adverbial participle.—*kīsōre*; *kītākkā*.Conjunctive participle.—*kīī(-kun)*.

	Present.	Indefinite. <sup>3</sup>	Past.	Future.	Negative. <sup>7</sup>	Imperative.
Sing. 1 .	<i>kīātōnā</i> <sup>1</sup>	<i>kīēnā</i>	<i>kītān</i>	<i>kīākā</i> <sup>4</sup>	<i>kīōn</i>	<i>kīm,</i> <i>kīā</i> <sup>5</sup> , <i>kīīm,</i>
2 .	<i>kīātōnī</i>	<i>kīēnī</i>	<i>kītī</i>	<i>kīākī</i> <sup>4</sup>	<i>kāvī</i>	
3 m. .	<i>kīātōr</i>	<i>kīēr</i>	<i>kītūr</i>	<i>kīānur</i> <sup>6</sup>	<i>kīōr</i>	
3 f. & n.	<i>kīātā</i>	<i>kīōār</i>	<i>kīt(u)</i>	<i>kīār</i> <sup>6</sup>	<i>kīō</i>	<i>kīm.</i>
Plur. 1 .	<i>kīātōram</i>	<i>kīēram</i>	<i>kītōm</i>	<i>kīākūm</i> <sup>4</sup>	<i>kīōm</i>	
2 .	<i>kīātōrī</i> <sup>2</sup>	<i>kīērī</i> <sup>2</sup>	<i>kītīr</i>	<i>kīākīr</i> <sup>4</sup>	<i>kāvīr</i>	
3 m. .	<i>kīātōrk</i>	<i>kīērk</i>	<i>kītūr</i>	<i>kīānur</i> <sup>6</sup>	<i>kīōrk</i>	
3 f. & n.	<i>kīātāng</i>	<i>kīōāng</i>	<i>kītūng</i>	<i>kīānūng</i> <sup>6</sup>	<i>kīōng</i>	

<sup>1</sup> Also *kīālōnā*, etc. <sup>2</sup> Also *kīātōrī*, etc. <sup>3</sup> Used as an imperfect indefinite and a conjunctive present. <sup>4</sup> Also *kēkkā*, etc. <sup>5</sup> Also *kānur*, etc. <sup>6</sup> Also *kīāl*. The future is also used as a conditional in which case the third person is *kīr*, neut: *kī*; plur. *kīrk*, neut. *kīng*. <sup>7</sup> The negative verb is usually preceded by *kille*, *halle*. These particles are also combined with verbal nouns and participles. Thus, *kille kāvākā*, had not done; *kille kītā*, did not do; *kille kīālā*, *kille kīnāl*, will not do, for all persons and numbers. <sup>8</sup> Negative imperative (*minne*) *kēmā*, plur. *kēmā*, don't do. Some verbs form their imperative differently. Verbs ending in *ōnā* (not *īnā*) end *īnā* form their imperative in *ā*; those ending in *hānā* in *hā*; those ending in *nānā* in *n*. Thus, *askānā*, to cut, imper. *askā*; *uddīnā*, to sit, *uddā*; *tehtānā*, to raise, *tehā*; *handānā*, to go, *han*. Note *tachchum* and *tarā*, bring (*tātānā*); *vahchum*, explain (*vahhānā*); *varā*, come (*vāvānā*).

Imperfect, *kīndān*, as *kītān*. Perfect, *kītōnā* and *kīītōnā*, as *kīālōnā*.Auxiliary verbs.—*Āyānā*(*māyānā*, etc.), to be, to become; *mandānā*, to be, to stay.Verbal noun, *āyānā*; *mandānā*; negative *āvākkā*, *mannākkā*.Conjunctive participle, *āī-kun*, *mañjī-kun*.Present, *āyātōnā*, *mandātōnā* or *mandōnā*.Indefinite, *āyānā*, *mannānā*.Perfect, *ātōnā*, *matōnā*.Future, *āyākkā*, *mandākkā*.Imperative, *ām*, *man*; negative, *āyimā*, *manmā*.Negative tense, *āyōn*, *mannōn*.

Other tenses and the inflexion in general is regular.

Causals.—Formed from the conjunctive participle by adding *ahānā*; thus, *jīśahānā*, to cause to strike; present *jīśahātōnā*; perfect *jīśahāhītōnā*; future *jīśahākkā*, etc. The causative of *nīlōnā*, stand, is *nīlāhānā*; *teḍānā*, to rise, *teḥhānā*; *īndānā*, to eat, *īhānā*; *undānā*, to drink, *uhtānā*; *handānā*, to go, *hanahānā*.

Potential, *kīā-parītōnā*, I can do; past *kīā-parītān*; future *kīā-parākkā*.Inceptive, *kīālātōnā*, I begin to do, etc.Passive, *kīī-āyātōnā*, I am made, etc.Intensitive particle, *ō*, *nā*. An interrogative pronoun is made indefinite by adding *ō*; thus, *bōr-ō*, anybody.

The Gōṇḍī of Mandla closely agrees with the preceding sketch. It is commonly called *Pārsī Gōṇḍī*, or *Chaurāsī kī bōlī*, from Chaurasi, an estate of 84 villages within the area of which Gōṇḍī is everywhere spoken. It is also spoken to the north and west of the estate.

The specimen which follows has been forwarded from Mandla. It is, however, simply the corresponding passage of Mr. Williamson's translation of the Gospel of St. Luke, which was printed in Allahabad in 1895. No other specimen has been forwarded from Mandla, but a list of Standard Words and Phrases will be found on pp. 648 and ff.

In the specimen we may note the frequent use of the indefinite participle in the formation of compound verbs from Aryan words. Compare *pūchhē-kītur*, he asked; *hille chāhē-māyōr*, he did not wish. Note also the frequent use of *ñ* instead of final *ṅ*; thus, *dhiyāñ*, instead of *dhiyāṅ*, days.

In the list of Standard Words we may note forms such as *dādātāl*, from the father; *miyārtun*, to the daughter; *kūvāta*, in the well; *mārsālk*, men; *tān*, him.

'I am' is *āndōnā* and *āndān*, plural *āndōm*. Note also *mandāl*, it will be.

The past tense and the future are not given in full in the list. The missing forms have been supplied from other sources, and they have been given within parenthesis.

Note finally *jītān āyēnā*, I should beat, which apparently contains a noun of agency *jītān*, one who has beaten.

[No. 44.]

## DRAVIDIAN FAMILY.

## GONDI.

Börē ādmīnōr raṇḍ mark mattōrk. Ani ōrān-rōpāṭāl luhrāl  
*A-certain man-of two sons were. And their-midst-from the-younger*  
 dādān kattur, 'ō dādā, dhante jō tūs nūvā udditā ad  
*to-father said, 'O father, property-in what portion my sits that*  
 nākun sīm.' Tab ōr ōrān apnō sampat tūsi-situr. Vallē dhiyān  
*me-to give.' Then he to-them his-own property dividing-gave. Many days*  
 hille āyōn ki chudur marrī sab bārāngē ikaṭṭhō kīsī  
*not passed that the-younger son all whatever together having-made*  
 lakk dēś tāksi-hattur, ani agā burō kāmte din bitē-kīsōro apnō  
*a-far country going-went, and there bad deed-in days passing his-own*  
 dhan māhchi-situr. Baske ōr sab bārāngē māh-chitur aske  
*wealth having-squandered-gave. When he all whatever had-expended then*  
 ad dēśte barō akāl artt ani ōr kaṅgāl āyā-latur. Ani ōr  
*that country-in a-great famine fell and he poor to-be-began. And he*  
 ad dēśānōr mandānavārēknā rōpāṭāl unḍinā igā haṅji lāgtur,  
*that country-of inhabitants-of among-from one-of near having-gone lived,*  
 jō ōn apnō nēlkne paddiṅ mēh-tālō rōhtur. Ani ōr au  
*who him his-own fields-to swine to-feed sent. And he those*  
 chhimiṅ-nāl bavēlikun paddiṅ tinduṅ apnō pīr nihtālō chāhē-māndur.  
*husks-from which swine ate his-own belly to-fill wishing-was.*  
 Ani baddē ōnk hōrāni hille siyōn. Tab ōn surat āt ani  
*And anyone to-him anything not gave. Then to-him sense came and*  
 ōr ittur, 'nāvōr dādānōrk vallē chākark mandānurk jōnknā sārī  
*he said, 'my father's many servants will-be whom-of bread*  
 piṣṣātā, ani nannā igā karrū sāyitōnū. Nannā techchhi  
*sufficient-is, and I here of-hunger am-lying. I having-arisen*  
 apnō dādānā pōrī dākā ani ōn-sē indākā, "ō dādā, nannā  
*my-own father-of near will-go and him-to will-say, "O father, I*  
 svargtā biruddh ani nīvā munno pāp kitōnā. Nannā issur nīvōr  
*heaven-of against and thee before sin have-done. I again thy*  
 marrī iñch-ahtānā jōg hillo āyōn; nākun apnōr chākarknā rōpāṭāl  
*son to-be-called fit not am; me thy-own servants-of among-from*  
 unḍinā lēkā banē-kim." Ani ōr techchhi apnō dādānā muṭṭis  
*one-of like make." And he having-arisen his-own father-of near*

tāktur. Pē ör lakka-i mattör ki önör dādäl ön hürsi dāyā  
*went. But he far-off was that his father him having-seen compassion*  
 kītur, ani vichchhī-kun önā varēṭe līptē-kīsī ön chūmē-kītur.  
*did, and running his on-the-neck having-embraced him kissed.*

Marrī ön-sē ittur, 'ē dādā, nannā svargnā biruddh ani nīvā  
*The-son him-to said, 'O father, I heaven-of against and thy*  
 munne pāp kītōnā; nannā issur nīvör marrī inčh-abtānā jōg hille  
*in-presence sin have-done; I again thy son to-be-called fit not*

āyōn.' Pē dādäl apnōrk chākarkun ittur, 'nahnal-sē nahnal dikri  
*am.' But the-father his-own servants-to said, 'good-from good clothes*  
 jhapnē pasahchī ön pōṇṣahār, ani önā kaide muddā ani  
*quickly having-brought him cause-to-put-on, and his hand-on a-ring and*

kālkne sarpūhk karsahār; ani mammāt tindākam ani ānand  
*feet-on shoes cause-to-put-on; and we will-eat and rejoicings*

kēkam. Bārī-ki ēr nāvör marrī sāsī mattör, issur pistör;  
*will-make. Because this my son having-died was, again came-alive;*

rachchhī mattör, issur purtör.' Ani örk ānand kiyā-lāturk.  
*having-been-lost was, again was-found.' And they merriment to-make-began.*

Önör jēṭhō marrī nēde mattör. Ani jab ör vāsōre rōtā muṭṭis  
*His elder son field-in was. And when he coming house-of near*

avvatur tab bājā ani yendānā lēng kēñjtur. Ani ör chākarknā  
*had-arrived then music and dancing-of noise he-heard. And he servants-of*

rōpātāl unḍitun apnō muṭṭis kēisi pūchhē-kītur, 'id bāl  
*among-from one his-own near having-called asked, 'this what*

ānd?' Ör ön-sē ittur, 'nīvör tammur vātör; ani nīvör dādäl bhōj  
*is?' He him-to said, 'thy brother has-come; and thy father a-feast*

kītör, idēn-lānē ki ön bhalō chaṅgō pantör.' Pē ör sōṅgā  
*has-made, this-for that him good well he-has-received.' But he angry*

ātur ani rōpā handālē hille chāhē-māyör. Tab önör dādäl babrō  
*became and within to-go not wishing-was. Then his father out*

vāsī ön manē-kiyā-lātur. Ör javāb sīsī apnō dādān  
*having-come him entreaty-to-make-began. He answer giving his-own father-to*

ittur, 'hūrā, nannā ichchō barshāṅgnāl nīvā ṭahal kiyātōnā, ani  
*said, 'see, I so-many years-from thy service am-doing, and*

bappōrē nīvā hukumtun hille ṭārē-kiyōn, ani immā nākun  
*at-any-time thy commandment not transgressed, and thou me-to*

bappōrē unḍī yēṭinā pilā gadā hille sēvī, ki nannā apnō  
*at-any-time one goat-of young-one even not gaves!, that I my-own*

mitk-nā saṅg ānand kiyēnā. Pē jab nīvör ēr marrī vātur jō  
*friends-of with rejoicing might-make. But when thy this son came cho*

viṣṣyāṅṅā saṅṅ nīvā sampat tinjētōr tab immā ōnā-lānō bhōj  
*harlots-of with thy property has-caten then thou him-for a-feast*  
 kitōnī.' Ōr ōn-sē ittur, 'ō marrī, immā sag din nāvā saṅṅ āndī,  
*has-made.' He him-to said, 'O son, thou all day my with art,*  
 ani jō-bārāṅṅē nāvā ānd ad sab nīvā ānd. Pē ānand kiyānā ani  
*and whaterer mine is that all thine is. But rejoicings to-do and*  
 ānand āyānā uehit mattā. Bārī-ki ēr nīvōr tammur sāsī  
*merry to-become proper was. Because-that this thy brother having-died*  
 mattōr, ani pistōr; rachohhī mattōr, ani puṭtōr.'  
*was, and came-alive; having-been-lost was, and is-found.'*

In Bilaspur Gōṅḍī is now quickly disappearing and giving way to Chattisgarhī. It is still spoken in the hills. The number of speakers was estimated for the purposes of this Survey at 8,450. In 1901, however, only 2,119 were returned.

The Gōṅḍis of Bilaspur trace their origin to Mandla, and the dialect is essentially the same in both districts. Compare what is said about the Gōṅḍis of Bilaspur in the *Report of the Ethnological Committee*. Nagpore, 1868, Part ii, pp. 5 and ff.

The beginning of the Parable of the Prodigal Son which follows will be sufficient to show that the language is ordinary Gōṅḍī, though the specimen is rather corrupt.



[No. 45.]

## DRAVIDIAN FAMILY.

## GONDĪ.

(DISTRICT BILASPUR.)

Bōrē mārsalnā raṇḍ mark mattā. Ōnā-sō chiḍur marrī  
*Some man-of two, children were. Them-from the-younger son*  
 dāhran kattur, 'rē dadā, nā-igā battiyē mandār 'tē nākun siyā  
*the-father-to said, 'O father, me-to coming will-be that me-to to-give*  
 chāhi.' Ingā ōnigā jō-kuchhu mattā sō ōr tūsitur. Balē diyā  
*is-wanted.' Now him-to whatever was that he divided. Many days*  
 hile āyē chiḍur marrī sab kuchhu undī jagā kīsī anī  
*not becoming the-younger son all whatever one place having-made and*  
 handē kittur. Agā haūjī jō-kuchhu mattā tān kharāb  
*going did. There having-gone whatever was that wasted*  
 kīsī vāṭtur.  
*having-made he-threw-away.*

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To the north of Mandla lies the district of Jabalpur. Gōṇḍī is here only spoken in the hills. The number of speakers at the Census of 1891, when there was a large temporary influx of Gōṇḍ harvesters, was 24,130. In 1901, when the total number of Gōṇḍ in the district was 78,689, only 5,422 speakers of Gōṇḍī were returned. Compare the *Report of the Ethnological Committee*, quoted under Authorities, Part ii, pp. 1 and ff.

The specimens received from the district are rather corrupt and much mixed with Aryan forms and words. The beginning of the Parable of the Prodigal Son will show that they represent the same form of speech as that illustrated in the preceding pages. Note the frequent omission of case suffixes and forms such as *imē*, thou; *mēṭki*, in order to tend; *hill-aṅgā*, was not, etc.

[No. 46.]

## DRAVIDIAN FAMILY.

GONDĪ.

(DISTRICT JABALPUR.)

Urrar ādmī raṇḍō ehlauvān mattān. Ohuḍur ṭural dādan  
*One man(-to) two sons were. The-younger son the-father-to*  
kattur ki, 'nāvā hissā sīsum.' Jō kuchh mālmatā sō tusī  
*said that, 'my share give.' Which some property that dividing*  
dādal sītur. Valē din hil-vāyēvākē chuḍur ṭural bēsi dhan  
*the-father gave. Many days not-came the-younger son all property*  
baghē-lē hatur ba dēste. Aggā jaṛisī mattur sagā dhan  
*collecting went another country-in. There riotously was all property*  
khoiki sītur. Vō dēste baṛā akāl arsi mattā. Ōnē-gat  
*squandering gave. That country-in big famine having-fallen was. Him-near*  
bārē hill-aṅgā. Ā dēste baṛē ādmī-iṅgan mandā-lātur, nōkri  
*anything not-was. That country-in big man-near to-live-began, service*  
kiyā-lātur. Ōn nēli rōchitur mēdki padī.  
*to-do-began. Him field sent to-feed pigs.*

In Narsinghpur, as in Bilaspur and Jabalpur, Gōṇḍī is only spoken in the hills, and the dialect is gradually disappearing from the district. The number of speakers was estimated for this Survey at 800. In the Census of 1901 only 388 were returned.

The Gōṇḍī of Narsinghpur cannot, under such circumstances, be expected to be an unmixed form of speech. The Aryan element is rather strong, and the dialect will soon cease to be a Dravidian form of speech.

The difference between the two genders is disappearing, and the suffixes of the plural are not often used. The case suffixes are modified, and so forth. Compare *māṛsalnōr-ṛaṇḍ chhavā mattur*, Standard *māṛsānāṅ ṛaṇḍ chhavāṅ mattāṅ*, a-man-of two children were; *dādālṛān*, Standard *dādān*, to the father; *dādālōṅ*, Standard *dādālōr*, fathers, etc.

'I' is *anā*, and 'we' *imān*. The form *māōr*, his, occurs too often to be a mere blunder. *Māōr*, *māvā*, also means 'my.'

The inflexion of verbs is also corrupt, the various forms being interchanged. Compare *sāyātur*, Standard *sīyātōnā*, I am dying; *sīm* and *sītur*, give, etc.

It is not, however, of any use to go into details. The beginning of the Parable of the Prodigal Son which follows will show how mixed and corrupt the Gōṇḍī of Narsinghpur is.

[No. 47.]

## DRAVIDIAN FAMILY.

GONDI.

(DISTRICT NARSINGPUR.)

Barrūr māṛsalnōr raṇḍ chhavā mattur. Ā-viṭal chuḍur pēḍgal  
*One man-of two sons were. Them-from the-younger boy*

māōr dādālṛān kattur, 'bāri dādāl, rōn dhan ichchō māvā  
*his father-to said, 'O father, house property how-much my*  
 hisā hai, māḱ sīm.' Phir dādāl ōrun māōr dhan tūsitur.  
*share is, me give.' Then the-father them-to his property divided.*

Bāryē din piḱḱā chuḍur pēḍgal māūr dhan ēchhī-kun lakdar  
*Some days after the-younger boy his property having-taken distant*  
 dēs hattur uḍēn hukkē luohpantēn sab kīsī-situr. Sab dhan  
*country went and there riotousness-in all doing-gave. All property*  
 mārsat-horsiat ad dēstēn paṛā kāl aṛtā, uḍēn inēkē vōr karrū  
*spent-on-being that country-in big famine fell, and now he with-hunger*  
 sāy-lātur. Tab vōrrē barrūr dēśi-māṛsalnōr nigā chākur lāgtur.  
*to-die-began. Then he some country-man-of near servant stayed.*

Uḍēn ōr ōn paddī mēhtā nirsī, vōrrē vallēn paddinōr tindā-lēni  
*And he him pigs to-feed having-sent, he all pigs-of eating-of*

phaliyōnrān māūr pīr pañchtan nihtātur; barrē māṛsal ōn bārē  
*husks-with his belly full was-filling; any man him anything*

hillēn dāylē mattur. Jab ōn khabar' vāt, vōr katā-lātur,  
*not to-give was. When him-to sense came, he to-say-began.*

'daiyā, nāur dādālṛān vallēn chākrāñkhōn pīr pañchtan tindātōnā piḱḱā  
*'O-God, my father-of many servants-to belly full eating after*  
 pissī māitī-hat, uḍēn anā karrū sāyātur. Uḍēn inēkē anā  
*something left-is, and I with-hunger die. And now I*

tēchchhu-kun dādālṛān nigā handātōnā uḍēn katātōnā, "ē dādāl, anā  
*arising father-of near will-go and will-say, "O father, I*  
 nī ṭuddī-sāman bhagvāntā pāp-dōkh kītur. Anā inēkē nīur chhavā  
*thy face-before God-of sin made. I now thy son*

katānā lākh anā hillēnā. Nīur chākur-vallēntē undhinōr barrūr  
*to-be-called worthy I am-not. Thy servants-in one-of some*

irsēnā mākun nirsēnā." Tab ōr tēchchhī nichchhtur uḍēn māūr  
*like me keep." Then he arising stood and his*

dādālṛān nigā hattur. Dādāl ōn lakdal vānākē hūrsētur, ōn  
*father-of near went. The-father him far-from coming saw, him*

parrō	parājīvā	kītur	uohchhī-kun	ōn	gurūngārān	jhumā-mātur	uḍēn
on	compassion	made	having-run	him	neck-to	pressed	and

ohumā ētur.  
kiss took.

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No specimens have been forwarded from Damoh and Saugor, and Gōṇḍī is quickly disappearing from those districts. Local estimates give 1,200 as the number of speakers in Damoh. In 1901, when 27,521 Gōṇḍs were enumerated in the district, only 877 were returned as speaking Gōṇḍī. In Saugor the local estimates gave so high a figure as 2,400. In 1901 only three speakers were returned, though the number of Gōṇḍs in the district was 21,546. The Gōṇḍs are known as Bhōi Gōṇḍs, and their language was called Pārsī as in Mandla. They are chiefly found in Kesla Pargana of Rehli Tahsil. Only a few old people still speak Gōṇḍī.

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Gōṇḍī has also been returned as the language of 150 individuals in Bhopal. At the Census of 1901, 20,268 speakers were returned. No specimens have been obtainable and it seems probable that most of the Gōṇḍs of the district have given up their native tongue.

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Proceeding southwards from Narsinghpur we reach the district of Chhindwara where Gōṇḍī is, to a great extent, spoken in the north. The number of speakers was estimated for this Survey at 125,100, and it was 104,168 at the Census of 1901.

#### AUTHORITY—

DAWSON, REV. JAMES,—*Gondī Words and Phrases*. *Journal of the Asiatic Society of Bengal*, Vol. xxxix, P. i, 1870, pp. 108 and ff., and pp. 172 and ff.

The dialect of Chhindwara in most respects agrees with the grammatical sketch on pp. 486 and f.

With regard to the inflexion of nouns, we may note the dative *ādmīkun*, to a man, in the first line of the specimen.

The dialect uses the numerals *armur*, eight; *unmāk*, nine; *pad*, ten.

With regard to pronouns, we may note *annā*, I, as in Narsinghpur; *ammōḍ*, we; *ā-piḍe*, in him, among them.

The pronoun *bāṅg*, what? has a genitive *bāṅḍōr*, *bāṅḍā*, etc., and a dative *bātkun*.

The conjugation of verbs is mainly regular. An *n* is, however, added to the second person singular in tenses formed like *kītān*, I did. Thus, *ātīn*, thou wast; *kīndīn*, thou wast doing. The third person neuter of the future ends in *āl* and not in *ār*; thus, *ad kīāl*, she will do.

The present tense of the verb substantive is *āndān*, I am. In other dialects this form is an imperfect.

'I am beaten' is translated *annā mār tīndātōnā*, I am eating stripes. This translation shows that Gōṇḍī has not a fixed form for the passive.

In other respects the dialect is quite regular, as will be seen from the beginning of the Parable of the Prodigal Son which follows. Note only the use of ordinary tenses in negative clauses. Mr. Dawson, however, gives the ordinary negative forms, and the compiler of the specimen was certainly wrong in not introducing them.

[ No. 48.]

## DRAVIDIAN FAMILY.

## GŌṄḌĪ.

(DISTRICT CHHINDWARA.)

Bōrē ādmīkun raṇḍ mark matturk. Chuddur marri dāū-sē  
*Some man-to two sons were. The-younger son the-father-to*  
 vaṅktur, 'dāū, nā-juar bad dhan aiyāl ad nākun varkē-kisim.'  
*spoke, 'father, me-to what property will-be that me-to separate-make.'*  
 Aske āplō dhan ōrkun tūstur. Tān pajā thōrō diate  
*Then his property them-to he-divided. That-of after few days-in*  
 chuddur marri sabrō māl santi kīsī-kun lakk dēhāte  
*the-younger son all wealth together having-made far country-to*  
 ohalsī hattur. Aggā garsī-kun uṇḍē kal uñji-kun sabrō māl  
*having-gone went. There playing and wine drinking all wealth*  
 māhohitur. Sabrō māl māhttur tān pajā ad dēhāte parā  
*squandered. All wealth had-squandered that after that country-in big*  
 kāl arsī hattā; tindālē badē halle vāta. Aske hundur  
*famine having-fallen went; to-eat anything not came. Then there*  
 ādmīn-igē hañji-kun ōnā rōn lāgsī hattur. Ōr ōn nēde  
*man-near having-gone his house staying became. He him field-in*  
 padding mahtālē rōhohitur. Aske baddēn tōlk padding tindung  
*swine to-feed sent. Then which husks the-swine were-eating*  
 addēn tindālē hurndur; ōn bōrē halle sītur. Parōr vāsi  
*those to-eat he-tries; him anybody not gave. Big (i.e. wise) becoming*  
 hattur, aske āplō jīāte vēhtur, 'nāvōr dāūnā rōte bachālē  
*went, then his mind-in he-advised, 'my father's house-in how-many*  
 naukarkun tindālē sarī puṭṭilātā, annā karrōk saiātōnā. Annā nāvōr  
*scrants-to to-eat bread is-got, I hungry am-dying. I my*  
 dāūn-igo vītsi-kun dākā, ōn indākā, "dāū, pēknā sēvā halle  
*father-near running will-go, him will-say, "father, God's worship not*  
 kītān, nīvā halle kēñjtān; nīvōr achhō marri hallenan. Nīgā  
*I-did, thy(-word) not I-heard; thy good son not-am. Now*  
 nī-juar mazdāride mandākōm."'  
*the-with service-in will-stay."'*

In Hoshangabad Gōṅḍi is spoken in the eastern corner, towards Chhindwara and Narsinghpur. The number of speakers was estimated for this Survey at 41,550. At the last Census of 1901, 27,740 speakers were returned.

The dialect of Hoshangabad in most respects agrees with that spoken in Ohhindwara. Compare *ānd*, it is; *anā*, I. The chief peculiarity of the dialect, however, is the use of *l* instead of *r* in nouns, pronouns and verbal forms of the third person singular. Thus, *vōl ittul*, he said. The same *l* also occurs in the termination of the genitive before a singular masculine noun and in some numerals, etc. Thus, *dēst-ul*, of the country; *varul*, one; *irul*, two, etc.

The usual form of 'one' is *undī*, and of 'two' *raṇḍ*. *Varul* is used as an indefinite masculine pronoun, and *irul* is sometimes used instead of *raṇḍ* when the qualified noun is of the masculine gender.

The *r* of plural forms of verbs and pronouns is a cerebral *r*; thus, *vōr ittōr*, they said. The same pronunciation prevails over a large area, in Betul, Ellichpur, Akola, Nagpur, Seoni, Balaghat, Bhandara, Khairagarh, Nandgaon, Raipur, and Sarangarh. The original texts sometimes write *ḍ* and sometimes *r*. Thus, *ōḍk* and *ōrk*, they. I have written *r* throughout.

The adverbial participle ends in *ke* and not in *re*; thus, *kisōke*, doing.

There is a verbal noun formed from the past participle; thus, *hattate*, in the going, when he went; *vakhtate*, in the roaring, while he was roaring.

Note also the neuter negative *hale rōval*, it was not.

Further details will be easily understood from the specimen which follows.

[No. 49.]

## DRAVIDIAN FAMILY.

### GONDĪ.

(DISTRICT HOSHANGABAD.)

Undī dīyā śikāri narkā ḍaṅgur śikārkun hattul. Undī hirṇī  
One day a-hunter at-night to-a-forest hunting-for went. One deer

ḍaṅgur-nēde mēрте huṛsī vōl kattul, 'anā jikā.' Vōnā āvāj kēñjtu,  
forest-field-in grazing-in having-seen he said, 'I will-kill.' His sound heard,

tō ḍaṅguṭikkē soṛit. Vōl śikāri bhī tānā piḥāri vittul. Hirṇī valē lak  
it wood-into fled. That hunter also its back-at ran. The-deer very far

sōṛisī hatt. Agā hañjī mēi-lāt. Vōl śikāri tānā piḥāri vittul.  
fleeing went. There having-gone to-graze-began. That hunter its back-at ran.

Hirṇī ittāl jagāte hañjī āvat, agā ihūn jāri lāksit, agā  
The-deer such placē-in having-gone came, there such jungle was-found, there

hañjī miḡsī hatt. Vōl śikāri kaiik masi-kisōke rahē-mattul.  
having-gone having-hidden went. That hunter hands wringing staying-was.

Sikāṭī āsī hatt-te vōl udās man kisī-kun rōn vāttul. Vōl  
Darkness having-become coming-in he afflicted mind having-made house went. He

thōṛōsō lak hattul ki pulli vankhtate vōl āvāj kēñjtu. Vōl apnō pisānā  
little distance went when lion roaring-in he sound heard. He his life-of

ās hailē irōl. Undī maṛāte hañji-kun tarīsī hattul. Pulli ghaṛi-ēk hope not kept. One tree-in having-gone climbing went. The-lion in-a-moment mañji-kun vankhtike idē maṛā sidvāt. Pullitun huṛsī-kun vōl having-remained roaring that-very tree reached. The-lion having-seen he apnō mante rañj kitul; vōl kattul kē, 'harñin hale jiyālē vāēnā tō his mind-in regret made; he said that, 'the-deer not to-kill if-I-had-come then nāvā jivā dukhte hale rōval.' my life mishap-in not had-been.'

### FREE TRANSLATION OF THE FOREGOING.

A hunter once went to hunt at night in the wood. He saw a deer grazing in a field in the wood and resolved to kill it. The deer heard the noise he made, and fled into the wood, and the hunter ran after it. It fled very far, and then began to graze. While the hunter was pursuing it, the deer had fled to a place where the jungle was thick enough to hide in. The hunter wrung his hands, but darkness having set in he made towards his house in low spirits. He had not gone far when he heard a lion roar. He fled for his life and climbed a tree. The lion soon came roaring to that very tree, and when he saw it he repented and said, 'if I had not come to kill the deer my life would not be in danger.'

Gōṇḍī has also been reported from Nimar where the number of speakers has been estimated at 2,200. At the Census of 1901, 1,693 speakers were returned. The Gōṇḍī of Nimar are mentioned in the *Report of the Ethnological Committee*, Nagpore, 1868, Part ii, pp. 112 and ff. It has not, however, been possible to get any specimens, and the local authorities some time ago stated that Gōṇḍī was no more spoken in the district.

The Gōṇḍī dialect of Betul and Amraoti is essentially the same as that spoken in Hoshangabad. Speakers are found all over both districts. Their number was estimated for this Survey at 94,000 in Betul and 12,000 in Amraoti. The figures returned at the Census of 1901 were 81,619 and 19,022, respectively.

It will be sufficient to give one specimen to illustrate the dialect as spoken in both districts.

It will be seen that *l* is substituted for *r* in the same cases as in Hoshangabad. Thus, *chudḍōl*, the younger; *kittul*, he did; *vaṛul*, one.

*B* is pronounced as *r* in words such as *vaṛā*, come.

An *h* is prefixed to the neuter forms of pronouns in Amraoti; thus, *had*, that.

With regard to numerals, we find *armul*, eight; *unmā*, nine; *pad*, ten.

'I' is *annā*, as in Hoshangabad and Narsinghpur.

The inflexion of verbs is regular. Note *āndul*, he is; *jiyānuṛ*, they will strike; *vitsūre*, running, etc.

The form *matakē*, may be, is perhaps a participle.

[No. 50.]

## DRAVIDIAN FAMILY.

GŌŇḌI.

(DISTRICT BETUL.)

Varul ādmīnā raṇḍ mark mattul. A-viṣāl chudḍōl tūṣāl dāūtun  
*One man-of two sons were. Them-in-from the-younger son the-father-to*  
 ittul, 'ē bālā, nīvā dhan-mālā-iviṣāl jō nāvā hissā matakē sō nākun  
*said, 'O father, thy property-in-from what my share may-be that me-to*  
*sāsim.'* Tō ūl senāl ōnk ōnā dhan-māl tūsi situl. Vallō diyū  
*give.' Thou that old-man him-to his property dividing gave. Many a-day*  
 hall āyō ki chudḍōl tūṣāl sah mūltun arpā-kittul ani lai lakḥ  
*not became when the-younger son all property collect-made and very far*  
 dēste hattul uṇḍē uggā lūhṣante dīn kāṭē-kittul, sab dhan-mūl  
*country-to went and there riotousness-in days spend-did, all property*  
 māhachhi-situl. Jah vōl sah dhan dūbē-kittul, achchō bhakt  
*having-squandered-gave. When he all property spent-had-made, that time*  
 add ē dēste parā kāl art, uṇḍē vōl kaṅḡāl ūsi hattul.  
*that-very country-in big famine fell, and he destitute having-become went.*  
 Ani ad mūkte haṅḡi-kun varul igā naukar rakē-mūttul. Uṇḍō vōl vōn  
*And that country-in having-gone one near servant staying-was. And he him*  
 nēde paddi mēhtālē rōhtul. Aggā vōl kurmi paddi mēntā u-nīnē tānū  
*field-in scine to-feed sent. There he hawks scine were-eating them-from his*  
 pīr bhī nihtālē āndul. Pan ōn baddē chūj tiṇḍānā halle sēvōl.  
*belly also to-fill he-was. But him-to anyone thing to-eat not gave.*

No specimens have been forwarded from Ellichpur where the estimated number of speakers was 4,127. The corresponding figures in 1901 were 6,148. The dialect is probably the same as in Amraoti and Betul.

Seventy-one speakers of Gōṇḍi were returned from Buldana at the Census of 1901. The old returns and the local reports make no mention of Gōṇḍi in the district, and it is probable that the speakers were immigrants from Akola.

The Gōṇḍis of Akola are known as Rāj Gōṇḍis. The number of speakers was estimated for this Survey at 1,142. At the Census of 1901 their number had increased to 2,208.

The Gōṇḍi of Akola is a very corrupt form of speech. Thus, the genders are continually confounded, and the singular is often used instead of the plural; e.g., *raṇḍ tūṣāl āttu*, two sons were; *hissō vāyatōr*, a share is coming, etc.

An *h* is commonly added before the neuter forms of demonstrative pronouns, just as was the case in Ellichpur; thus, *had* and *ad*, that. So also *hōr*, they.



On the other hand, *r* and not *l* is used in those cases in which Standard Gōṇḍī has *r*; thus, *ōr*, he.

*Ṛ*, originally written *ḷ*, is substituted for *r* in plural forms of pronouns and verbs. Thus, *hōr*, they. Forms such as *ōrk*, they, however, also occur.

With regard to numerals, we find *armur*, eight; *pad*, ten, but the usual forms for 'nine' and 'ten' are Aryan loan-words.

The pronoun 'I' was *annā* in Narsinghpur, Chhindwara, Hoshangabad, Betul, and Amraoti. In Akola we again find the form *nannā* which is used in all other districts, with the exception of the Patna State. 'We' is *āmōḷ*.

With regard to the inflexion of verbs, we must note forms such as *kintān*, he was doing. The final *n* in such forms can be the old termination of the third person. It is, however, just as probable that we have simply to do with a confusion between the first and third persons.

Note also forms such as *mandōrō*, we are; *kēkār*, we shall do; *mattēkē*, it may be, etc.

The specimen abounds in blunders. It is, however, of no use to account for them, and it will be quite sufficient to refer to the beginning of the Parable of the Prodigal Son which follows.

[ No. 51.]

## DRAVIDIAN FAMILY.

GŌṆḌĪ.

(DISTRICT AKOLA.)

Bōrē mānvālnā raṇḍ turāl āttu. Chuḍur turāl dāūn  
*Some man-of two sons were. The-younger son the-father-to*  
 varkitur, 'dāū, paisānā hiṣṣō nāvā vāytōr ad nākun sīm.' Maṅ ṛ  
*said, 'father, money-of share mine may-come that me-to give.' Then he*  
 sampat vātā-kisitur. Maṅ thōrkē divāyānē hattur chuḍur turāl sab-ē  
*property divide-did. Then few days-only went the-younger son all-indeed*  
 jamā-kisi-kun lakk muluk-mandō hattur, āni agā vallē paisā kharch-kintān,  
*collected-having-made far country-in went, and there much money spent-made,*  
 sampat uṛi-kintān. Maṅ ṅnā sab-ē paisā mārtun maṅ ad mulukte  
*property waste-did. Then his all-indeed money spent then that country-in*  
 barā akāl arsi-mattā. Ad vakte ṅn archan arsi-mattā. Ṁr had dēsāte  
*heavy famine falling-was. That time-at him-to distress falling-was.. He that country-in*  
 giristanigā rahē-mattu. Ṁr tanyā nēde ṅn paddi. mēstālē rōkhtu.  
*householder-near staying-was. He his field-in him swine to-feed sent.*  
 Paddi jō ehilyā tindār adu aplō tindānā ṅnā jivā āttu; ṅnu bōrē  
*Swine which husks ate that his eating-of his wish was; him-to anyone*  
 sēvur hille.  
*gave-not not.*

Four hundred and fifty speakers of Gōṇḍi have been returned from Basim. In 1901 their number was only 273. Most of the Gōṇḍis are found in the east of the district.

The specimens received from Basim represent a much more correct form of Gōṇḍi than those forwarded from Akola. There are, however, a few instances of confusion between the two genders. Thus, *vātu* and *vatur*, he came; *mātā*, he was.

The form *manyāl*, to a man, instead of *manyān*, is perhaps due to the influence of the neighbouring Marāṭhī.

With regard to pronouns, we may note *immē*, thou; *immēt*, you; *hōr*, he.

The present tense of the verb substantive is formed as follows:—

Sing.	1. <i>mantōn(ā)</i>		Plur.	1. <i>mantōm.</i>
	2. <i>mantī(n)</i>			2. <i>mantīḷ.</i>
	3. m. <i>mantōr</i>			3. m. <i>mantōrk.</i>
	3. f. & n. <i>mantā.</i>			3. f. & n. <i>mantāṅg.</i>

Compare *āndān*, I am, etc., in Chhindwara and neighbouring districts.

The suffix *n* is used in many forms where it does not occur in the Standard. Thus, *jīkā* and *jīkān*, I shall strike; *ētān*, he took. Compare the forms mentioned above from Akola.

The form *yētur-ā*, he took, seems to present a similar wide use of the suffix *ā* of the first person singular.

The past participle *tintā*, eaten, is used as a relative participle in *padi tintā sēngā*, swine eaten husks, the husks which the swine ate.

I do not understand the form *kikā*, taking.

For further details the student is referred to the beginning of the Parable of the Prodigal Son which follows.

[ No. 51.]

## DRAVIDIAN FAMILY.

### GONDĪ.

(BASIM DISTRICT.)

Varōn manyāl raṇḍ chhavāṅ mantā. Chiḍōr bābān itōr, 'bābā,  
*A-certain man-to two children are. The-younger father-to said, 'father,*  
*jamētā hissā mākun sīm.'* Maṅg jamētā hissā ētān. Maṅg thōḍa  
*estate-of share me-to give.'* Theu estate-of share he-took. Then a-few  
*dinte vākā jingī kikā chiḍōr dēśne hātān. Maṅg*  
*days-in the-whole property taking the-younger another-country-to went. Then*  
*khushī-sē jingī uḍi-kitān. Paisā kharch-kitān maṅg dukāl ārtā.*  
*pleasure-with property he-squandered. Money had-expended then a-famine fell.*  
*Hādēn-murō āḍohan ārtā. Aske dēśate bhalē mānyārigē rahē-mātā.*  
*Therefore difficulty fell. Then country-in a-respectable man-near remained.*  
*Vōr mānyā ōn nēd-rabō padī mēhtālē rōhitūr. 'Padī tintā sēngā*  
*That man him-to into-the-field swine to-graze sent. 'Swine eaten husks*  
*hāv nanā tindākā.' Bōrē hile sitā. Ōn gyān vātu, vaṛktur, 'nā*  
*those I will-eat.' Anyone not gave. Him-to senses came, he-said, 'my*  
*bābōnā chākartūn tindālē puṭintā; nanā karū sātōnā. Nanā āplō*  
*father-of servants-to to-eat is-sufficient; I of-hunger am-dying. I my-own*  
*bābōnikē hankā ōn inkā, "bābā, pēndā bāhirō nī dēkhat*  
*father-near will-go him-to will-say, "father, God-of against your in-presence*  
*pāp kitōnā. Ingā niōr marī nī-lāyak hille. Bābā, nākun manyān*  
*sin I-did. Now your son worthy am-not. Father, me-to a-servant*  
*chākri irā." ' Maṅg bābōnigē vātu. Marī lak haṛsi*  
*in-service keep." ' Theu father-near came. The-son far-off having-seen*  
*bābā ayaṅtō; piṭ-rapō māyā vātu, vaḍēde bilgē-mātu, mukā*  
*the-father shed-tears; heart-in compassion came, on-the-neck embraced, kiss*  
*yētur-ā.*  
*took.*

In the district of Wun, Gōṇḍī was returned as the language of 53,000 individuals. The corresponding figures at the Census of 1901 were 55,495. The Gōṇḍis are found all over the district, especially in Kelapur and Ycotmal.

The dialect has several characteristic features of its own.

An *ś* is often used where ordinary Gōṇḍī has *h*; thus, *śurā*, see; *śilā*, not; *śūtōr*, he went; but *hākān*, I will go. Forms such as *hōr*, he; *hid*, this thing, have already been noted from other districts.

The inflexion of nouns and pronouns is mainly regular. Note, however, plural forms such as *pōrālir*, sons; *padik*, swine. There is apparently no difference between the declension of nouns denoting rational and those denoting irrational beings. Compare *dēsñōr*, of the country; *divasne*, in (some) days. Note *dēsūn*, to a country; *āmōḷ*, we; *āmōku*, us; *imē*, thou; *imēḷ*, you; *vōnkūn*, to him; *hōrkūn*, to them; *hōnār sāḷi*, for his sake.

The present tense of the verb substantive is given as follows:—

Sing.	1. <i>mantōn</i>	Plur.	1. <i>mantōm</i> .
	2. <i>mantī</i>		2. <i>mantīr</i> .
	3. <i>mantōr</i>		3. <i>mantēr</i> .

Similar forms are also used of finite verbs. Forms such as *mantōram*, we are, do not seem to exist. Note also *jikān*, I shall strike; *vāt*, it came; *artu*, it fell; *tindūg*, (the swine) ate.

The past participle is used as an adjective. Thus, *mastitū paḷā*, the fattened calf. The same form also occurs as a verbal noun. Thus, *kharchī-kilā-upar*, expenditure-making-after, after he had spent.

Causative forms are *ramvāyāṇāt*, let us feast; *ināvayā*, to be called.

*Ārū*, to fall, is the Marāṭhī form.

Further details will be seen from the version of the Parable of the Prodigal Son which follows.

[No. 53.]

## DRAVIDIAN FAMILY.

## GONDĪ.

(DISTRICT WEN.)

Bōrī-undi mānyān raṇḍ pōrālir matōr. Hōr-rōpō chiḍōr  
*A-certain man-to two sons were. Them-from-among the-younger*  
 bābān itōr, 'bābā, bad paisā vāṇṇi nāvā vātā hād  
*father-to said, 'father, what property-(of) share mine may-come that*  
 śīm.' Maṅg hōr vōnkūn paisā vāṭtōr. Maṅg thōḍō divasne  
*give.' Then he him-to property divided. Then a-few days-in*  
 chiḍōr pōrāl āchōḍē-hī jamā-kiśi lay laṅgnā dēsūn sōtōr,  
*the-younger son whole-even having-collected very far-off country-into went,*  
 an hāgā ughḍā-artōrne rahē-vāśi āpnā prisā kharchī-kitōr.  
*and there riotous-people-with having-lived his-own property spent-made.*  
 Maṅg hōr achōḍē-hī kharchī-kitā-upar hād dēsūn-rōpō phērā sāṭhyā ārtu;  
*Then he whole-even expended-made-after that country-into a-great famine fell;*  
 hādēn-karitā vōnkūn takliṇh ārū lāgtā. Indikē hōr hād dēsūr  
*therefore him-to difficulty to-fall began. Therefore he that country-of*  
 undi mānyān-igē sōśi rahē-vātōr. Hōr-tar vōnkūn padik chāri-  
*one man-near having-gone remained. He-on-his-part him-to swine graze-to*  
 kiṇyālē āpnā vāraṭe rhētōr. Indikē padik bad ṭōkrē tindūg hādēn-  
*make his-own into-field sent. Then swine which husks were-eating that-*  
 phērō hōr āpnā pīr pañjānā dihūn hōnkūn vāṭu-vāyā; an bōri  
*on he his-own belly should-be-filled so him-to to-appear-began; and anyone*  
 hōnkūn batā-hī śitōr śilā. Maṅg hōr śuddhit-phōr vāśi itōr, 'nāvā  
*him-to anything gave not. Then he senses-on having-come said, 'my*  
 bāpōnā bachōr gadyāl-kūn pīr-mēṇḍ sūri mantā, an nanā upāsine  
*father-of how-many servants-to belly-full bread is, and I of-starvation*  
 santōn; nanā tētṭi nāvā bābōn-hikē hākān an hōnkūn inkān,  
*am-dying; I having-arisen my father-near will-go and him-to will-say,*  
 "hē bābā, nanā pēn-dā viruddh an nivā mune pāp  
 "Oh father, I God-of against and you before sin  
 kitōn; higḍāl nivā pōrāl indāyā nanā chōkbā śilā; nivā undi  
*have-done; henceforth your son to-be-called I fit am-not; your one*  
 mānyān-sārkhō nākūn irā." Maṅg hōr tēśi āplō bābōnikē sōtūr.  
*servant-like me keep." Then he arising his-own father-near went.*  
 Aske hōr laṅg matānich hōnōr bābō vōnkūn huḍśi kiv vāt an  
*Then he far-off was-just his father him-to having-seen compassion came and*

hōr dhār-kiśi hōnā veḍēde miṭhi vāḍtōr an hōnā mukā yētōr. Maṅg pōrāl  
*he running his neck-on embracing put and his kiss took. Then the-son*  
 hōnkūn itōr, 'bābā, ākāsnā viruddh an nivā mune nanā pāp kitōṅ;  
*him-to said, 'father, heaven-of against and you before I sin have-done;*  
 an higḍāl nivā pōrāl ināvayā nanā chōkhaṭ ṣilā.' Pan bābānō  
*and henceforth your son to-be-called I worthy am-not.'* But the-father  
 āplō mānyānkūn vēhtōr, 'chāṅglō jhagō tattśi vōnkūn ghāli-kim;  
*his-own servants-to told, 'good a-robe bringing him-to put-on;*  
 an hōnā kayde mudā an kālde jōḍā ghāli-kim; maṅg mastitā  
*and his hand-on a-ring and feet-on shoes put-on; then a-fattened*  
 paḍā tattśi kōyāt, an āmōku tidkē ramvāyānāt. Barāki hēr  
*calf bringing kill, and us eating let-merriment-make. Because this*  
 nāvōr pōrāl sāśi matōr, hōr phirē-vāśi jītō ātōr; an harē-vāśi  
*my son dead was, he again-coming alive became; and lost*  
 matōr, hōr puḍtōr.' Aske hōr ramvāyā lātōr.  
*was, he was-found.' Then they merriment-to-do began.*

Hād vēre hōnōr phērōl pōrāl vāvaṭe matōr. Maṅg hōr vāśi  
*That time his elder son in-the-field was. Then he having-come*  
 rōntā najik vātā-upar hōr nēknā an yandānā kēṅjītōr.  
*house-of near had-reached-after he singing and dancing heard.*  
 Aske mānyān-rōpōḍāl unditūn kēhśi hōr puśi-kitōr, 'hīd  
*Then servants-from-among one-to having-called he asked, 'hid*  
 batā āndu?' Hōr vōnkūn itōr kī, 'nivōr tamūr vātōr; an  
*what is?' He him-to said that, 'your brother is-come; and*  
 hōr nivōr bābōn khusāl puḍtōr hidēn-karitā hōr mastitā  
*he your father-to safe-and-sound was-found therefore he a-fattened*  
 paḍā kōytōr.' Aske hōr ghussā-vāśi rōpō sitā-ṣilā. Hidēn-karitā  
*calf has-killed.' Then he getting-angry inside would-not-go. For-this-reason*  
 hōnōr bābō bāhēr vāśi vōnkūn sanji-kiyā lātōr. Paṅ hōr  
*his father out having-come him-to to-entreat began. But he*  
 bābōn uttar śitōr kī, 'suṛā, nanā ichōṅg varsāṅg nivā chākri  
*father-to reply gave that, 'see, I so-many years your service*  
 kitōn an nivā āḍnyā nanā baskēhī mōḍi-kitōn ṣilā;  
*am-doing and your order I ever-even broke not;*  
 tarī nanā nāvā sōbtyān-saṅgō khusāli kiyā mhaṅōn imē  
*still I my friends-with happiness make having-said you*  
 nākūn baske pāṭh śitā ṣilā. An bōr nivā paisā rāṅḍētōḍō  
*me-to ever a-kid gave not. And who your property harlots-with*  
 tinśi vāṭtōr hōr hēr nivōr pōrāl vātōr aske imē hōnār-sāṭhi  
*having-eaten wasted that this your son came then you him-for*  
 mastitā paḍā kōyti.' Aske hōr vōnkūn itōr, 'pōrā, imē  
*a-fattened calf have-killed.' Then he him-to said, 'son, you*

hamēsā nāvā-higē mantī, an nāvā achōḍē-hī paisā nivā-ch mantā.  
*always me-with are, and my whole property thine-alone is.*  
 Paṅ ramvāyānā an ānand kiyā hid yōgy matā. Bārāki hēr  
*But to-be-merry and joy to-make this proper was. Because this*  
 nivōr tamūr sāsī matōr, hōr phirē-vāśī jītō ātōr; an harē-vāśī  
*your brother dead was, he again aḷine became; and lost*  
 matōr, hōr sāpḍē vātōr.  
*was, he found is.'*

In Wardha, Gōṅḍī is spoken all over the district. The number of speakers was estimated for the purposes of this Survey at 40,450. At the last Census of 1901, 39,385 speakers were returned. No specimens have been received, but the Gōṅḍī of Wardha is probably identical with that spoken in the neighbouring Nagpur.

The estimated number of speakers in Nagpur is 44,300. In 1901, 41,218 were returned.

A vocabulary and some songs in the Gōṅḍī dialect of Nagpur were published in the papers left by the Rev. S. Hislop and published by Sir R. Temple. See Authorities above.

The dialect spoken in Nagpur in most respects agrees with the grammatical sketch on pp. 486 and f.

Demonstrative pronouns begin with an *h*, and an *r* is usually changed to *ʔ* between vowels. Compare *hōr*, he; *had*, that; *hid*, this; *maṛā*, tree; *vaṛā*, come; *mandōram*, we are.

*Nāluṅg*, four, has a definite form *nāluṅṅe*, the four.

'I' is *nanā*, but the form *anā*, which is common in Chhindwara, is used as well. 'We' is *āmōḷ*.

Verbs are regularly inflected in person and number. The present tense ends in *ntōnā*; thus, *santōnā*, I die; *sintōnā*, I give, etc. 'I am' is *mandōnā*.

Note *māyāl*, it will be; *matkē*, it may be; *itkē*, saying, and so forth.

For further details the specimen which follows should be consulted.

[No. 54.]

## DRAVIDIAN FAMILY.

## GÖNDI.

(DISTRICT NAGPUR.)

Undi musalmān ānik undi marhātāl mattōr. Hōr marhātāl bazāre  
*One Musliman and one Marāṭhā was. That Marāṭhā bazar-in*  
 hattur. Hōn nāsiritā kauṅiṅ savdātun kamti hattung. Usdē  
*went. Him-to quarterpicce-of kauris article-to deficient went. Then*  
 bazāre hurintōr hōnōr varkitōr musalmān-si nāsiritā kauṅiṅ  
*bazar-in looked his acquaintance Musliman-from quarterpicce-of kauris*  
 ētur ki, 'anā iṅgānēch dārōte nivā kauṅiṅ nūkun sintōnā.' Hōr  
*took that, 'I now-just house-at thy kauris thee-to give.' That*  
 musalmān hañji hōnā darvāzāte hattur indā-lātur, 'nāvā nāsiritā  
*Musliman having-gone his door-at went to-say-began, 'my quarterpicce-of*  
 kauṅiṅ bazāre cōhī-mattōnī, had sim.' Hōnā bāyakō indā-lāt,  
*kauris bazar-in having-taken-wast, that give.' His wife to-say-began,*  
 'nāvōr mōidō jāvuntōr, tavā siyānur.' Hōr musalmān indā-lātur,  
*'my husband is-eating, afterwards he-will-give.' That Musliman to-say-began,*  
 'iṅgānēch ētkā.' Hōnā bāyakō indā-lāt, 'hōn yaḍki vātā.'  
*'now-just shall-take.' His wife to-say-began, 'him-to feter came.'*  
 Musalmān indā-lātur, 'vāt bi, bhalē-māri iṅgānē ētkā-ch.'  
*The-Musliman to-say-began, 'it-came even, still now-just shall-take-indeed.'*  
 Hōnā bāyakō indā-lāt, 'nāvōr mōidō sātur,' itkē aṅi-lāt.  
*His wife to-say-began, 'my husband has-died,' saying to-cry-began.*  
 Musalmān bāṅg inttōr, 'hurā, iṅgādā-iṅgānē bāṅg ḍhōṅg kiyā-lātur?  
*The-Musliman what said, 'see, immediately what pretext to-raise-began?*  
 hhalē-māri sātur bi tō anā ētkā.' Usdē hōnōr jāvrālē bhalē  
*still died even then I shall-take.' Then his castemen respectable*  
 mānyāl vātur ānik hōn ōyā-lātur. Āni rāt āsi hat. Hōr  
*men came and him to-carry-began. And night coming went. That*  
 musalmān marāte kaṭyāri uchchī mattōr. Āplō dilte indā-lātur,  
*Musliman tree-in stick having-taken stayed. His mind-in to-say-began,*  
 'hurā lēkāl ḍhōṅg kitur.' Tō-usdē hōr bhalē mānyāl vāsī-mattōr,  
*'see the-rascal pretext made.' Then those good men having-come-were,*  
 hōrk mūrdatun hagānēch irsī-kun hattur. Handāl nālunṅ kallērḱ  
*those the-corpse there-only having-put went. Thereafter four thieves*  
 vāndur. Hōrknā kāldun śiri lāgt. Iṅgā bēs chamatkār ḍist.  
*were-coming. Their feet-to the-bier stuck. There good wonder appeared.*



Börē indā-lātur, 'mākun māl sapdē-uāyāl, āmōt nariyal  
*One-of-them to-say-began, 'to-us wealth found-will-be, we cocoanuts*  
 sikōm,' itāl nāluṅṅē janāl kabnlē-mātur. Uṣḍē hōrk bhālē  
*will-give,' saying-from the-four men agreed-were. Then those good*  
 mānyāl misālē vāsi-mattōr, hūrknā-eh rōte hōrk kallērk chōri  
*men to-huru having-come-were, their-exactly in-house those thieves theft*  
 kiṣi-kun handā-lāturk. Uṇḍi janāl inttōr, 'āplētun had hagā ehanatkār  
*having-made to-go-began. One man said, 'us-to that there rowler*  
 diṣi-mattā, hagā dā.' Hōrk vāturk nariyal sītur, bōrē kērk sītur.  
*was-seen, there go.' They came cocoanuts gave, some fowls gave.*  
 Nāluṅṅē gaṅṅiṅ hagōnē irturk, kāl kari-lātur. Uṣḍē hōr murdā  
*Four bundles there-exactly put, feet to-hor-began. Then he corpse*  
 āsi-mattār, hōr hagōṅṅāl . tēttāp ātur. Hōrk kallērk mattōr,  
*becoming-was, he therefrom getting-up became. Those thieves were,*  
 sōḍiṣi-hattur. Uṣḍē hōr marhātāl hāv gaṅṅiṅ tēhī ōyā-lātur.  
*fleeing-went. Then that Marāṭhā those bundles taking to-carry-off-began.*  
 Uṣḍē marātāl hōr musulmān huṅṅintur, 'huṅṅi, lēkāl kallērk nā  
*Then tree-from that Musliman was-seeing, 'lo, the-rascal thieves-of*  
 jamā ōyā-lātur. Nītā, sālyā, nāvā nāsiritā kauṅṅiṅ  
*property to-carry-off-began. Stop, brother-in-law, my quarterpiece-of kauris*  
 hīd-ē vakatnē sim.' Hōr marhātāl indā-lātur, 'rōte dā, nīkun  
*this-very time-at give.' That Marāṭhā to-say-began, 'house-to go, thee-to*  
 nivā nāsiritā kauṅṅiṅ sikā.' Uṣḍē hōr musulmān vāsi-kun  
*thy quarterpiece-of kauris will-give.' Then that Musliman having-come*  
 darvāzāto nittur āni indā-lātur, 'nāvā nāsiritā kauṅṅiṅ sim.' Uṣḍē  
*door-in stood and to-say-began, 'my quarterpiece-of kauris give.' Then*  
 hōr marhātāl nudi laṅṅi ṅantur hōn jisi-sītur. Hōr aṅi-lātur. uṣḍē  
*that Marāṭhā one stick took him beating-gave. He to-cry-began, then*  
 indā-lātur, 'halle, bāpā, halle talkōn.'  
 to-say-began, 'not, father. not I-ask.'

### FREE TRANSLATION OF THE FOREGOING.

Once upon a time there were a Muslimān and a Marāṭhā. One day the Marāṭhā went into the bazar to buy something, and he found he wanted a quarter piece worth of kauris.<sup>1</sup> He looked about him in the bazar and asked the Muslimān, whom he happened to know, to give him the missing kauris, saying that he would pay them back immediately he got home. Then the Muslimān went to his door and said, 'pay me back the kauris you borrowed in the bazar.' The Marāṭhā's wife came out and said, 'my husband is just dining. He will pay you later.' The Muslimān said, 'I will have my money at once.' The wife said, 'he has caught the fever.' The Muslimān said, 'never

<sup>1</sup> The value of the kauṅṅi differs. One pie is equal to about 100 kauris.

you mind, I must have my money at once.' Said the wife, 'my husband is dead,' and she began to cry. What did the Musalmān answer? 'Lo,' he said, 'what tricks is he at now? Even if he is dead, I shall have my money.' Then respectable men of the Marāṭhā's caste came to carry him out. When the night set in the Musalmān took a stick and sat down in a tree, and began to think, 'lo, the rascal is pretending.' Then the men who had come put the corpse in that very place and went away. Then four thieves came, and their feet got entangled in the bier. They thought this a good omen, and one of them said, 'if we get rich, we will make an offering of cocoanuts.' They agreed on the matter, and went to steal in the house of those very men who had come to bury the corpse. Said one of them, 'let us go to where we saw the wonder.' They went and made an offering of cocoanuts and some fowls. They put down four bundles and began to worship. Then the man who had died got up, and the thieves fled. The Marāṭhā took the things they had left and prepared to carry them off. The Musalmān looked from the tree, 'lo, the rascal is carrying off the property of the thieves. Stop, scoundrel, give me my kauris this very moment.' The Marāṭhā said, 'come to my house, and I shall pay.' Then the Musalmān went to the door and said, 'give me my quarter pice worth of kauris.' The Marāṭhā then took a stick and began to beat him. He began to cry and said, 'I shall not ask for them any more, father.'

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Eighty-seven thousand three hundred and fifty speakers of Gōṅḍī have been returned from Bhandara, where the dialect is spoken in the north-east, towards Balaghat. The corresponding figures in 1901 were 55,705.

The dialect is almost identical with that spoken in Nagpur. 'I' is; however, only *nannā*, and 'I am' is *mantōn(ā)*. Note also *hilen*, I am not; *hile handur*, he went not, etc.

The specimen which follows is the report of a theft.

[ No. 55.]

## DRAVIDIAN FAMILY.

GONDĪ.

(DISTRICT BHANDARA.)

KALLĒNĀ RAPŌṬ.  
THEFT-OF REPORT.

Hanēt-nēṭi      śukarvārtā    narkā    āmōṭ    sab    mānvālk    rōt-rapō  
*Day-before-yesterday    Friday-of    at-night    we    all    men    house-in*

suñchi    mattōrom.    Narum    narkātā    andāstē    nākun    khaḍ-khaḍ  
*having-slept    were.    Middle    night-of    about    me-to    khaḍkhaḍ*

ihun    āvāj    kāñji-vātu    rōt-rapō.    Nākun    samji-mātu    nay    matēkē ;  
*such    noise    having-heard-came    the-house-in.    Me-to    thought-was    a-dog    might-be ;*

nanā    tēttā    hile.    Sakārtā    pāhrō    suñchi    tēchchi,    nāvā    rōt-rapō  
*I    got-up    not.    Morning-of    time    having-slept    having-arisen,    my    house-in*

undi    khōlī    mantā,    had    khōlinā    kavāḍ    ughḍō    distu.    Sujānā    vakhatnē  
*one    room    there-is,    that    room-of    door    open    appeared.    Sleeping-of    time-at*

nanā    hid    kavāḍ    lāgsi    sisi-matōnā.    Kavāḍ    ughḍō    bāhun  
*I    this    door    having-closed    having-given-was.    The-door    open    why*

ātu    hid    nanā    huṭtān :    had    khōlite    nāvā    undi    adkāte    nūr  
*became    this    I    began-to-see :    that    room-in    my    one    earthen-pot-in    hundred*

rupiyā    unḍē    sōnōnā    isrāṅ    nūr    rupiyā    kimmatnā    irsi-matōnā.  
*rupees    and    gold-of    ornaments    hundred    rupees    worth-of    having-kept-I-was.*

Khōlite    hañji-kun    bad    adkāte    māl    irsi-matōnā    had    adkā  
*In-the-room    having-gone    which    pot-in    property    having-kept-I-was    that    pot*

nākun    ōrtāl    distu,    ani    hagā    māl    hile    mattā.    Nanā    rōt-rapō    valē  
*to-me    broken    appeared,    and    there    property    not    was.    I    house-in    many*

ṭhikānte    huṭtān ;    bagā    māl    puṭṭa    hile.    'Bōrē-tari  
*places-in    made-a-search ;    anywhere    property    was-obtained    not.    'Someone*

māl    kalsi    ōsi    matēkē,'    iñji-kun    nanā    hid    kallēnā  
*property    having-stolen    having-taken-away    may-be,'    having-said    I    this    theft-of*

rapōṭ    kiyālē    vātān.    Nāvā    rōn    kallēnā    narkā    nāvā    raṇḍ    chākar,  
*report    to-make    have-come.    My    at-house    theft-of    at-night    my    two    servants,*

hōnā    nāv    Rāmā    unḍē    Gōpālā,    suñchi    matōrk.    Hōrkun-rapō    nāvā  
*their    names    Rāmā    and    Gōpālā,    sleeping    were.    Them-among    my*

subhā    Gōpālā    nāvṭā    mānvān-parō    mantā.    Nāvā    śējārte    hōr  
*suspicion    Gōpālā    by-name    man-on    is.    My    neighbourhood-in    that*

mānvān    sarikhō    undi    Gōmā    nāvṭōr    kallē-kiyē    mānvāl    mantōr.  
*man    like    one    Gōmā.    by-name    theft-committing    a-man    is.*

Hōr    mānvāl    nāvā    rōn    vātē-hattē-kē    mantōr.    Hōr    nākun    undi  
*That    man    my    to-house    coming-and-going    is.    He    me    one*

raṇḍ mānvāltun rupyāṅg sitēkē luṅtur, unḍē āḥ divsān pajū nāvā  
*two men-to rupees while-giving saw, and eight days ago my*  
 chākar Gōpālā yēn hōr jasi-kitar. 'nivā mālik āplō jānā bagā  
*servant Gōpālā this he was-asking, 'thy master his-own property where*  
 irātōr?' ihun nākun samji-mātu. Yēr mānvān hanēt-nēḷī  
*keeps?' so to-me known-was. This man day-before-yesterday*  
 dinte pāhātōago uāvā rōn vāsī-matōr. Hōr visā rupyāṅg  
*day-at in-the-morning my at-house having-come-was. He twenty rupees*  
 karji nākun talkandur. Nanā hōn hūngē karjā sitā hile. Hōr  
*loan me-to was-asking. I to-him any loan gave not. He*  
 raṇḍ rupyāṅg śekḍā byāj siyālē kabūl hile matōr. Hōr haudū-lātur  
*two rupees per-cent. interest to-give ready not was. He to-go-began*  
 had vakhatne hōr nākun ittur, 'nēfā uarkā nivā rōn hati āntā,  
*that at-time he me-to said, 'this night thy in-house what happens,*  
 huṛā.' Yēr mānvāl nēṅḍ dusrō nār hattur, ihun nākun mālum-ātu.  
*see.' This man to-day another to-village went, so me-to known-became.*  
 Yēra-eh mānvāl nāvā jamā ōsi-kun jōrisi-kun hañji-matēkē,  
*This-very man my property having-taken having-run might-have-gone,*  
 hid mukadmānā chavkasi āyānū.  
*this case-of enquiry he-made.*

## FREE TRANSLATION OF THE FOREGOING.

### REPORT OF A THEFT.

Friday night, the day before yesterday, we were all sleeping in my house. About midnight I heard a rattling noise in the house. I thought it might be a dog, and did not get up. Early in the morning I arose and found that the door of a certain room in the house was open. I had shut that door when I went to sleep, and I began to look for the cause of its having been opened. I kept hundred rupees and hundred rupees worth of ornaments in an earthen pot in that room. On entering the room I found that the earthen pot had been broken, and the property was not there. I made a search in several places in the house, but my property could nowhere be found. Thinking that somebody might have stolen the things and carried them off, I have come to make a report of the theft. On the night of the theft two servants, Rāmā and Gōpālā by name, slept in the house. Of them I suspect Gōpālā. There is in my neighbourhood another man like him, called Gōmā, who is in the habit of committing thefts. He often comes to my house, and he has seen me give money to one or two persons. I have also heard that eight days ago he asked my servant Gōpālā, 'where does your master keep his money?' On the day before yesterday he came to my house in the morning and asked me for a loan of twenty rupees. I did not give him the loan, because he would not agree to pay two per cent. interest. When going away he said to me, 'look what will happen in your house to-night.' I am told that he has to-day departed to another village. He may have run away with my property, and an enquiry should be made into the matter.

Gōṇḍī is spoken everywhere in the district of Balaghat. Local estimates give 76,300, and the returns of the Census of 1901, 54,168 as the number of speakers.

The dialect is, in all essentials, the same as in Mandla. The specimens forwarded from the district are, however, somewhat corrupt. The two genders are, for example, often confounded. Thus, *jō ananś āynūr ōn sēkā*, which share (neuter) will be (masc.), that (masc.) give; *avhēkūn*, to him.

*E* becomes *r* in plural forms of pronouns and verbs; thus, *ōṛkun*, to them; *mandōṛ*, they were.

The inflexion of nouns and verbs is regular. 'I am' is *āndān* as in Seoni, Chhindwara, etc. The corresponding form is an imperfect in other districts. A list of words which has not been reproduced gives *mañjī*, was, for all persons and numbers.

Note also forms such as *bāṭākī*, dividing; *urēkī*, wasting; *sēkā*, give.

For further details the beginning of the Parable of the Prodigal Son which follows should be consulted.

[ No. 55.]

## DRAVIDIAN FAMILY.

### GONḌĪ.

(DISTRICT BALAGHAT.)

Varū	ādmīnā	raṇḍ	mark	mandōṛ.	Ōn-mē-sē	chuḍūr	marī			
One	man-of	two	sons	were.	Them-in-from	the-younger	son			
tannā	bābhōṛān-sē	itūr,	'jō	nāvā	ananś	āynūr	ōn	sēkā.'		
his	father-to	said,	'what	my	portion	will-be	that	give.'		
Tab	ōṛ	ōṛkun	tannā	dhan	bāṭā-kī	sītūr.	Valē	diyān	hille	āt,
Then	he	them-to	his	property	dividing	gave.	Many	days	not	became,
tab	chuḍūr	ṭūrān	śab	undī	jaghā	kīsi	dūsre	dēstūn		
then	the-younger	son	all	one	place	having-made	another	country-to		
batūr.	Tab	agā	hañji	jhōljhat	kīsi	tannā	din	agā		
went.	Then	there	having-gone	wickedness	having-made	his	days	there		
kāṭe-kītūr.	Tab	tannā	dhan	urēkī	sītūr,	tab	ad	dēste		
pass-made.	Then	his	property	spending	gave,	then	that	country-in		
pharā	sūkhā	art.	Tab	ōn-igā	batī	hille	rahē-māt.	Tab		
great	famine	fell.	Then	him-near	anything	not	remaining-was.	Then		
ōṛ	agā	hañji	ad	dēstōṛ	mānvālkūn	saṅg	varūn-igā			
he	there	having-gone	that	country-of	men	with	one-near			
mandā-lātūr.	Tab	ōṛ	tannā	nēde	paddīn	mēhtālē	rōhtūr.	Tab	au	
to-stay-began.	Then	he	his	field-in	pigs	to-feed	sent.	Then	those	
bhusā	tiñji	paddīn	tamā	pīr	nihtātān	avhēkūn	bōrē	hille	sēvōṛ.	
husks	eating	swine	their	belly	filling-were	them	anyone	not	gave.	

Tab arhēkun akal vāt. Tab ōr ittūr kī, 'nāōr bābhōrāna baohōlē  
*Then him-to sense came. Then he said that, 'my father's how-many*  
 banhiyārēk kisi-matōr; tab valēnō gātō jāvū āytū. Nannā karūnō  
*servants working-were; then more rice food is. I hunger-with*  
 sāytōnā. Nannā tēohī nāvōr dāhōrān-igū dākū tab ōn-sē  
*am-dying. I having-arisen my father-near will-go then him-to*  
 indākū, "Yē bābā, nannā Bhagvāntāl pāp kitān, tab nīvū munne bhī  
*will-say, "O father, I God-from sin did, then thee before also*  
 pāp kitān. Nannā niōr marri bahūntē āykā? Nākun tannā banhiyārēkūn  
*sin I-did, I thy son how can-be? Me your servants-of*  
 varūnā barābar kim."'  
*one-of like make."*

Gōṇḍi is spoken all over the district of Seoni. The number of speakers has been estimated at 146,000, and it was returned as 102,747 at the Census of 1901.

AUTHORITIES—

MANGER [MAUGER], O.—*Specimen of the language of the Goonds as spoken in the District of Seonee, Ohuparah; comprising a Vocabulary, Grammar, etc. Journal of the Asiatic Society of Bengal.* Vol. xvi, Part i, 1847, pp. 286 and ff.

[LYALL, SIR A. J.],—*Report of the Ethnological Committee on Papers laid before them and upon Examination of Specimens of Aboriginal Tribes brought to the Jubbulpore Exhibition, 1866-67.* Nagpore 1868, Part ii, pp. 57 and ff.; Part iii, pp. 286 and ff.

The dialect of Seoni does not much differ from that spoken in Mandla.

*R* becomes *r* in plural forms and often between vowels. Thus, *ōrk āndurk*, they are; *paṛksōre*, searching.

'We' is *āmōṭ* and *mamēt*; and 'his' is *ōnā* and *tanvā*.

With regard to the inflexion of verbs we may note *āndān*, I am, as in Balaghat, Chhindwara, etc. The form *tindākāt*, let us eat, is a future, formed from the first person singular by adding *t*.

Mauger gives forms such as *tindi*, eats; and *tiñji*, ate, for all persons and numbers.

Note *vātūnd*, he used to destroy, and forms such as *artēn*, when it falls; *jōktēn*, if you kill. They are formed from a verbal noun derived from the past participle. Compare the corresponding forms in Bēraḍi mentioned on page 602 below.

The negative verb is regular. Forms such as *hille sīndūr*, he gave not, are simply the positive form added to *hille*. Similarly we find *hille-n ānd*, it is not.

The verb *sī*, to give, seems to be freely used in forming compound verbs. Compare *tāksī-situr*, he went; *chalsī-sit*, it went.

Two specimens have been received from Seoni. The first is a version of the Parable of the Prodigal Son, and the second is a translation of a well-known fable.

[ No. 57.]

## DRAVIDIAN FAMILY.

GONDI.

(SEONI DISTRICT.)

## SPECIMEN I.

Varrur mānvānōr raṇḍ mark mattōrk. Ōrknāl chuddur  
*A-certain man-of two sons were. Them-from the-younger*  
dāhōrān ittur, 'hē bābā, dhantāl jō nāvā 'bhāg vāitā nākun  
*to-father said, 'O father, wealth-from what my share comes me-to*  
sim.' Tab ōr ōrkun tanvā dhan bāṭe-kisi situr. Vallē  
*give.' Then he them-to his-own wealth having-distributed gave. Many*  
diyān hille hannōn ki chuddur marri sab baṇāṅgē samṭe-kisi-  
*days not passed that the-younger son all whatever together-having-*  
kun lak deś tāksi-situr anī aggā luchpanōte tanvā  
*made a-far country-to took-his-journey and there riotous-living-in his-own*  
sapat māhchī-vāttur. Ōr jab sab māhchī-ētur tab ad  
*property squandered-away. He when all having-squandered-took then that*  
dešte parā kāl art, anī ōr kaṅgāl ātur. Anī ad  
*country-in a-great famine fell, and he poor became. And that*  
deštōrk mandānvārērkṅāl varrun-iggā hañji-kun mandā lātur, bōr ōn  
*country-of inhabitants-from one-near having-gone to-live began, who him*  
paddiṅ mahtālē tanvā nēde rōhtur. Anī ōr aū jhilpan-sō bavēn  
*swine to-graze his-own into-field sent. And he those husks-with which*  
paddiṅ tindūn tanvā pir nihtālē chāhē māndur. Anī bōrē hille  
*swine ate his-own belly to-fill wishing was. And anyone not*  
ōn batī sindur. Tab ōn umach vāt, anī ōr ittur, 'mā  
*him anything gave. Then to-him sense came, and he said, 'my*  
dāunōr bachālē chākark-un tindā parrōṛ, ah puṭṭitā, anī nannā  
*father's how-many servants-to eat not-can, bread is-obtained, and I*  
karrūte sāitōnā. Nannā tēchōhi-kun nāvōr dāun-iggā handākā anī  
*hunger-by an-dying. I having-arisen my father-near will-go and*  
ōn-sē indākā, "hē bābā, saragtā biruddh anī nivā muṅne nannā  
*him-to will-say, "O father, heaven-of against and your before I*  
pāp kitōnā. Nannā id yōgy hillenānd ki nivōr marri  
*sin have-done. I this worthy not-is that your son*  
iñohitān; nākun nivōr. chākarkṅāl undit lēkhā banē-kim." Tab  
*I-called-myself; me your. servants-from one like make." ' Then*



ör tēcholi tanvōr dāhōrīn-iggū handā-lātur. Par ör lakkē mattōr  
*he having-arisen his father-near to-go-began. But he distant was*  
 ki ōnōr dāhōrāl ōn hūrsi-kun kīvā kītur anī vieheli-kun ōnā  
*that his father him having-seen pity did and having-run his*  
 ghōngātun lipṭē-māsī ōnā chummā ētur. Marri ōn-sē ittur,  
*to-the-neck clinging-having-become his kiss took. The-son him-to said,*  
 'hē bhāhā, nannā saragtā hiruddh anī nīvā munne pāpī kītōnā;  
 'O father, I heaven-of against and your before sin have-done;  
 anī unḍē nīvōr marri iūchihān yōgy hilleñānd.' Par dāhōrāl  
*and again your son I-should-call-myself proper not-is.' But the-father*  
 tanvōr ohākarkun ittur, 'chōkōṭk dikrīn tapṭsī ōn  
*his-own servants-to said, 'excellent a-robe having-brought him*  
 karsihāt, anī ōnā kaide muddū anī kāide sarpuṅg karsihāt,  
*cause-to-put-on, and his on-hand a-ring and on-foot shoes put-on,*  
 anī mōṭō kurrū taoheli jōkkāṭ, anī aplō tindākāṭ anī  
*and a-fatted calf having-brought we-will-kill, and we will-cat and*  
 ānand kēkāṭ. Baṛī kī ēr nīvōr marri sāsī mattōr,  
*rejoicing will-make. Because that this my son having-died was,*  
 unḍē pistōr; khōē-māsī mattōr, unḍē puṭṭōr.' Tab ōṛk  
*again was-alive; lost-having-become was, again was-found.' Then they*  
 ānand kiyā lāturk.  
*rejoicing to-do began.*

Ōnōr sojjōr marri nēde mattōr. Anī jab ör vānākē  
*His elder son in-the-field was. And when he while-coming*  
 rōṭā kachohul autur tab ör nēkinā anī ēndānā lēng kēñjtur.  
*house-of near arrived then he music-of and dancing-of sound heard.*  
 Anī ör tanvōr ohākarknāl varrun tanvā kachhul kaisi-kun  
*And he his servants-from one-to his-oton near having-called*  
 pūchhē-kītur, 'id batī ānd?' Ōr ōn-sē ittur, 'nīvōr tammū  
*asked, 'this what is?' He him-to said, 'your brother*  
 vātōr anī nīvōr dāhōrāl mōṭō kurrātun jōktōr, baṛī-kī ōn  
*has-come and your father a-fatted calf has-killed, because-that him*  
 hēsē-hēs pāō-mātōr.' Par ör riss kītur anī roppō hanilālō  
*safe-and-sound he-received.' But he anger did and within to-go*  
 hille chāhē-māyōr. Idēn-lānē ōnōr dāhōrāl bhāṛō vāsī-kun ōn  
*not wishing-was. Therefore his father out having-come him*  
 mānē-kiyā-lātur. Ōr dāhōrān uttar situr ki, 'hūṛā, nannā  
*entreating-to-make-began. He to-the-father reply gave that, 'see, I*  
 iohchō varsānāl nīvā sēvā kiyātōnā, anī haskēnē nīvā  
*so-many years-from your service am-doing, and at-any-time your*  
 āgyātun hille urhiyōn; anī immā happōrē undī mēṇḍhāl-pilū  
*commandment not transgressed; and thou ever one goat's-young-one*

tāri hille sēvi ki nannā nāvōr mītkun saṅgne ānand kēvēnā.  
*even not gavest that I my friends with rejoicing might-make.*

Par ēr nīvōr marri bōr kisbēhkun saṅgne nīvā sampattun  
*But this your son who harlots with your property*

tiñji vāttur jab vātur tab immā ōn-sāṭi mōṭō kurrā  
*having-eaten wasted when came then thou him-for a-fatted calf*

jōktōni.' Dāhōrāl ōn-sē ittur, 'hē marri, immā sadā nā  
*hast-killed.' The-father him-to said, 'O son, thou always my*

saṅgte mandōni, anī jō-bārāṅgē nāvā ānd ad sab nīvā ānd.  
*in-company art, and whatever mine is that all thine is.*

Par ānand kiyānā anī khuṣī āyānā uchit mattā. Bārī-kī,  
*But rejoicing to-do and happy to-become proper was. Because-that,*

ēr nīvōr tammū sāsi mattōr, unḍē pistōr; khōē-māsī mattōr,  
*this thy brother dead was, again revived; lost-having-become was,*

unḍē puṭṭōr."  
*again was-found."*

[No. 58.]

## DRAVIDIAN FAMILY.

GONDĪ.

(DISTRICT SEONI.)

## SPECIMEN II.

Undī pulyāl. badē dōngute phasrē-māsī suñchī mattā. Ekā-ek  
*One tiger a-certain in-jungle lying-down sleeping was. All-of-a-sudden*  
 vallēpē allīn tān kachchul aplō dhōdhuhknāl passī hattūn.  
*many mice him near their-own holes-from having-rushed-out went.*  
 Avēhknā ārōtāl pulyāl chamkē-māt anī tānā pañjā undī allīt  
*Their noise-from the-tiger startled-was and his paw one mouse*  
 parrō achānak arsi hatt. Riste vāsī-kun pulyāl ad  
*upon by-chance having-fallen went. Anger-in having-come the-tiger that*  
 allīn jōkkilē chāhē-māt. Allī ardz kīt kī, 'immā nī  
*mouse to-kill wishing-was. The-mouse entreaty made that, 'thou thee*  
 hikkē anī nā hikkē hūrā; nāvā jōktēn nīvā batī barāi  
*towards and me towards look; my killing-from your chat greatness*  
 āyār?' Idēn kēñchī-kun pulyāl allitun chhuṭē-kīt. Allī  
*will-be?' This having-heard the-tiger the-mouse-to released. The-mouse*  
 āsis sīsī itt, 'bade diyā nannā nīvā id dayātā palṭā  
*blessing giving said, 'some day I your this kindness-of return*  
 sēkā.' Idēn kēñchī pulyāl kaūt anī dōnguṭ hikkē  
*will-give.' This having-heard the-tiger laughed and jungle towards*  
 chalsī-sīt.  
*went-away.*

Kuchh diyānā pajjā ad dōnguṭ-kachchul mandānvārērk phāndā  
*Some days-of after that jungle-near inhabitants net*  
 lāgsihchī pulyāltun phandē-kitur, barī-kī ad oṛknā dhōrkkun bahudhā  
*having-set the-tiger-to entrapped, because that their cattle-to frequently*  
 jōksi vātūnd. Pulyāl phāndātāl pasitān sāṭī valle  
*having-killed used-to-destroy. The-tiger net-from getting-out for much*  
 chāhē-māt par hille pasitā parrō. Pajjārāl ad duhkhtāl  
*wishing-was but not get-out could. At-last he pain-from*  
 garjē-māyā-lāt. Adē allī badēn pulyāl chhuṭē-kīsī mattōr  
*roaring-to-be-began. That-very mouse which the-tiger having-released was*  
 ad garjē-māyānā kēñjt. Ad tanvōr upkār-kiyēvārēnā lēng  
*that roaring heard. It its obligation-doer-of voice*

chinhē-māt    anī    paṛksōre    aggā    vāsī    art    bagā    pulyāl  
*recognized    and    searching    there    having-arrived    fell    where    the-tiger*  
 phandē-māsī    mattā.    Ad    tanvā    painā    palkne    phāndātun  
*entrapped-having-become    was.    It    its    sharp    teeth-with    the-net*  
 katrē-kīsī    pulyāltun    chhuṭē-kīsīt.    Id    vēsōṛītāl    id    bāt    dīsītā  
*having-cut    the-tiger    released.    This    story-from    this    thing    appears*  
 ki    chuddur-sō    chuddur    tēri    ḍhōriyāl    kām    artēn    tanvā-sō    vallē  
*that    small-from    small    even    animal    need    falling    itself-from    much*  
 jōrvārēnā    sahāytā    kiyū    partā.  
*strong-of    assistance    do.    can.*

### FREE TRANSLATION OF THE FOREGOING.

A tiger was sleeping in a jungle when suddenly many mice rushed out of their holes close to him. The tiger was awakened through the noise, and his paw happened to fall on one of the mice. He got angry and was just going to kill the mouse when it began to beseech him, 'look at yourself and at me. How much bigger will you get from killing me?' On hearing this the tiger released the mouse. The mouse thanked him and said, 'I shall return you this kindness some day.' On hearing that the tiger laughed and went away into the jungle.

Some days afterwards, the people of the neighbourhood set a net and caught the tiger, because it had often killed their cattle. The tiger tried in vain to get out of the net, and at last it began to roar from pain. Now the very mouse which the tiger had let off heard the roar and recognized the voice of its benefactor. It found its way to where the tiger was entrapped, cut the net with its sharp teeth, and set the tiger free.

It will be seen from this story that even the smallest animals can give assistance to such as are much stronger.

To the south-west of Balaghat is the State of Khairagarh. Gōṅḍī is spoken in the north-west, towards Balaghat. The number of speakers was estimated for this Survey at 21,690. This estimate is, however, far beyond the mark, and only 1,141 speakers were returned at the last Census of 1901.

The dialect is the same as that spoken in Bhandara, as will be seen from the beginning of the Parable of the Prodigal Son which follows.

[ No. 59.]

## DRAVIDIAN FAMILY.

GŌṄḌĪ.

(KHAIRAGARH STATE.)

Bōrē mānṽānōr raṇḍ pēkōṛ mattōr. Ā-pē chuḍḍar mattōr, ōr  
*Some man-of two sons were. Them-of the-younger was, he*  
 āplō bābōn-sē ittur kī, 'bābā, dhan mandā ā-paitō nāvā vāṭō  
*his father-to said that, 'father, property is that-from my share*  
 mattēkē, tō nākun sīm.' Ōr ōṛkun āplō dhan bāṭē-kīsitur.  
*may-be, that me-to give.' He them-to his property divide-did.*  
 Valē diṽān āyōn kē chuḍḍar pērgāl sabtun vaiśi-kun. valē  
*Many days were-not when the-younger son all having-taken very*  
 lak hattur, unḍē agā luchpanē hañji-kun din khōyē-kitur.  
*far went, and there riotously having-gone days spend-did.*

Gōṇḍī is, to some extent, also spoken in the State of Nandgaon, especially in the extreme south of the district. Local estimates give 5,000 as the number of speakers, but only 1,413 were enumerated at the Census of 1901.

The specimens received from the district were so full of blunders and miswritings that I have only been able to restore a portion of one of them. It shows that the dialect is essentially the same as that spoken in neighbouring districts such as Balaghat.

Forms such as *ānār*, its; *ānān*, I am; *jiyātōn*, thou killest; *killī*, it roared; *kasūr hillam*, it is not my fault, are all curious, and would be very interesting, if they were correct. Owing to the unsatisfactory state of the materials, however, it would not be safe to do more than register them.

[No. 60.]

## DRAVIDIAN FAMILY.

## GONDI.

(STATE NANDGAON.)

Undi pabārte pulli. Maṅg khērātā jānvar pulli vaīyūnd.  
*One mountain-in a-tiger. And wood-of animals the-tiger taking-away-was.*

Sab jānvar milē-māsi-kun salāh kiṭuñ. Pulli-tiryā hattu ki,  
*All animals joined-having-become council made. Tiger-near went that,*

‘mākun jiyātōn vāri? Tō pāri-pārite undi jānvar sēkum.’  
*‘us killest why? Then successively one animal we-shall-give.’*

Pulli ittur ki, ‘bēs ānd.’ Bhāri jānvar ānd tō ad hand-  
*The-tiger said that, ‘good is.’ Old animal was then that went.*

Tā jānvar-tun pulli tind. Dusrō diyā bhaṭēlyānā pārivār hattur:  
*Those animals the-tiger ate. Another day hare-of turn went.*

Bhaṭēlyā ittu ki, ‘mākun jōkisi vātār. Dhirē dhirē dākā,  
*The-hare said that, ‘me killing he-will-destroy. Slowly slowly will-go.*

khuṣāmad kēkā, tari-nā hille piśākā.’ Tō pulli gussāto pūchhē-kiṭ  
*flattery will-make, if-not not shall-live.’ Then the-tiger anger-in ask-did*

ki, ‘ichur dirāṅg vāri-lāg sīstī? Nīkun mālum hille ki nanā  
*that, ‘so-much delay what-for madest? Thee-to know not that I*

jaṅgaltā rājā ānān?’ Tō bhaṭēlyā kar jōrē-kisi uittur vadē-  
*jungle-of king am?’ Then the-hare hands joined-making stood and*

javāptā, ‘kasūr hīllam. Niyā kachūr baṛā muskilte vātōnā/  
*answered, ‘fault is-not. Thee near great difficulty-in I-came.*

Nī-lēkhātā undi pulli sarde nākun saprē māsi adū-nē  
*Thy-appearance-of one tiger way-in me-to meeting becoming that-indeed*

nākun ittu ki, “nanā jaṅgaltā rājā ānān.” Tō tān-sē phir  
*me-to said that, “I jungle-of king am.” Then him-from again*

karār kīsi vātōnā. Nī-sē phir salāh kīsi-kun dākā.  
*oath making I-came. Thee-with again counsel having-made shall-go.*

Tān-sē krayā sīsī-kun niyā kachūr vātōnā; niyā saṅg milē-  
*Him-with promise having-given thee near I-came; thee with joined-*

māsi-kun hantōnā.’ Pulli tān parōḍāl gussā bhāri āttur.  
*having-become I-go.’ The-tiger that on-from anger filled became.*

‘Niyā saṅg vāykā, undi pañjāte tān jēkā.’ Kuātātigē vōtu,  
*‘Thee with will-come, one paw-in him will-kill.’ Well-to brought,*

niyā varinā mārkatē kuāte luktā.’ Kuātā pāri parō tarktā  
*thy fear-of on-account well-in has-hidden.’ Well-of border on climbed*

āḍāl	mār-kītā,	tō	ānār	dharmī	khālō	dist.	Khūb	gussāte
<i>therefrom</i>	<i>look-did,</i>	<i>then</i>	<i>his</i>	<i>image</i>	<i>below</i>	<i>was-seen.</i>	<i>Great</i>	<i>anger-in</i>
killi	anā	agā	kuāte	ḍōkt.				
<i>roared</i>	<i>and</i>	<i>there</i>	<i>well-in</i>	<i>fell.</i>				

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### FREE TRANSLATION OF THE FOREGOING.

Once upon a time there lived a tiger on a mountain, and it used to carry off the animals of the forest. All the animals then came together to consult. They went to the tiger and said, 'why do you kill us? we will give you one animal every day.' Said the tiger, 'well.' Now all the old animals came forward in their turn, and the tiger ate them. One day the hare's turn came, and it thought, 'he will certainly kill me. I will go very slowly and try to flatter him. If I cannot do so, I am done for.' The tiger then got angry and asked, 'why hast thou delayed so long? Doest thou not know that I am the king of the jungle?' The hare joined his hands and answered, 'it is no fault of mine. It has been very difficult to come to you. On the way I met a tiger such as you, and he said to me that *he* was the king of the jungle. I had to swear before I went to you that I would come back when I had consulted you. I gave him my promise before I came to you, and I am now going after having seen you.' Thereupon the tiger got angry and said, 'I will come with thee and kill him with one blow.' The hare brought him to a well and said, 'he is hiding in the well for fear of you.' The tiger mounted the platform of the well and looked down, and his image appeared in the water below. He roared in great anger and fell into the well.

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Gōṇḍī is also spoken in the south-west of the district of Raipur. The number of speakers was estimated for this Survey at 27,800, but only 7,784 were returned in 1901. The Gōṇḍs of Raipur have been dealt with in the *Report of the Ethnological Committee*, Nagpore, 1868, Part ii, pp. 100 and ff, Part iii, pp. 1 and ff.

The Gōṇḍī of Raipur is essentially the same as that spoken in Balaghat and it will be quite sufficient to give the beginning of the Parable of the Prodigal Son as an illustration.

[No. 61.]

## DRAVIDIAN FAMILY.

GONDĪ.

(DISTRICT RAIPUR.)

Undi mānvān raṇḍ mark mattōṛ. Tān-rapō chiḍur marri  
*A-certain man-to two sons were. Them-in the-younger son*  
 āplō bābōṛān ittur ki, 'bābā, niyā-kachūlē jō-kuchh sampat mandā  
*his-own father-to said that, 'father, of-you-near whatever property is*  
 had nākun vātō-kisim.' Pher hōr bābōṛāl had sampat raṇḍ bhāilkun  
*that me-to divide.' Then that father that property two brothers-to*  
 vātē-kisitur. Vallē diyāng hannō tō chiḍur marri āplō  
*divided. Many days not-passed then the-younger son his-own*  
 paisā-kaurī baisi-kun par-dēste chalsitur. Uṇḍē hagā  
*money having-collected foreign-country-into went-away. And there*  
 āplō paisā-kaurī sab raṇḍibājte urē-kisitur. Tān-rapō had dēste  
*his-own money all harlotry-in squandered. That-in that country-in*  
 phaṛā dukāl arsi-hatt. Pher hōn tindā-uṇḍānā vallē  
*great famine having-fallen-went. Then to-him eating-and-drinking-of great*  
 takliph āyā-lāt. Pher hōr bōrē bhālō mānvān-kachūl  
*distress to-become-began. Then he a-certain good man-near*  
 hañji-kun rahē-māyā-lātur. Hōr sojōr mānvāl hōr ṭurān āplō  
*having-gone to-remain-began. That good man that boy-to his-own*  
 nēde padding mēhtālē rōhtur. Tō padding bhusān tindātā.  
*into-field swine to-graze sent. Then the-swine husks were-eating.*  
 Hōr samjē-mātur ki, 'ihunē nanā bhusān tindākā tō nāvā-bi  
*He thought that, 'in-like-manner I husks will-eat then my-also*  
 pīr nindār.' Aske bōrē mānvālōṛ hōn tindālē sēvōṛ. Aske  
*belly will-be-filled.' Then any man to-him to-eat not-gave. Then*  
 hōr āplō sudhte vāsī-kun indā-lātur ki, 'nāvōr bābōn-igā  
*he his-own senses-on having-come to-say-began that, 'my father-near*  
 vallē nōkar-chākark bachōlē sāring tintōṛ; an nanā hagā karrū  
*many servants much bread are-eating; and I here hungry*  
 sāntōnā. Nanā tēchchī-kun handākā āplō bābōṛān-kachūl uṇḍē  
*am-dying. I having-arisen will-go my-own father-near and*  
 hōn indākā ki, "ē bābō, nanā Bhagvānt-igā uṇḍē niyā-karūm  
*to-him will-say that, "O father, I God-against and of-you-near*  
 pāp kitōnā, nanā nivōr marri indālē jōg hille. Nanā niyā-igā  
*sin dēd, I your son to-be-called fit am-not. I of-you-near*



nōkar	sarīkō	mandākā." "	Pher	hag'dāl	tēchchikun	āplō
<i>a-servant</i>	<i>like</i>	<i>will-remain."</i>	<i>Then</i>	<i>from-there</i>	<i>having-arisen</i>	<i>his-own</i>
bābōrān-hikē	hōr	hattōr.				
<i>father-at</i>	<i>he</i>	<i>went.</i>				

A few speakers are also found in the State of Sarangarh. Local estimates give 903 as the number of speakers; 855 were returned in 1901.

The dialect of Sarangarh does not much differ from that spoken in Raipur, as will be seen from the short specimen which follows.

Note forms such as *talli*, to bring; *māsi*, was, became; *mañji*, it was, etc.

[No. 62.]

## DRAVIDIAN FAMILY.

### GONDI.

(SARANGARH STATE.)

Undi	sēyā	ādmīnā	vallē	mark	mattōrk.	Vōrk	āpaste	sib
<i>One</i>	<i>old</i>	<i>mun-of</i>	<i>several</i>	<i>sons</i>	<i>were.</i>	<i>They</i>	<i>with-each-other</i>	<i>all</i>
diāng	larhāi	āndurk.	Ōnōrk	bābal	vallē	ōrkun	samjhē-kitur	
<i>days</i>	<i>quarrelling</i>	<i>were.</i>	<i>Their</i>	<i>father</i>	<i>much</i>	<i>them-to</i>	<i>persuade-did</i>	
phēr	batē	kām	vāyō.	Ant-kālte	ōr	tanvā	mark-kun	kaṭiyānā
<i>but</i>	<i>any</i>	<i>result</i>	<i>was-not.</i>	<i>Death-time-at</i>	<i>he</i>	<i>his-own</i>	<i>sons-to</i>	<i>sticks-of</i>
undī	biṛā	tanvā	munno	tatli	hukum	situr.	Uṇḍē	tab
<i>one</i>	<i>bundle</i>	<i>his-own</i>	<i>before</i>	<i>to-bring</i>	<i>order</i>	<i>gave.</i>	<i>And</i>	<i>then</i>
ballē	jōrte	tēn	urihṭālē	hukum	situr.	Sabtun	urihchī	
<i>great</i>	<i>force-with</i>	<i>it</i>	<i>(bundle)</i>	<i>to-break</i>	<i>order</i>	<i>gave.</i>	<i>The-whole</i>	<i>to-break</i>
hurṭurk,	phēr	batē-kām-vāyō.	Bāṛik	kaṭiyāng	kachul-gasē-kisi			
<i>endeavourred,</i>	<i>but</i>	<i>any-result-was-not.</i>	<i>Because</i>	<i>the-sticks</i>	<i>closely-and-compactly</i>			
undī	jāgā	bandhē-māsi;	uṇḍē	undī	ād'minā	jōrte	adēn	urihṭanā
<i>one</i>	<i>place</i>	<i>tied-up-were;</i>	<i>and</i>	<i>one</i>	<i>man-of</i>	<i>strength-by</i>	<i>that</i>	<i>to-break</i>
muskil	mañji.	Tēnā-pajjā	ōnōrk	bābal	biṛātun	chhuṭē-kiālē		
<i>difficult</i>	<i>it-was.</i>	<i>That-after</i>	<i>their</i>	<i>father</i>	<i>the-bundle</i>	<i>separate-to-make</i>		
hukum	situr;	uṇḍē	undī	undī	marrin	undī	undī	kaṭiyā
<i>order</i>	<i>gave;</i>	<i>and</i>	<i>one</i>	<i>one</i>	<i>son-to</i>	<i>one</i>	<i>one</i>	<i>stick</i>
adē	vakhatte	ōrkun	tēn	urihṭālē	hukum	situr;	ōkōhk	jhank
<i>that</i>	<i>time-at</i>	<i>them-to</i>	<i>that</i>	<i>to-break</i>	<i>order</i>	<i>gave;</i>	<i>each-one</i>	<i>men</i>
kaṭiyātun	sahajte	urihṭurk.	Tab	ōnōrk	bābal	ittur,	'ē	nāvā
<i>the-sticks</i>	<i>ease-with</i>	<i>broke.</i>	<i>Then</i>	<i>their</i>	<i>father</i>	<i>said,</i>	<i>'O</i>	<i>my</i>
marrilk,	ikaṭṭhātā	jōr	hurāṭ;	tēn-sāṭi	idērkam	baskēnē	imāṭ	
<i>sons,</i>	<i>union-of</i>	<i>strength</i>	<i>see;</i>	<i>this-for</i>	<i>in-like-manner</i>	<i>when</i>	<i>you</i>	

mītānit-lēkhā	undē-jāgā	mandākiṭ	bōrē	ādmi	mikun	batiyē	duḥkhi
<i>on-friendly-terms</i>	<i>together</i>	<i>will-live</i>	<i>any</i>	<i>man</i>	<i>you-to</i>	<i>any</i>	<i>unhappiness</i>
sīōrk.	Phēr	jab	lahāite	imāṭ	alag	āykiṭ	mīyā
<i>give-not.</i>	<i>But</i>	<i>when</i>	<i>quarrel-by</i>	<i>you</i>	<i>separate</i>	<i>will-remain</i>	<i>your</i>
bairilk	mikun	tindānūrk.					
<i>enemies</i>	<i>you</i>	<i>will-decour.</i>					

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### FREE TRANSLATION OF THE FOREGOING.

An old man had many sons who were always quarrelling. Their father often admonished them, but in vain. When he felt death to be near he asked his sons to bring a bundle of sticks before him and ordered them to break it. They all tried, but in vain, because all the sticks were tied together, and it was accordingly difficult for a man to break them. Then the father ordered them to unfasten the bundle and gave each son one stick and asked them to break them. Now they were all able to do so without difficulty. Then their father said, 'O my sons, see what strength there is in unity. Therefore so long as you live together on friendly terms nobody will be able to do you any harm. But if you quarrel your enemies will undo you.'

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In the State of Patna Gōṇḍī is now practically extinct. Local estimates give 130, and the returns of the Census of 1901 only 4, as the number of speakers.

The Gōṇḍī of Patna is rapidly giving way to Oṛiyā, and the influence of that language is seen in forms such as *bābar-mān*, fathers; *kākār*, of the unole, etc., used in the Gōṇḍī dialect. The change of *v* to *b* in words such as *bāt*, it came, is also due to the same influence.

Note also the change of *a* to *ē* in *mēntōnā*, I am.

'I' is *anā*, and the numerals above 'two' are Aryan.

For further details the short specimen which follows should be consulted.

[No. 63.]

## DRAVIDIAN FAMILY.

## GŌṆḌĪ.

(STATE PATNA.)

Eṭi undī ēk kūralte ēyar ūtur. Ēcharehakā ēk brukāl sē  
*Goat one one rivulet-in water drank. Then one tiger that*  
 kūralte ēyar undā-bāt. Kūrāl-parte brukāl ēyar ūtur.  
*rivulet-to water to-drink-came. Rivulet-upper-part-in the-tiger water drank.*  
 Ēcharehakā ēṭitun brukāl hurtur ār bēhatur 'bārkyā ēyar gundāl  
*Then the-goat-to the-tiger saw and said, 'why water muddy*  
 kiya-lātōni? Ni gundāl ēyar nā-hikē bāi-lātā.' Eṭi  
*to-make-begimst? Thy muddy water me-near to-come-began.' The-goat*  
 bēhatur, 'hē brukāl, kūrul-dūnite mēntōnā. Bāhān-kishi hat gundā  
*said, 'O tiger, rivulet-lower-part-in I-am. What-making that muddy*  
 ēyar bāi-lātā?' Brukāl ēṭitun bēhatur, 'bachharē ātanē  
*water to-come-began?' The-tiger the-goat-to said, 'year becoming*  
 nākun rāngil-ātōni, anā kēstānā.' Eṭi uttar sēt, 'hē prabō,  
*me abusing-wast, I have-heard.' The-goat reply gave, 'O Sir,*  
 anā-tō ohha mās ātōnā. Nikun bāhān-kishi rāngtānā?' Brukāl  
*I-indeed six months am. Thee what-doing abused?' The-tiger*  
 bēhatur, 'imā hile rāngtēn itē ni bābar, hale itē ni dādar  
*said, 'thou not if-abusedest then thy father, not then thy grandfather*  
 rāngsi-mandānur. Daṇḍ nikun sēkān, nikun tindākān.'  
*abusing-may-be. Punishment thee-to will-give, thee will-eat.'*

## FREE TRANSLATION OF THE FOREGOING.

A goat was once drinking water in a river, when a tiger came to the river to drink water. The tiger stood higher up in the river. It saw the goat and said, 'why doest thou make the water muddy? The muddy water is coming down from thee to me.' Said the goat, 'O tiger, I stand below you in the river. How can the water flow from me to thee?' Then the tiger said to the goat, 'I am told that thou didst abuse me a year ago.' Answered the goat, 'I am only six months old, how can I have abused thee?' Said the tiger, 'if thou didst not abuse me, then thy father did, or if not, then it must have been thy grandfather. I will punish thee and eat thee.'

Gōṇḍī is also spoken in the Kanker State, especially in the north-west. According to local estimates, the number of speakers is 46,631. The corresponding Census figures were 39,000 in 1891 and 37,399 in 1901.

The dialect spoken in Kanker in some characteristics agrees with the various forms of Göndī current in Bastar, Chanda, and the neighbourhood.

*E* becomes *l* in *lōn*, a house, and the initial *s* in the verb *siyānā*, to give, is replaced by *h*; thus, *hīm*, give; *hēvōr*, he did not give.

The numeral for 'two' is *irur* before masculine nouns.

*Balē diyā āyvā matta*, many days did not pass, seems to contain a negative participle *āyvā*. Compare the so-called *Maṛiā* of Bastar. It is, however, also possible that *āyvā* is simply miswritten for *āyō*, the regular negative third person singular neuter of *āyānā*, to become. The specimen has not been well prepared, and several points remain doubtful. The beginning of the Parable of the Prodigal Son which follows will, however, show that the general character of the dialect is the same as in the neighbouring districts to the north and north-west.

[No. 64.]

## DRAVIDIAN FAMILY.

### GÖNDĪ.

(KANKER STATE.)

Bōrē mānēkun irur pēkōr mantōr. Un-gaṛā huḍilōr bābō-  
*A-certain man-to two sons were. Them-from the-younger father-*  
 harān kattur, 'ai būbā, dhante jō tūs nāvā hō nāhun hīm.'  
*to said, 'Oh father, wealth-in what share my may-be me-to give.'*  
 Achōy-pahar dhantun tusitur. Balē diyā āyvā mattā,  
*That-very-moment wealth distributed. Many days passing-not were,*  
 huḍilōr pēkōr sabōy dhantun balēy bhūmtun ōtur ani agā  
*the-younger son all-even wealth another land-to took and there*  
 burī kāmte din bitē-kisōr dhantun māhchī-situr. Māldun  
*bad work-in days spending wealth having-squandered-gave. All-wealth*  
 māhohitur, aske ad dēste dukāṛ artā, ani ōr garīb ātur.  
*wasted, then that country-in famine fell, and he poor became.*  
 Ad-ē bhūmte bōrur mānēt-igā ōr huḷjtur, jō ōnē paddī nēlīngnigā  
*That-very land-in one man-near he lived, who him swine fields-to*  
 rōhtur. Ōr mānē paṛktun badēn tijōr-mattā paddī, 'pōṭā pajihkā,'  
*sent. That man husks-to which eating-were swine, 'belly will-fill,'*  
 iñji irādā kīs-mantōr.  
*saying intention making-was.*

In Chanda and Bastar the language of the Gōṇḍis begins to assume a somewhat different character. All the various forms which have been dealt with in the preceding pages are essentially identical, and the local variations are comparatively unimportant. In Chanda and Bastar, on the other hand, we begin to find several traces of the influence of the neighbouring Telugu. This influence goes on increasing as we pass into the Madras Presidency, and we here find dialects which can be characterized as links between the two languages.

The Gōṇḍi dialects of the districts in question are known under various names such as Gōṇḍi, Gaṭṭu, Maṛiā, and Kōi. Such names do not, however, connote various dialects. The so-called Kōi of the Madras Presidency is, for example, different from the Kōi of Bastar and Chanda. On the other hand, the Gōṇḍi of Chanda is essentially identical with the dialects known as Gaṭṭu, Kōi, and Maṛiā in the same district. It will, therefore, be necessary to deal with the various dialects in geographical succession.

All the dialects in question have, however, some characteristic features in common, and it will prove convenient to point out some of them before proceeding to deal with the dialects in detail.

An *l* is substituted for the initial *r* in *lōn*, house, and some other words. We have already found the same state of affairs prevailing in Kanker. The same is the case with the initial *h* in *hīm*, Standard *sīm*, give.

Greater importance must be attached to the fact that there are separate forms for the dative and the accusative. The details will be found in what follows. In this place it will be sufficient to point out that the dialects in question in this respect differ from ordinary Gōṇḍi and agree with Telugu.

With regard to numerals it should be borne in mind that ordinary Gōṇḍi apparently only possesses the neuter forms. *Irul*, two, however, is used in Hoshangabad in addition to the neuter *raṇḍ*. Similar forms occur in the dialects now under consideration. Thus, *irul*, two, in the so-called Gōṇḍi of Chanda; *irur* in the so-called Maṛiā of Bastar; *iruvuru* in the so-called Gaṭṭu and in the Kōi of the Madras Presidency.

In the latter dialect we also find two different forms of the plural of the personal pronoun of the first person, *viz.*, *mannāḍa*, we, when the person addressed is included, and *mamma*, we, when the person addressed is excluded. *Manamu*, we, in the so-called Gaṭṭu and Kōi of Chanda seems to correspond to the latter form. My materials are not, however, sufficient for discussing the state of affairs in the other dialects in question.

*Mīru*, you, the ordinary Telugu form, occurs in the so-called Gaṭṭu and Kōi of Chanda and in the Madras Presidency.

The neuter demonstrative pronoun assumes forms which correspond to those usual in Telugu. Thus I have noted *dānā* or *dānvā*, her, in Chanda and Bastar; *dāni*, her, in the Kōi of the Madras Presidency.

It will be remembered that the tenses of the ordinary Gōṇḍi verb were of two classes, differing in the formation of plural forms. Compare *kītōm*, we did; *kītōram*, we were doing. It has already been pointed out that *kītōram*, we were doing, is formed from a noun of agency *kītōr*, those who were doing, by adding a personal termination *am*. In the dialects now under consideration there is nothing corresponding to such forms.

The personal terminations of verbs are also, to some extent, different. We shall in this place only note that the second person singular usually ends in *in* or *ini*, and the

second person plural in *ir* or *iri*. Thus, *dāntin*, thou goest; *intir*, you say, in the Gōṅḍi of Bastar.

Further particulars must be reserved for the ensuing pages where the various dialects will be dealt with in geographical order.

Several languages are spoken in the Bastar State. The main Aryan language of the State is Hal'bi, which has, in this Survey, been dealt with in connexion with Marāṭhi. It is a very mixed form of speech, and there can be little doubt that the Hal'bas originally spoke a dialect of Gōṅḍi.

Of other Aryan languages we find Oṛiyā with its dialect Bhatrī, and Ohhattisgarhī.

The rest of the population of Bastar speak Telugu and various forms of Gōṅḍi.

Telugu extends from the border of the Bijji and Sunkam Talukas on the Sabari, along the range of the Bila Dilas to the Indravati, and follows that river as far as its confluence with the Godavari.

The Mārīs or Mariās are the most numerous of the various Gōṅḍi tribes in Bastar. They inhabit the Chintalnar, Bhupalpatnam, and Kutru Talukas, with the greater part of Vijapur. In the west they are also known as Goṭṭis. They inhabit the denser jungles, while Telugu is the language of the better and more civilized classes. Near Karikote their territory crosses the Indravati and takes a circuitous route through the so-called Ubuṃmard to Bhamragarh on the Indravati. In the north-west of the state the Mariās are found together with ordinary Gōṅḍis, and their territory extends into the neighbouring districts of Chanda. In the south the Mariās meet with the Kōis, who extend over the eastern frontier of the state into Vizagapatam.

The Gōṅḍis proper are found in the north-east, and, together with Mariās, in the north-west of the state.

The Parjīs will be separately dealt with below.

Specimens of all these dialects have been forwarded from the district and will be reproduced in what follows. They are all far from being satisfactory. The materials sent in for the use of the Survey are not the originals, but copies from them, and the copies have been made by people who did not know the dialect in question. They therefore abound in mistakes, and I have not been able to correct all of them.

The so-called Gōṅḍi of Bastar was reported for this Survey as spoken by 60,660 individuals. The corresponding figures in 1901 were 89,763.

The specimen forwarded from the district has been so carelessly prepared that I have only succeeded in restoring a small portion of it. The remarks which follow are based on it and on a list of words which was too corrupt to be reproduced.

Initial *l* is substituted for *r*, and *h* for *s*, in words such as *lōn*, house; *lōhtōk*, he sent; *hīmṭū*, give; *hāyatōnā*, I die.

*Bk* seems to become *k* in plural forms; thus, *ōk*, Standard *ōrk*, they, he (honorific); *kītōr*, honorific *kītōk*, he did. It is, however, possible that *k* is only miswritten for *rk*.

The dative ends in *ki* or *ku*; thus, *marrinki*, to the son; *godḍuku*, to the cattle. It is often confounded with the accusative; thus, *vōrunu*, to them.

The ablative ends in *agāḍā*; thus, *dhant-agāḍā*, from the property.

The plural seems to be formed as in ordinary Gōṇḍi. Thus, *padding*, swine; *p̄ckur*, sons. The list of words gives forms such as *mankāl-manē*, men.

The following are the personal pronouns,—

<i>nannā</i> , I	<i>nimmu</i> , thou	<i>rōr</i> , he	<i>ad</i> , she, it.
<i>nāvā</i> , my	<i>nirā</i> , thy	<i>ronrā</i> , his	<i>dānrā</i> , its.
<i>nāku</i> , to me	<i>nīku</i> , to thee	<i>rōnku</i> , to him	<i>tāku</i> , to it.

**Verbs.**—Forms such as *hāyētōnān*, I am dying, correspond to Standard *s̄yitōnā*. The present tense of finite verbs is, however, slightly different. Thus, *dāntān*, I go; *dāntin*, thou goest; *dāntōr*, he goes; *dāntū*, she goes; *dāntir*, you go; *dāntōk*, they go. The other plural forms do not occur in my materials.

The past tense is inflected in the same way. Thus, *kilān*, I did; *kilōr*, he did; *ārtu*, it fell. *Bārḍ*, it becomes, is probably miswritten for *bārtn*.

Future forms are *dākān*, I shall go; *kelākān*, I shall say.

The imperative is formed as in ordinary Gōṇḍi. Thus, *karisīḥ*, cause ye to put on; *kēmā*, do not do. Note *hīmḥū*, give.

Negative forms are *punnōn*, I do not know; *sētōr*, he did not give; *kannōr*, he did not go. In *hēyālī*, thou didst not give, a past negative tense is formed in the same way as in Kui.

An infinitive is *mēhkā*, to feed. The conjunctive participle is regularly formed. Thus, *kīsī*, having done; *tēdsī*, having arisen; *hūḥsī*, having seen.

The dialect seems, on the whole, to agree with the so-called Marīā of Bastar, which will be dealt with below. It is not, however, possible to base any further conclusions on such imperfect materials as those at my disposal.

# DRAVIDIAN FAMILY.

## GONDI.

(STATE BASTAR.)

Bōnē kōitōnōr raṇḍ pēkur mattur. Īrunāhī huḍilōk pēkāl bābōhārān  
*Some man-of two sons were. Both-of the-younger son the-father-to*  
 kettōr, 'hē bābō, dhant-agādā nāvā bachōnē bārd(bārtu?) tāku nāku  
*said, 'O father, property-from my what becomes that me-to*  
 hīmṭū.' Agāhāhī vōru vōrunu āpnā dhan tusitur. Badē diyāh bhōātu  
*give.' Then he them-to his property divided. Some days after*  
 huḍilōk pēkāl jammā dhan ōrpāvē kīsī bēkēn pēsī  
*the-younger son all property together having-made away having-taken*  
 satur, phēr agāhāhī kisibinā-ṭhahiyā kīsī dhan tuṛṣhitōr.  
*went, and then harlots-of-company (?) having-made property wasted.*  
 Vōk annī tuṛṣhitōr aske ad bumtā mahag ārtu; vōr garīb  
*He all wasted then that country-in famine fell; he destitute*  
 ātōk. Vōr haji bōnōn-agā mattōk. Vōru vōnu āpnā nēlte  
*became. He having-gone somebody-with stayed. He him his field-in*  
 paddiṅg mēhkā lōhtōk. Bōrē tānu bārāy hēvōr. Aske ōnu  
*swine to-feed sent. Anyone him-to anything gave-not. Then him-to*  
 ohēt ārttu, aske vōru kettōr, 'nāvā bābōn-agā bachōnē kōitōnā  
*sense fell, then he said, 'my father-with how-many men-of*  
 tidānālē bēd annō gātō; nannā karvā hāetōnān. Nannā  
*eating-after much food rice; I with-hunger die. I*  
 tēdsī bābōn-agā dākān, anī tān ketākān, "hē bābō,  
*having-arisen father-near will-go, and him-to will-say, "O father,*  
 nannā ispurānā hōgte nīvā-y munne pāp kitān. Nannā āpnā pēkāl  
*I God-of before thy-also in-presence sin did. I your son*  
 āivānku ardvō ātān. Nāku kōitōnē-sē vōrunā varā-parō kīsīm."'  
*being-for unworthy became. Me servants-from one-of likeness-on make."'*

It has already been mentioned that the so-called Mariā has been returned from the following districts :—

	Estimated number.	Census of 1901.
Central Provinces . . . . .	104,340	... 59,749
Chhindwara . . . . .	10,000	...
Chanda . . . . .	31,500	9,655
Bastar . . . . .	62,840	50,091
Raipur . . . . .	...	3
Assam . . . . .	...	... 127
TOTAL . . . . .	104,340	59,876



It has also been pointed out that the so-called Mariā of Ohhindwara is not, in any respect, different from the current Gōṇḍi of the district. The same is also the case in Bastar and Chanda.

The Revd. S. Hislop derives Mariā from *maṛā*, a tree, and remarks that the Mariās of Bastar are also called Jharias which would mean the same thing. In the west of Bastar they are also called Gotte, which name is also used in Chanda. Compare below.

The Mariās are, so far as we can judge, simply the Gōṇḍis living in the jungles, and there is no reason for distinguishing them as a separate tribe with a dialect of their own.

#### AUTHORITIES—

*Papers relating to the Dependency of Bustar. Selections from the Records of the Government of India, Foreign Department. No. xxxix. Calcutta, 1863, pp. 39 and ff.; Vocabulary pp. 91 and ff.*

HISLOP, REV. STEPHEN,—*Papers relating to the Aboriginal Tribes of the Central Provinces.* Edited with notes and preface, by R. Temple. 1866, Part i, pp. 7 and ff.; p. 22; Vocabulary, Part ii, pp. 1 and ff.

[LYALL, SIR A. J.],—*Report of the Ethnological Committee on Papers laid before them and upon Examination of Specimens of Aboriginal Tribes brought to the Jubbulpore Exhibition of 1866-67.* Nagpore, 1863. Part ii, p. 40; Vocabulary, Part iii, pp. 1 and ff.

The territory within which Mariā is spoken in the Bastar State has been defined on page 529 above. Mariā and Gōṇḍi are spoken beyond the frontier of the State in the north-east of Chanda.

The Mariā of Bastar seems to be almost identical with the ordinary Gōṇḍi of the district.

The pronunciation is the same; compare *lōn*, house; *lōhtōr*, he sent; *hīmṣū*, give.

The usual plural suffix is *ku*, thus, *marrī*, son; *marku*, sons; *pal-ku*, teeth. I have not found any instances of the use of the suffixes *ōr* and *ṅg*, but there is no reason for supposing that they are wanting.

The accusative ends in *n* and the dative in *ke* or *ku*, but the two cases are continually confounded. Thus, *bābōn*, to the father; *nāku*, me, to me.

Other cases are formed as in Gōṇḍi. Thus, *lōtā dhan-māl*, the property of the house; *rājte*, in the country. Note *muttēntōḍi*, with harlots, and compare Tamil *ōḍu*, with.

**Numerals.**—The first ten numerals are,—

- |                                      |   |
|--------------------------------------|---|
| 1. <i>undī</i> .                     | 6. <i>āru</i> .                                 |
| 2. <i>irur</i> , neut. <i>reṇḍ</i> . | 7. <i>sāt</i> , <i>yēḍu</i> .                   |
| 3. <i>mūṛ</i> .                      | 8. <i>āṭh</i> , <i>yemmidī</i> .                |
| 4. <i>nāḍu</i> , <i>nāḷgu</i> .      | 9. <i>nava</i> , <i>ermu</i> , <i>tommidi</i> . |
| 5. <i>aindu</i> .                    | 10. <i>dasu</i> , <i>pad</i> .                  |

*Āru*, six; *yēḍu*, seven; *yemmidī*, eight; *tommidi*, nine, and *pad*, ten, are the usual forms in Telugu, and are probably borrowed from that language. *Ermu*, nine, seems to correspond to Kanarese *ombhattu*, Tulu *ormba*.

**Pronouns.**—The personal pronouns are the same as in the Gōṇḍi dialect of Bastar. We do not, however, find forms such as *vōk*, they, *vōr* or *ōr* being used instead. 'We' is *mayō* and *mama*, and 'our' is *ṇāvā*. The corresponding forms of the second person are *miraḍ*, you; *mivā*, your.

Other pronouns are *vēr*, this, neuter *iḍ*; *bōr*, who? *bēd* and *bātā*, what?

Verbs.—The personal terminations are :—

Sing. 1. <i>n</i>	Plur. 1. <i>ōm</i> .
2. <i>ī(n)</i>	2. <i>īr</i> .
3. m. <i>ēr, ōr</i>	3. m. <i>ōr</i> .
3. f. and n. <i>ā, u</i>	

Thus, *mendēn*, I am; *mendī*, thou art; *mendēr*, he is; *mende*, it is; *mattān*, I was; *attī*, thou cookedest; *mattin*, thou wast; *kettōr*, he said, they said; *ārttā*, it arose; *yēsītōm*, we threw; *hoktīr*, you killed. Note *vāsī*, he came.

Future forms are *rehtākān*, I shall strike; *rehtākīn*, thou wilt strike; *rehtānōr*, he will strike. *Dātān*, I will go; *kettitān*, I will say, are forms of the present, and *mendēbān*, I might be, is half Oriyā.

The negative verb is regular. Thus, *kiyōn*, I did not; *ivīn*, thou gavest not; *kēvōr*, he did not; *āyō*, it came not; *vīt-m*, don't run; *uđu-ma*, don't sit.

There are, however, also a negative infinitive and a negative participle. Thus, *ivā-mattōr*, to-give-not-was, he did not give; *māyvā-ōre*, not being. Compare Kui.

The conjunctive participle is regularly formed. Instead of the final *i* we, however, also find *u*. Thus, *hañji-mañji* and *hañju-mañju*, having-gone-having-become, having gone.

For further details the student is referred to the version of the Parable of the Prodigal Son which follows.

[No. 66.]

## DRAVIDIAN FAMILY.

## GONDĪ.

SO-CALLED MAṚĪĀ DIALECT.

(STATE BASTAR.)

Bōna-i irur marku mattōr. Tān huḍilā marri tān bābōn  
*Some-one-of two sons were. His younger son his father-to*  
kettōr, 'ō bābō, bechōr mende nā māl-mattā tūsi hīmṭū.  
*said, 'O father, what is my property dividing give.'*  
Agāṭinā vōnke ōr tūsi hitōr. Jēl āyō-ē huḍilā marri  
*Thereafter him-to he dividing gave. Long not-was the-young son*  
lōtā dhan-māl poisi lakk bhūmi vittōr, aur aggā muttētōḍi  
*house-of property taking far country went, and there women-with*  
narsī māl-mattā gavāh-kitōr. Ōrē sab māl-mattā gavah-kisi  
*living property squandered. He all property squandering*  
pohchī hitōr, ad rājte karuv ārttā, aur ḍoṇḍāl ātōr.  
*having-spent gave, that country-in famine arose, and poor became.*  
Ōr hañju mañju adē rājte varrōn-aggā mendēr.  
*He having-gone having-become that-very country-in one-near stayed.*  
Ōr ōnku tān vēḍāte paddi mēhtā lōhtōr. Ōr nēlāṭ ohārā paddi tintā  
*He him his field-in swine to-feed sent. He good husks swine ate*  
agā hañjōr tān pōṭā paji tintōr. Aur tān bēnōr ivā-mattōr.  
*there going his belly having-filled ate. And him anyone gave-not.*  
Achun-madde surtā artu. Venḍ-ōr kettōr, 'nā bābōn-aggā bachōr  
*That-after sense fell. Then-he said, 'my father-near how-many*  
mānētā tindān-agāḍā āgar ātā, aur mayō karne ḍolātōm.  
*men-of eating-after remaining is, and we hunger-with die.*  
Nannā tendī nā bābōn-aggā dātān aur vōnku hañj-mañj kettitān,  
*I arising my father-near will-go and him-to having-gone will-say,*  
"ō bābō, nannā bhagvāntun mānē-māiōn, aur nī-mune pāp kitān.  
*'O father, I God obeying-was-not, and thee-before sin did.*  
Nannā nī marri kettān-lē āiōn. Nī naukari-lē nāku kim.""  
*I thy son saying-for am-not. Thy service-to me make.""*  
Agāṭinā tān bābōn-agā attōr. Vōr jēk mattōr, tama bābō  
*Thereafter his father-near went. He far was, his father*  
ūri-mañji jivā kitōr, aur mirtī vāsi guḍugātun uruṅgi  
*having-seen compassion made, and running coming neck-to falling*  
burtōr. Tan marri kettōr, 'ō bābō, nannā bhagvāntun mānē-māyvāōre  
*kissed. His son said, 'O father, I God obeying-not-being*

nī-mune pāp kitān. Nannā nī marri kettān-lé. āiōn.' Venḍe vōr  
*thee-before sin did. I thy son saying-for am-not.' Again that*  
 bābō tan naukarin kettōr, 'sabte nēlōṭ gisīr vōn kerpahā,  
*father his servant-to said, 'all-in good cloth him cause-to-put-on,*  
 aur kaide muddā aur kälde erpuṅ kerpahā. Tiñji-mañji bērkāte  
*and hand-on ring and foot-on shoes put. Having-eaten merriment-in*  
 mantān. Nā marri ḍoli-mañji, badaktōr; māi-mattōr, venḍe doroktōr.'  
*will-be. My son having-died, lived; lost-was, again was-found.'*  
 Venḍe ōr bērkā attōr.  
*Then they merry became.*

Vōn biriyā marri vēḍāte mattōr. Lōn hērē yēvtōr ḍolkanēkānā  
*His big son field-in was. House near came music*  
 ēndānā kēñjtōr. Aur tān lōtōr naukarin vareñi kariṅgi puchhē-  
*dancing heard. And his house-of servant one calling ask-*  
 kītōr, 'id bātā?' Vōr kettōr, 'nī tamur vātōr, nī bābō nēlā  
*did, 'this what?' He said, 'thy brother came, thy father well*  
 aṭtōr, nēlōṭā dorki hattōr.' Venḍ-ōr alā-māsi lōn  
*cooked, good being-found went.' Then-he angry-becoming house*  
 ōḍitōnān(?) man kēvōr. Aohan-mēnde tan bābō mānāh-kis  
*to-enter(?) mind did-not. That-after his father entreaty-making*  
 urtōr. Venḍe tan bābōn kettōr, 'hurā, ichōr varsā nannā  
*came-out. Then his father-to he-said, 'lo, these-many years I*  
 nīku sēvā kitān. Bechuṭē-nē nī māṭṭatun pēlā-kivōn. Aur  
*thee-to service did. Ever-even thy word break-did-not. And*  
 tanāke nāku bechuṭē-nē meṅḍā iṅin, nannā mittōḍe astirte  
*still me-to ever-even goat gavest-not, I friends-with merry*  
 mendebān. Venḍe nī marri miṅkilōtān-tōḍsi nī dhantun titōr, bechuṭe  
*might-be. Again thy son harlots-joining thy property ate, when*  
 vāsi achuṭē-nē nēlōṭādi aṭṭi.' Bābō kettōr, 'ō marri,  
*came then-indeed good-thing cookedest.' The-father said, 'O son,*  
 nimmā nā-tōḍe dinnāl mendī. Bēd nāvā ad nīvā. Vande  
*thou me-with always art. What mine that thine. But*  
 bērkāte mandānā nēlōṭā, bārkiā vēr nī tamur ḍoli-mañji, venḍe  
*merry to-be good, because this thy brother dead-having-been, again*  
 badaktōr; māi-mattōr, doroktōr.'  
*lived; lost-was, was-found.'*

Proceeding from Bastar towards the west we find Mariā and Gōṅḍi spoken in Chanda.

At the Census of 1901 Gōṅḍi was returned as spoken by 75,146 individuals. Local estimates give 100,000, and in the Rough List the number was approximately put down as 96,500.

Speakers are found in every town and village in the district, but are most numerous east of the Wainganga, especially in the north. The Gōṇḍs speak Gōṇḍī among themselves, Telugu, Marāṭhī, or Hindī, with strangers. Telugu is the local language in the south, and the Gōṇḍs are there known as Kōis and Gaṭṭus.

The Gōṇḍs of Chanda have been described in the *Report of the Ethnological Committee*. Nagpore, 1868. Part ii, pp. 8 and ff.; Part iii, pp. 1 and ff. (vocabulary).

The specimen printed below is to some extent mixed up with Aryan words and forms. The nature of the dialect is, however, quite clear and in most particulars, agrees with the Gōṇḍī of Bastar.

**Pronunciation.**—We find *l* corresponding to Standard Gōṇḍī *r* in *lōt-lopō*, Standard *rōt-rapō*, into the house. 'Give,' on the other hand, is *sim* and not *hīm* as in Bastar.

Final *r* is often dropped; thus, *mattō* and *mattōr*, he was.

**Nouns.**—The two genders are sometimes confounded. Thus, *idu marī—ōn*, this son (neuter)—to-him (masculine); *ōnā bābō*, instead of *ōnōr bābō*, his father; *badu rāḷō vātōr*, which share (neuter) comes (masculine).

There are separate forms for the dative and the accusative. Thus, *bābōn*, the father (acc.); *bābōn-ku* and *bābōneke*, to the father. The two cases are, however, often used promiscuously. We also find forms such as *mankyāl*, instead of *mankyān*, to the men. Compare the dative suffix *lā*, *lē*, *l* in Marāṭhī.

I have noted the following numerals, *carol* and *undī*, one; *itur* and *reṇḍ*, two; *nālu*, four.

**Pronouns.**—The following personal pronouns occur in the texts:—

<i>nan(ā)</i> , I	<i>nīmē</i> , thou	<i>ōr</i> , he	<i>ad(u)</i> , she.
<i>nākūn</i> , me	...	<i>ōnu</i> , <i>ōnkun</i> , him	...
<i>nāku</i> , to me	...	<i>ōnku</i> , to him	<i>dānku</i> , to her.
<i>nā(vōr)</i> , <i>nāvā</i> , my	<i>nī(vā)</i> , thy	<i>ōnā</i> , his	<i>dānā</i> , her.
<i>nomōḷ</i> , we	<i>nīmēḷ</i> , you	<i>ōr</i> , they	...

Other pronouns are *idu*, this; *tavā*, own; *badu*, what? *Ānē*, by him, occurs in one place, and is probably due to Aryan influence.

**Verbs.**—The personal terminations are the same as in the so-called Mariā of Bastar. There are, however, no instances of the second person plural. Thus, *sāntān*, I die; *dākān*, I shall go; *manṭī*, thou art; *ittōr* and *ittur*, he gave; *mattā*, it was; *kikōm*, we shall make; *mattōr*, they were. Irregular are *kintā*, I was doing; *kitōr-mattā*, has made, without change for person. Note also *kiyōnā*, I might make; *māsī*, he was.

Verbal nouns are *kēp-lē*, in order to keep; *inalā*, to say; *kharchi-kilā-pajjā*, after spending.

Note *tētōr*, arising; *tijōn matō*, (the swine) were eating, etc.

The negative verb is formed by adding *hile* to a verbal noun ending in *ā* and adding the personal terminations. Thus, *teṇḍā-hilēn*, I did not break; *iyā-hilēi*, thou didst not give; *iyā-hile*, he did not give.

The Parable of the Prodigal Son which follows will be sufficient to show the general character of the dialect.

[No. 67.]

## DRAVIDIAN FAMILY.

## GONDI.

(DISTRICT CHANDA.)

Bör undī mankyān ivur pēkūr mattōr. Ōn-āgā chuḍur  
*Some one man-to two sons were. Them-among the-younger*  
 bāhōn ittōr, 'bā, badu mālē vāṭō nāku vātōr adu  
*the-father-to said, 'father, what property share me-to comes that*  
*sim.' Maṅg ōr ōn-āgā khub mālmatā vāṭō-kisī ittōr. Maṅg*  
*give.' Theu he him-with all property parts-making gave. Then*  
 tīr etkā chuḍur marī sarva jamā-kisī vali lak hottōr, ō  
*few days the-younger son all together-making very far went, and*  
 ngā bhū uḍi-kitōr, tanvā bhūgya khareh-kitōr. Maṅg ānē samdur  
*there much spend-did, his share wasted. Then by-him all*  
 kharchi-kitā-pajjā ad mulkin phērsō māhāg artā. Māhāgan-pāi ōnkūr  
*spent-made-after that country-to heavy famine fell. Famine-on-account-of him-to*  
 aḍchan artā. Aske ōr ad nāṣēnāl varol bhalē mankyān kachul  
*difficultly fell. Then he that village-from one good man near*  
 hoṅji mattōr. Ōr ōrkun ōnū padī kēplē tanvā vāvūṭe lōhattōr.  
*having-gone stayed. He him his swine to-keep his field-in sent.*  
 Aske padī ṭōkrēn tijōn matō tān pajjā ōr pīr uḍitōr, ihin ōnkū  
*Theu swine husks eating were that on he belly filled, so him-to*  
 vāṭā, ājhuk bōr ōnkū batāl iyā-hile. Maṅg ōru suddhin  
*it-appeared, but anyone him-to anything gave-not. Then he sense*  
 porā vāsi ittōr, 'nā bābōnā lōt-lopō bachuk mankyāl sārī  
*on having-come said, 'my father's house-in how-many men-to bread*  
 mantā, ānik nan karvasī sīmān. Nan tētōr āplē bābōneke dākān  
*is, and I hunger-with die. I arising my father-to will-go*  
 ānik inkō intān, "ō bābō, nan pēndā virudh vō nivā mune pāp  
*and him-to say, "O father, I God-of against and thee before sin*  
 kitōr-matā. Indikēṭāl nī marī inala nanā sarē-hille. Tanōr undī  
*done-have. Henceforth thy son to-say I worthy-not. Your-own one*  
 chākarin dhāt nākūn irā." Maṅg ōr uchehi tan bābōneke hottōr.  
*servant like me keep." Then he having-arisen his father-to went.*  
 Maṅg ōr laṅg mattōr ichōt-lopō ōnā bābō ōnō huḍsi pīṭ-lopō  
*Then he far was that-in his father him having-seen belly-in*  
 dayā vātā vō ōr-ē vittōr ōnā guṅḍgāt dzōmb-mattōr vō ōnā  
*compassion came and he-indeed ran his neck-on fell and his*

tōḍi burtōr. Maṅg mari ōnkū ittōr, 'bābō, pēndā virudh ō nivā  
*mouth kissed. Then the-son him-to said, 'father, God-of against and thee*  
 mune nanā pāp kitōr-matā, vō inkēṭāl nī mari inala nanā sarē  
*before I sin done-have, and henceforth thy son to-say I worthy*  
 hile.' Par bābō āplō mankyāl vēhtōr, 'chōkōṭnā āṅgaḍē tatan-kēi,  
*not.' But the-father his men-to said, 'good cloth bring-put-on,*  
 ō ōnā kaide muddā dossā ō kalkne jōḍā dossā. Maṅg nomōṭ  
*and his hand-on ring put and feet-on, shoes put. Then we*  
 tiñji khusi kikōm. Bat-kā-bāḍ idu nāvā mari sās-hottā,  
*having-eaten merry will-make. Because this my child dead-was,*  
 ōn malsi jivā ātā; ō davḍē-māsi mattōr, ōr sāpḍē-māsi.'  
*him-to again life came; and lost-having-become he-was, he found-was.'*  
 Aske ōr khusi-kitūr.  
*Then they merry-made.*

Adu ghaṭkāte ōnōr pharsar mari vāruṭē mattōr. Maṅg ōr vāsi  
*That time-at his older son field-in was. Then he having-come*  
 lōt-karum vātōr, ōr vājā ō yēndmāḍ kēistōr. Aske mankyāl-loṭṭō  
*house-near came, he music and dancing heard. Then men-among*  
 varūn kēitōr, ōn pus-kitūr, 'idu batal mantā?' Ōr ōnku vēhtōr  
*one called, him ask-did, 'this what is?' He him-to said*  
 kī, 'nivōr tamūr vāsi mattō, vō ōr nivā bābōnkū  
*that, 'thy younger-brother having-come was, and he thy father-to*  
 sukhne bhēṭō mattōr, in-kartā ōrē phērā jēvan kisi-mattā.' Aske  
*safely met was, that-reason-for he big feast having-done-is.'* Then  
 ōr sāṅg-āsi lopō hondā-hile. Āḍēlōttōr ōnōr bābō palāte  
*he angry-becoming inside went-not. Therefore his father outside*  
 vāsi ōnū samji-kitōr. Par ōr bābōtōḍō uttar baḍkatōr,  
*having-come him entreat-did. But he the-father-to answer said,*  
 'huḍā, nanā ichuṅg varsā nivā chākri kintā, nivā pōlō nanā  
*'lo, I so-many years thy service did, thy order I*  
 baskē-hī tēṅḍā-hilēn. Par nanā nāvā saṅgin barābar khusi-kiyōnā  
*ever broke-not. But I my friends with merry-might-make*  
 iji nimē nākun baskē-nē chuḍu sātrī iyā-hilvī. Vō ōr nivā sampat  
*saying thou me-to ever young goat gavest-not. And he thy wealth*  
 rāṅḍēs barābar buḍi-kitōr, ōr ir nivā mari vātōr, aske nimē  
*harlots with spend-did, that this thy son came, then thou*  
 ōn-sāṭhī phērsā jēvan kitōr-matā.' Aske ōr ōnkun ittōr, 'mari, nimē  
*him-for big feast made-hast.' Then he him-to said, 'son, thou*  
 baskē-hī nāvā barōbar mantī, vō nāvā sarāḍō sampat nivā-y mantā.  
*always me with art, and my all property thine-only is.*  
 Par ānand vō khusi kiyānā id chāṅglō mattā. Id kāran, ir nī  
*But joy and merry to-make this good was. This reason, this thy*

tamūr            sāsi-mattōr,    ōr    malsī      jītā-ātōr-mattā;    vō    davḍē-māsi  
*younger-brother    dead-was,    he    again    alive-become-has;    and    lost-become*  
mattōr,    ōr    .    sāpḍē-māsi    mattōr. '   
*was,    he    found-become    was. '*

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The so-called Maṛiās in Chanda are found in the same localities as the Gōṇḍs proper, and their dialects are almost identical. The number of speakers was estimated for the purposes of this Survey at 31,500. This estimate is probably above the mark, only 9,655 speakers having been returned at the Census of 1901.

**Pronunciation.**—The pronunciation is the same as in the Maṛiā of Bastar. Compare *lōn*, house; *hīm*, give.

**Nouns.**—The inflexion of nouns is the same as in the Gōṇḍī dialect of the district. There are several instances of plural forms. Thus, *pēksaku*, children; *ask*, women; *murrān*, cows.

**Pronouns.**—The pronouns are apparently the same as in the so-called Gōṇḍī. Note, however, *mammaṭ*, we; *mammaṭku*, to us; *nimmṭ*, you.

**Verbs.**—The conjugation of verbs is the same as in the Maṛiā of Bastar, and the Gōṇḍī of Chanda. Compare *hāntōn*, I die; *mattōn*, I was; *vhondkān*, I shall go; *mantin*, thou art; *mattē*, thou wast; *mattā*, it was; *kikōm*, we shall do; *mattōr*, fem. and neut. *mattāng*, they were; *kim*, do; *kimā*, don't do.

The negative particle *hille* is not inflected. Thus, *hiyyā-hille*, gave not, for all persons.

Note forms such as *mat-aske*, when being; *kharchattā-pajjā*, after spending; *tinjēk mattā*, was eating; *karsēk mattōr*, they were playing; *hille-y-ā*, is it not? etc.

The short specimen which follows will show how closely the dialect agrees with the Gōṇḍī of Chanda.



[ No. 68.]

## DRAVIDIAN FAMILY.

## GONDĪ.

SO-CALLED MARĪĀ DIALECT.

(DISTRICT CHANDA.)

Undi mankēnku reṇḍ vhudlā pēksaku mattōr, undi pēḍal vōsō undi  
*One man-to two small children were, one boy and one*  
 pēḍi. Pēḍal mandōr vōr mendulte nekkā nēhanā mattōr, pēḍi  
*girl. Boy was he body-in very good was, the-girl*  
 vhudūl nēhanā mattā. Undi dinā arvu reṇḍāsi pēksaku addamu  
*little good was. One day those both children mirror*  
 moṭras karsēk-mat-aske pekkal pēkin ittōr, 'rin idu addamate mammat  
*near playing-being-then boy girl-to said, 'O this glass-in we*  
 hudkōm nēhanā bēs bōr disintōr.' Addu pēkinku addu lāgō ātā,  
*we-shall-see good well who seems.' That girl-to that bad was,*  
 dānku tēḍi-ittā ki, 'vīr iddu mammatku siggutku ittōr.'  
*her-to being-known-thought that, 'this this me to-lower said.'*  
 Aske addu tappe moṭras hoṅji tādanā kuddi vhehattā. Addu ittā,  
*Then she father near going brother-of complaint told. She said,*  
 'tappe, addam-ante mendul vhudsi samajā āmanā iddu āskunā kabad  
*'father, glass-in body seeing satisfaction to-become this women's business*  
 mattā. Avate mankēnku mansu dōshā lāgō.' Tappe irurku pīr-si  
*is. That-on a-man-to mind to-put is-bad.' The-father both belly-to*  
 pīsi vōnā samajā kittōr. Vōr ittōr, 'pēksaku, mimmat vāhāchad  
*clasping their satisfaction made. He said, 'children, you quarrel*  
 kimā.'  
*do-not-make.'*

Pēḍi ittā, 'tappe, Sōmā gollāl, pāl pīsi vāttōr. Vōr ittōr,  
*The-girl said, 'father, Sōmā milkman, milk bringing came. He said,*  
 "bachuk pāl vāṭkān?"' Tappe ittōr, 'pēḍi, vōnku vhayā ki,  
*"how-much milk shall-I-give?"' The-father said, 'girl, him-to say that,*  
 "nēḍ goṭṭā-mēṇḍ pāl āntā, hakkēr reṇḍ goṭṭā pīsi vā." Pēḍi  
*"to-day seer-a milk is, to-morrow two seer bringing come." The-girl*  
 ittā, 'tappe, gollāl pāl bagṭāl tattāntōr?' Tappe ittōr,  
*said, 'father, the-milkman milk wherefrom brings?' The-father said,*  
 'niku tēḍiyā-hilleṇā? Vōnā lōn murrān mantān, barhēn  
*'thee-to known-not? His house-in cows are, she-buffaloes*  
 mantān. Dānā pāl pīrsi vōr tattāntōr.' Pēḍi ittā, 'tappe,  
*are. Their milk extracting he brings.' The-girl said, 'father,*

murrān bachuk pāl hintā, vōsō barhōn baohuk pāl hintā ?  
*cows how-much milk give, and buffaloes how-much milk give ?*  
 Tappe ittōr, 'undi undi murrā reṇḍ reṇḍ goṭṭā pāl hintā, vōsō barhōn  
*The-father said, 'one one cow two two seers milk gives, and buffaloes*  
*nālu nālu hintā.'*  
*four four give.'*

## FREE TRANSLATION OF THE FOREGOING.

A man had two small children, a son and a daughter. The boy was very handsome, the girl was not very pretty. One day the children were playing near a looking-glass, and the boy said to the girl, 'let us look into the glass and see who is the prettier.' The girl did not like the proposal, thinking that he only wished to humiliate her. She went to her father and complained of the brother. Said she, 'it is the business of women to be pleased at looking into the glass. It is not proper that men should set their mind on it.' The father embraced them both, satisfied them, and said, 'do not quarrel.'

Said the daughter, 'father, Sōmā, the milkman, has brought milk, and asks how much we want.' The father answered, 'tell him, my daughter, that one seer will do to-day. To-morrow he must bring two.'

Said the daughter, 'father, where does the milkman get the milk ?'

The father answered, 'do you not know that he has cows and buffaloes in his house and milks them ?'

Said the daughter, 'how much milk do the cows give, and how much the buffaloes ?'

The father answered, 'each cow gives two seers, and each buffalo four.'

In the south of Chanda Telugu is the principal native language. There is, however, also a Gōṇḍ population. The Gōṇḍ call themselves Kōi as in other districts, and this name has often been adopted to denote them. The Kōis or Gōṇḍ of the hills, especially in Sironelia, are known as Gaṭṭu or Goṭṭe Kōis.

Kōi or Kōyā and Gaṭṭu have been returned as separate dialects from Ohanda. The estimated number of speakers is as follows:—

Kōi or Kōyā	:	:	:	:	:	:	:	:	:	:	:	10,455
Gaṭṭu	.	.	.	.	.	.	.	.	.	.	.	1,680
											TOTAL	12,135

The corresponding figures at the Census of 1901 were 8,144 for Kōi and 5,483 for Gaṭṭu.

Specimens have been forwarded both of the so-called Kōi and of the so-called Gaṭṭu. Both represent the same dialect, which can be characterized as a link between the forms of Gōṇḍi spoken in the north-east of Ohanda and the adjoining districts in the Bastar State on one side, and the Gōṇḍi dialects of Hyderabad and the Madras Presidency on the other.

**Pronunciation.**—As in other Gōṇḍi dialects of the district we find *l* and *h* corresponding to Standard Gōṇḍi *r* and *s*, respectively, in words such as *lōn*, house; *lōhuttōr*, has sent; *hāsi*, having died, etc.

**Nouns.**—The dative and the accusative are distinguished; thus, *pēkur-ku*, to the sons; *mōpu*, a bundle, accusative *mōptunu*.—The ablative ends in *elli*; thus, *polāntakelli*, from the fields. Note the use of the common Telugu postpositions *lō*, among; *tō*, with.

With regard to numerals I have noted *orn*, one, neuter *mdi*; *iruvuru* and *iur*, two; *muwuru*, three; *nāluru*, four.

**Pronouns.**—The following are the personal pronouns:—

<i>nannā</i> , I	<i>nīnu</i> , thou	<i>ōr(n)</i> , ho; <i>aḍu</i> , it.
<i>nannu</i> , me	...	<i>ōn</i> , <i>ōrnu</i> , <i>ōrni</i> , him.
<i>nāku</i> , to me	...	<i>ōrku</i> , to him.
<i>nāva</i> , my	<i>nīva</i> , thy	<i>ōna</i> , his.
<i>manamu</i> , <i>mammū</i> , <i>mammāṭu</i> , we	<i>mīru</i> , you	<i>ōr(n)</i> , they.

**Verbs.**—The inflexion of verbs is the same as in the other Gōṇḍi dialects of the district. Thus, *kītān*, I did; *mantōru*, ho is; *itur*, he gave; *mante*, it is; *artā*, it fell; *paḍkam*, we shall become; *matōru*, they were. Note forms such as *kīlinī*, thou didst.

The negative verb is regularly formed. Thus, *thendōn*, I did not break; *hiyyōnu*, I do not give; *pagōr*, he could not; *āyō*, it did not become; *iyā hille*, thou didst not give, he did not give; *pagviri*, you could not. Note *hīrakē*, if not; *ilvadu*, without; *inkōn-mā*, do not say; *vehavatu*, do not say.

Participles are formed as in other Gōṇḍi dialects. Thus, *hāsōr*, dying; *isōr*, giving; *tūsi*, having divided; *kīsī*, having done; *vāsēk*, coming; *hāsēkā mantān*, I am dying.

Relative participles end in *a*; thus, *tūsi-hōtta marri*, lost-gone son, the son who had been lost.

The conditional ends in *ē* as in Telugu; thus, *ittē*, if you say; *vātē*, if he came.

Verbal nouns end in *a*; thus, *paḍa-lāsi*, in order to become; *āla-payya*, after becoming; *mat-aske*, being when.

Note finally causative forms such as *paḍisōr*, preparing, making. Compare Kanarese.

For further details the student is referred to the specimens which follow. The first is a version of the Parable of the Prodigal Son in the so-called Gaṭṭu dialect, the second is a popular tale in the so-called Kōi.

[ No. 69.]

## DRAVIDIAN FAMILY.

## GÖNDĪ.

SO-CALLED GAṬṬU OR GOṬṬE DIALECT.

(DISTRICT CHANDA.)

Oruvīnku iruvuru pēkuru mattōru. Ōru-lō vudlōru vēhattur,  
*One-to two sons were. Them-among the-younger said,*  
 'tappe, nīva sampādistaḍu nāva tūs nāk-im.' Ōr tappe iruvuru  
*'father, thy property-from my share me-to-give.' That father two*  
 pēkurku āsti tūsi itōr. Konni nendō āta-payya vudlōru  
*sons-to property dividing gave. Some days becoming-after the-younger*  
 tana tūsi poyisi lakku payinam-āsi hottōru. Haggē hotta-payya  
*his share galhering far-to journey-becoming went. There going-after*  
 tana tūsi padu-kīsi hedisottōr. Ōr tūs-anta bottigā hotta-payya  
*his share spend-doing wasted. He share-all spending going-after*  
 ā nātine beria karuvu arta, aske ōru kashṭa-paḍtōr. Ōru aske  
*that country-in big famine fell, then he wretched-became. He then*  
 ā nātine oruvīn lōn hottōr. Ā mankalu ōru polāntagge paḍi  
*that country-in one-of house went. That man him field-to swine*  
 mēhatta-lāy lōhuttōr. Paḍi tinnānga mayittadu 'pollutu ōr piṭku tittōru.  
*feeding-for sent. Swine eaten left-that husks he belly-for ate.*  
 Aske ōrku bōru iyya-hille. Aske ōr ittōr gadā, 'nāva tappe velle  
*Then him-to anyone gave-not. Then he said that (?), 'my father many*  
 būtinōrku isōr manturu; nannā ghāṭaḍku hāsōr mantān. Nannā malsi  
*servants-to giving is; I food-without dying am. I again*  
 nāva tappēnagga dāyintān vehintān gadā, "tappe, nannā dēvun-aggē  
*my father-near will-go will-say that, 'father, I God-before-indeed*  
 nīnaggē pāpam kitān. Igā-munne nannu nī marri an  
*thee-before-indeed sin did. Henceforward me thy son so*  
 vehavatu. Nannu nī būtinōr-tō kalpa." Ilā iñji tappēnagga hottōr.  
*say-not. Me thy servants-with consider.'" So saying father-near went.*  
 Aske vōn mahā-jēku vūḍisi ōr tappe ōrtagga vitatōr ōru gudugat-porru  
*Then him very-far seeing that father him-near ran his neck-on*  
 kayyi vāḍsi toḍḍi burtōr. Marri ittōr gadā, 'tappe, nannā dēvunaggē  
*hands clasping mouth kissed. The-son said that, 'father, I God-before*  
 nīnaggē pāpam kitān. Igā-munne nī marri ani vehavatu.' Aske  
*thee-before sin did. Henceforward thy son so say-not.' Then*  
 tappe būtinōr-tō ittōr gadā, 'kapidi tatchi kaiku muddā kerasu  
*the-father servants-with said that, 'cloth bringing hand-on ring put*

helpu kälkunku kerasu. Manamu ghät tiñji sambra paḍkam. Bārānku-  
*shoe feet-to put. We rice eating merry will-become. Why-on-*  
 ittē, nāva marri hāsi, pistōr; tappisoñji, vendi dorkutōr.' Aske ōru  
*saying, my son having-died, lived; being-lost, again was-found.' Then they*  
 sambra-paḍisōr mantur.  
*merry-making were.*

Ōn pedda marri polāntagge mattōru. Polāntakelli lōn vāsōr mantur.  
*His big son field-in was. Field-from house coming was,*  
 aske sonāyibāñjā ātahudisi kēvuchi ōru būtinōr-lō orni kēyittur ōrni,  
*then music dancing hearing he servants-among one called him,*  
 'bātal rō?' ani iñji talptōr. Būtinōru ittur, 'nī tamuru  
*'what O?' so saying asked. The-servant said, 'thy younger-brother*  
 malsi nehina vattōru; nīva tappe ghāta tāstur.' Vōrku hoṅgu vāsi  
*again safe came; thy father rice prepared.' Him-to anger coming*  
 lōn honda-ille. Ōn tappe palāte vāsi ōn batimi-lāḍtōr. Aske  
*house went-not. His father out coming his entreaty-applied. Then*  
 pedda marri ittur, 'ichum varshan mī-aggē mattān. Mīva pollō  
*big son said, 'so-many years you-ear I-was. Your command*  
 beskanēnu tendōn. Mīru nāku nā dostitōni sambra-paḍalāsi beska  
*any-time not-broke. You me-to my friends-with merry-to-become ever*  
 yēṭa-pōri iyya-lulle. Lañjahoddilīnku somm-anta tāsi-hotta marri  
*a-kid gaves-not. Harlots-to property-all having-thrown-going son*  
 vāta-payya vindu kitinī.' Ōr ittur, 'nā-tōni nīnu mantinī-gāka nā  
*coming-after feast madest.' He said, 'me-with thou art-because my*  
 somm-anta nīvadē. Nī tamuru hāsi, marlā vattōru;  
*property-all thine-indeed. Thy brother having-died, alive came;*  
 tappisoñji, dorkutur, sambra-paḍkam.'  
*having-been-lost, was-found, merry-will-shall-become.'*

## DRAVIDIAN FAMILY.

## GONDI.

SO-CALLED KŪI DIALECT.

(DISTRICT CHANDA.)

Nāhuru <i>Four</i>	markalōru <i>men</i>	kūlisi <i>joining</i>	painau-oñjēk <i>journey-having-gone</i>	matlōr. <i>were.</i>	Sommu-lōn <i>Money-with</i>			
mattā <i>being</i>	sañchi <i>bag</i>	undi <i>one</i>	dorkutā. <i>was-found.</i>	Tūsūlisi <i>Dividing-for</i>	kayynn <i>dispute</i>	paḷtū. <i>arose.</i>	Chālā <i>Long</i>	sēpū <i>time</i>
āta <i>became</i>	thirā-ille. <i>subsided-not.</i>	Nār-mūchi <i>Village-from</i>	undi <i>one</i>	kōmṭi <i>merchant</i>	ōrku-mattasu <i>them-towards</i>	vāsēk-mantōr. <i>coming-was,</i>		
ñdsi <i>seeing</i>	nāhuru <i>four</i>	ōr-tō <i>him-with</i>	ilā <i>so</i>	ittōr-gadū. <i>said-that,</i>	'kōmṭi, <i>'merchant,</i>	chāru-kāṭṭat-parru <i>tank-embankment-on</i>	mammu <i>we</i>	
gāḷā <i>rice</i>	tiñji <i>having-eaten</i>	malisi <i>again</i>	vāintam. <i>come.</i>	Mamunāṭu <i>We</i>	nāhuru <i>four</i>	vāsi <i>coming</i>	talpit-aske <i>asking-ichen</i>	
ali <i>that</i>	hīmō. <i>give,' saying</i>	vehchi <i>bag</i>	sañchi <i>him-near</i>	ōrt-agge <i>pulling</i>	tāsi <i>tank-to</i>	chēruunku <i>went.</i>	hottōr. <i>Having-bathed'</i>	Yēr-tuṅsi <i>He.</i>
gāḷā <i>rice</i>	tit-payyō <i>eating-after</i>	ōru <i>they</i>	māñānidatē <i>tree-under</i>	udutur. <i>sat.</i>	Ā-sañchitāṭu <i>That-bag-from</i>	visam <i>anna</i>	tēndsi <i>taking</i>	
udutku <i>that-for</i>	paggu <i>tobacco</i>	tara-lāsi <i>buy-to</i>	ōr-lō <i>them-among</i>	ondi <i>one</i>	kōmṭit-agge <i>merchant-to</i>	lōhattōr. <i>sent.</i>	Ōru, <i>He.</i>	
'mañchid, <i>'well,</i>	ani <i>so</i>	kōmṭit-agge <i>merchant-to</i>	hoñji, <i>going,</i>	'sañchi <i>'bag</i>	hīm, <i>give,' saying</i>	iñji <i>saying</i>	talaptōr. <i>asked.</i>	Kōmṭi <i>Merchant'</i>
ittōr-gadū, <i>said-that,</i>	'kālāma <i>'other</i>	muvuru <i>three</i>	vātē <i>if-come</i>	īntini <i>I-shall-give</i>	ilvakē <i>if-not</i>	hiyyōnu. <i>I-give-not.'</i>	Asko <i>Then</i>	
ōru <i>he</i>	māñātālō-mattā <i>tree-under-being</i>	muvurūyēkā <i>three-to</i>	tiriyetōr <i>returned</i>	ittōr-gadū, <i>said-that,</i>	'mī <i>'your</i>	pollō <i>order</i>	ilvadū. <i>without'</i>	
kōmṭi, <i>the-merchant,</i>	"iyyōn," <i>"I-give-not,"</i>	ittōr, <i>said,'</i>	ani <i>so</i>	ittōr. <i>said.</i>	'Inu, <i>'Give, . give,'</i>	ōru <i>they</i>	kikā-vādtōr. <i>shouted.</i>	
Kōmṭi <i>The-merchant</i>	sañchi <i>the-bag</i>	tēndsi <i>taking</i>	ā <i>that</i>	mankanku <i>man-to</i>	itōr. <i>gave.</i>	Ōru <i>He</i>	adi <i>that</i>	pīsi <i>seizing-</i>
ōttōr. <i>ran.</i>								

## FREE TRANSLATION OF THE FOREGOING.

Once upon a time four men were undertaking a journey together. They found a bag full of money and began to quarrel about the division. After some time, while they were still quarrelling, they saw a merchant coming from the village and said to him, 'we will go to the tank and eat, let us have this if we all come and ask for it,' and so they deposited the bag with him and went to the tank. After having bathed and eaten they

sat down in the shade of a tree. Then one of them was sent to take an anna from the bag and buy some tobacco. He said, 'all right,' and went to the merchant and asked for the bag. Said the merchant, 'I shall restore the bag if the other three come and ask for it. If not, I will not give it you.' He then returned to the three, sitting under the tree and said, 'the merchant declines to give me the bag without order from you.' They then all cried out, 'let him have it, let him have it.' The merchant then gave the bag to the man, who immediately ran off with it.

Proceeding beyond the southern frontier of the district of Chanda we reach the territories of His Highness the Nizam. Gōṇḍi is there spoken together with Telugu in the north-east. The Gōṇḍs are known as Kōis or Kōyās in Kamamet and are called Gaṭṭu or Goṭṭe in the hills. The number of speakers at the Census of 1891 was 36,157. The corresponding figures at the last Census of 1901 were 15,895, of whom 15,386 were returned from Warangal, for Kōyā, while 59,669 entered their language under the head of Gōṇḍi. 50,727 of the latter were returned from Sirpur Tandur. No specimens are available, and we are not, therefore, in a position to make any definite statement about the dialect or dialects spoken in the various districts.

Gōṇḍi dialects are also, to some extent, spoken in the Madras Presidency. The following figures have been taken from the reports of the Censuses of 1891 and 1901:—

	Census of 1891.	Census of 1901.
Gōṇḍi . . . . .	6,694	4,240
Kōi . . . . .	36,503	46,803
Gaṭṭu . . . . .	353	11
TOTAL . . . . .	<u>43,550</u>	<u>51,054</u>

The Gōṇḍs are chiefly found in the Vizagapatam and Godavari Agencies.

The Madras Presidency lies outside the territory included in the Linguistic Survey and no materials have been forwarded from the district. We are, however, well informed about the so-called Kōi dialect of Bhadrachalam in Godavari, and it will be of use to give a short account of that form of speech.

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 „ *The Kōi, a Southern tribe of the Gond. Journal of the Royal Asiatic Society. New Series*, Vol. xiii, 1881, pp. 410 and ff.  
*The Gospel of Luke. Lūkārāste Kusēlṭe Kaburu.* Madras Auxiliary Bible Society, 1889 (first edition London, 1882).

The specimen printed below has been transliterated from the edition of the Gospel of St. Luke in Telugu type, published in Madras, 1889. The older edition of the Gospel, London, 1882, was printed in Roman letters, and has been consulted for the transliteration. The pronunciation of the dialect does not call for any remark. It is well represented in the transliteration. It should be noted that the palatals are pronounced as in Telugu.

**Nouns.**—The suffixes of the plural are *ru*, *ku* (*sku*), and *ṅu*; thus, *tappe*, father; *tappēru*, fathers; *kalu*, foot; *kāḷku*, feet: *nela*, month; *nelsku*, months: *lōnu*, house; *lōhaku* or *lōnku*, houses: *māra*, a tree; *māraku* or *māraṅgu*, trees. Note *ālāḍi*, younger sister, plural *ālāsku*; *māyāḍi*, a daughter, plural *māyāsku*, etc.

The regular inflexion of nouns will be seen from the table which follows :—

	Singular.	Plural.	Singular.	Plural.
Nom.	<i>tappe</i> , a father.	<i>tappēru</i> .	<i>māra</i> , a tree.	<i>mārāku</i> .
Acc.	<i>tappēni</i> .	<i>tappēreni</i> .	<i>māranu</i> .	<i>mārākini</i> .
Dat.	<i>tappēniki</i> .	<i>tappēriki</i> .	<i>mārāki</i> .	<i>mārākiniiki</i> .
Abl.	<i>tappēnaggaḍa</i> .	<i>tappērenaggaḍa</i> .	<i>mārātinuūchi</i> ,	<i>mārākini-nuūchi</i> .
Gen.	<i>tappēni</i> .	<i>tappēreni</i> .	<i>mārāti</i> .	<i>mārākini</i> .
Loc.	<i>tappēnagga</i> .	<i>tappērenagga</i> .	<i>mārāte</i> .	<i>mārākini-lō</i> .

Other postpositions are *lō*, in, among; *tō*, with, etc.

The numerals are borrowed from Telugu. The masculine form for 'two' is, however, *iruvuru*.

**Pronouns.**—There are two forms of the plural of the personal pronoun of the first person, *manaḍa* and *mamma*. The former includes, and the latter excludes, the person addressed.

The two first personal pronouns are inflected as follows :—

	I.	We (inclusive).	We (exclusive).	Thou.	You.
Nom.	<i>nanna</i> .	<i>manaḍa</i> .	<i>mamma</i> .	<i>nimma</i> .	<i>mīru</i> .
Acc.	<i>nanna</i> .	<i>mana</i> .	<i>mamma</i> .	<i>nimma</i> .	<i>mimmunu</i> .
Dat.	<i>nāki</i> .	<i>manaki</i> .	<i>māki</i> .	<i>niki</i> .	<i>miki</i> .
Gen.	<i>nā</i> .	<i>mana</i> .	<i>mā</i> .	<i>nī</i> .	<i>mī</i> .

Other forms are also occasionally used; thus, *māmini*, us (exclusive); *nūnini*, thee, etc.

The demonstrative pronoun *ōṇḍu*, that, is inflected as follows :—

	Masculine.		Feminine and neuter.	
	Sing.	Plur.	Sing.	Plur.
Nom.	<i>ōṇḍu</i> .	<i>ōru</i> .	<i>aḍḍu</i> .	<i>avu</i> .
Acc.	<i>ōni(ni)</i> .	<i>ōrini</i> .	<i>dānini</i> .	<i>vāḍini</i> .
Dat.	<i>ōniki</i> .	<i>ōriki</i> .	<i>dāniki</i> .	<i>vāḍiiki</i> .
Gen.	<i>ōni</i> .	<i>ōri</i> .	<i>dāni</i> .	<i>vāḍi</i> .

The masculine plural is sometimes also used to denote women. This fact is due to the influence of Telugu.

It will be seen that *ōṇḍu* is identical with Telugu *vāḍu* for which the literary dialect has *vāḍu*. The other forms of the pronoun are likewise the same as in Telugu.



Similarly are inflected *vīṇḍu*, this, gen. *vīni*; *iddu*, this woman or thing, gen. *dīni*, etc. 'Who?' is *bēnōṇḍu*, and 'what?' is *bāta*.

**Verbs.**—The present tense of the verb substantive is conjugated as follows:—

Sing. 1. <i>minnāna</i> .	Plur. 1. <i>minnāmu</i> .
2. <i>minnīni</i> .	2. <i>minnīri</i> .
3. m. <i>minnōṇḍu</i> .	3. m. <i>minnōru</i> .
3. f. and n. <i>minne</i> .	3. f. and n. <i>minnāngu</i> .

The same personal terminations are used throughout; thus, *matlīni*, thou wast; *mantōṇḍu*, he may be, he will be; *mandakōna*, I shall be; *mandakīri*, you will be.

The finite verb has three regular tenses, an indefinite which is used as a present and a future; a past tense, and a future. Thus, *tuṅgitāna*, I do, or shall do; *kettōṇḍu*, he said; *tuṅgtōru*, they did; *uṇḍukōna*, I shall drink. It will be seen that the tense suffixes are the same as in ordinary Gōṇḍi. Note, however, forms such as *mandakōṇḍu*, he will be; *mandakōru*, they will be.

Verbal nouns and verbal participles are formed as in other Gōṇḍ dialects. Thus, *mehta-nīki*, in order to tend; *tuṅgan-aske* and *tuṅgat-aske*, if he does; *vatt-aske*, when he came; *atta-payya*, going after; *vāsōre*, coming; *tuṅgōre*, doing, etc.

The conjunctive participle ends in *i*; thus, *tēdi*, having arisen; *vīji*, having said; *vāsi*, having come.

Relative participles are used instead of relative pronouns. The usual termination is *e*; thus, *ōṇḍu tungte pani*, he doing work, the work he did; *koḍuvte lēṅgatīni*, the fatted calf. Another form ends in *āni*. Thus, *nāki vādāni pālu*, me-to coming share; *paddi tinnāni pollēte*, swine eaten husks in, with the husks which the swine ate.

The negative verb is regularly formed. Thus, *tuṅgōna*, I do not do; *tuṅgōni*, thou didst not do; *illōṇḍu*, he is not; *ayyō*, it came not; *iviri*, you gave not; *ayyōru*, they are not; *īd-ille*, gave not; *kolp-ille*, made not; *vem-ma*, don't fear. There are apparently also negative participles and verbal nouns. I have noted *punvadāni minnāna*, not knowing I am, I do not know.

The interrogative particle is *ā*; thus, *ivir-ā*, do you not give? *puttīn-ā*, doest thou know?

For further details the student is referred to the specimen which follows.

[No. 71.]

## DRAVIDIAN FAMILY.

## GONDI.

## KŌI DIALECT.

(Madras Auxiliary Bible Society, 1889.)

Oro	manushūniki	iruvuru	marku	mattōru.	Oravūṭe	tsūdōṇḍu,		
One	man-to	two	sous	were.	Them-among	the-younger,		
'tappēni,	nī	ādāto	nāki	vādāni	pālu	imu,' ifji	tappēni-tōṭe	
'father-O,	thy	property-in	me-to	coming	share	give,' saying	father-with	
kettōṇḍu.	Aske	ōṇḍu	ōni	ādātini	tūsi	ittōṇḍu.	Sagamu	rōzku
said.	Then	he	his	property	dividing	gave.	Few	days
atta-payya	tsūdōṇḍu	ōni	ādā	anta	kaide	peyisi	dūra	
going-after	the-younger	his	property	all	hand-in	taking	far	
dēṣētiki	paiṇamu	añji	ōni	ādātini	mēlo	paiṇgingino	āgamu-tuṅtōṇḍu.	
country-to	journey	going	his	property	bad	deeds-in	expenditure-did.	
Addu	kartsu	atta-payya	ā	dēṣēte	lāvu	karuvu	vatte	
That	expended	becoming-after	that	country-in	big	famine	came	
aske	ōṇḍu	tippa	artōṇḍu.	Ōṇḍu	añji	ā	dēṣēte	orrōniki
then	he	misery	fell.	He	having-gone	that	country-in	one-to
lōngi	mattōṇḍu.	Ōṇḍu	padi	mēhtaniki	ōnini	ēnikiniki	rōhtōṇḍu.	
joining	was.	He	swine	to-feed	him	fields-to	sent.	
Ōṇḍu	padi	tinnāni	pollōto	ōni	ḍokka	nihtaniki	āsa	partōṇḍu,
He	swine	eaten	husks-with	his	belly	filling-for	wish	became,
gōni	bēnōṇḍu	ōniki	idille.	Āla	manan-aske	ōniki	buddhi	vāsi
but	any-one	him-to	gave-not.	So	being-then	him-to	sense	having-come
ōṇḍu,	'nā	tappēn-aggā	betstsō-mandi	kūligāhkiniki	dōḍa	dibe		
he,	'my	father-of-near	how-many-persons	servants-to	food	much		
minde	gōni	nanna	karuvini	ḍollōre	minnāna.	Nanna	nā	tappēn-aggā
is	but	I	hunger-with	dying	am.	I	my	father-of-near
añji,	"ō	yayyā,	nanna	dēvuni	munne	nī	munne	pāpamu
having-gone,	"O	father,	I	God-of	before	thy	before	sin
tuṅgi	minnāna.	Ingāṭi-kāsi	nī	marrini	ifji	kechchi		
having-done	am.	Now-from	thy	son	having-said	having-uttered		
mananiki	nanna	harrini	ayyōna.	Nanna	nī	kūldōr-avūṭe		
being-for	I	worthy	am-not.	Me	thy	hirelings-among		
orōn-āla	ērpa,"	ifji	ōni-tōṭe	keyitāna,'	ifji	tēdi	ōni	
one-of-so	keep,"	saying	him-with	will-say,'	saying	arising	his	
tappēn-aggā	attōṇḍu.	Gōni	ōṇḍu	iṅka	dūrāte	manan-aske		
father-near	went.	But	he	still	distance-at	being-then		

òni tappe ònini ùđi sukuru vāśi, mirri, òni vedēte  
*his father him having-seen compassion coming, running, his neck*  
 porro arśi ònini burtōṇḍu. Aske ā marri, 'ō yayyā, nanna  
*on falling him kissed. Then that son, 'O father, I*  
 dēvuni munne nī munne pāpamu tuṅgi minnāna. Ingaṭikāśi  
*God-of before thy before sin having-done am. Henceforward*  
 nī marrini iṅji kochechi mananiki harrini ayyōna,' iṅji  
*thy son having-said having-said being-for worthy I-am-not,' saying*  
 òniki kettōṇḍu. Gōni tappe, 'sannāṭi guḍḍa tachchi òniki  
*him-to said. But the-father, 'good cloth having-brought him-to*  
 kerpissi òni vaṅjiṅki uṅgaramu vāṭi kālkiṅki erpūku  
*having-put his fingers-on ring having-put feet-on shoes*  
 kerpissāṭi. Koḍuvte lēngatini tachchi kōyimūṭi, manāḍa tiṅji  
*put. Fatted calf having-brought slaughter, we having-eaten*  
 kuśeli pardakāḍa bāritku, iṅḍu nā marri ḍolli, malsi  
*merry let-us-become. Why, this my son having-died, again*  
 batakatōṇḍu; māyi, doruktōṇḍu,' iṅji òni jitaḡāḡkintōṭe  
*lived; having-been-lost, was-found,' saying his servants-with*  
 kettōṇḍu. Aske ōru kuśeli pardaniki modalo peyittōru.  
*said. Then they happy becoming-for preparation took.*  
 Īla mannāṅga òni pedda marri ēnde mattōṇḍu. Ōṇḍu  
*So being-on his big son field-in was. He*  
 vāsōre lōtt-aggā vatt-asko vomsa-nadu ēdannadu kēḷjōṇḍu. Aske  
*coming house-near coming-then music dancing heard. Then*  
 navukārini ortini kariṅgi, 'iru bāta?' iṅji talptōṇḍu.  
*servant one having-called, 'these-things what?' saying asked.*  
 Ā navukāri òni-tōṭe, 'nī tammunḍu vattōṇḍu, ōṇḍu  
*That servant him-with, 'thy younger-brother came, he*  
 òn-aggā tsakkāne ērta-kāḍe nī tappe koḍuvte lēngatini  
*him-near well coming-because thy father fatted calf*  
 kōyissi minnōṇḍ-'iṅji kettōṇḍu. Ket-kāḍe ōṇḍu rōsemu  
*having-slaughtered is'-saying said. Saying-because he auger*  
 tachchi lāpā vādaniki mati kolp-ille. Aske òni tappe baidiki  
*having-brought inside coming-for mind arranged-not. Then his father outside*  
 vāśi ònini baśima-lāḍtōṇḍu. Aske ōṇḍu, 'idō, itstsak ēṇḍkīni-kāśi  
*having-come him to-entreat-began. Then he, 'lo, so-many years-from*  
 nanna nīnini sēva-tuṅgōre minnāna. Nī māṭa nanna beskēṭik  
*I thee service-doing am. Thy word I ever*  
 tappillāna. Attakanna nanna nā bōkatōri-tōṭe kuśeli pardaniki nāki  
*transgressed-not. Being-even I my friends-with merry becoming-for me-to*  
 beppōḍanna oro mēka-pilla-nna nimma id-ille. Gōni nī āḍātini  
*ever-even one goat-young-even thou gavest-not. But thy property*

palvatānāte kartsu tungte ī nī marri vatt-askē-nē inī  
*debauchery-in spent making this thy son coming-then-indeed his*  
 kōsātki koḍuvte lēngatīni kōyissi vāṭṭīni, iṣṣi ōni tappēniki  
*sake-for fatted calf slaughtering threest, saying his father-to*  
 malśi kettōṇḍu. Aske ōṇḍu, 'pēkā, nimma beppōṭiki nā agga minnīni.  
*again said. Then he, 'son, thou always me near art.*  
 Nāva anta nīvadu āśi minnāngu. Manaḍu kuśēli parśi  
*My all thine having-become is. We merry having-become*  
 ēntadu sare, bāritku, nī tammunḍu iṇḍu ḍolli, malśi  
*to-stay good, why, thy younger-brother this having-died, again*  
 battakutōṇḍu; māyi, dorukutōṇḍu, iṣṣi ōniki kettōṇḍu.  
*lived; having-been-lost, was-found, saying him-to said.*

A similar dialect is also spoken in Bastar, on the banks of the Saberi. The number of speakers of Kōi has been estimated for the purposes of this Survey at 4,169. No speakers were returned at the Census of 1901.

The short specimen which follows in most particulars agrees with the so-called Kōi of the Madras Presidency. Note only *ōḍu*, he; and *mennōḍ*, he is. The third person singular of verbs also ends in *ōn*; thus, *kettōn*, he said.

*Tantōṇḍu*, thou struckest, is probably wrong. If not, it is a regular noun of agency.

The third person singular neuter and the relative participle often end in *a* and not in *e*; thus, *tagatta*, it hit; but also *matte*, she was, etc.

On the whole, the specimen is not very correct. It is, however, sufficient to show the general character of the dialect.

[No. 72.]

## DRAVIDIAN FAMILY.

## GONDĪ.

SO-CALLED KŌI DIALECT.

(STATE BASTAR.)

Savāl.— Guḍḍi-Lakshāni nimma puttīn-ā ?

Question.— *Guḍḍi-Laksha thou knowest ?*

Javāpu.— Nijam. Bēnōḍo kachēri mennōḍ.

Answer.— *Certainly. He-who in-court is.*

Savāl.— Nimma kachēri matta gaḍḍapārāte Guḍḍi-Lakshāni tantōṇḍu ?

Question.— *Thou in-court being axe-with Guḍḍi-Laksha struckest ?*

Javāpu.— Nijam.

Answer.— *Yes.*

Savāl.— Bechki debbā tantīni ?

Question.— *How-many blows struckest ?*

Javāpu.— Reṇḍu debbā tantāna. Roḍḍa gālute tagatta.

Answer.— *Two blows I-struck. Left thigh-in it-hit.*

Savāl.— Bār tantīni ?

Question.— *Why struckest ?*Javāpu.— Debbālu-dinam nanna kallu uṭṭāno, Empuram rattāna.,  
Answer.— *Quarrel-day I liquor drank, Empura went,*Kāram Pāpayyadi mutte paruukuṇṭa matte. Lakshālu kai  
Kāram Pāpayya's wife ill was. Laksha handyūḍōr mattō, aggā nanna aḍḍa kudatāna. Lakshālu nanna  
seeing was, there I having-gone sat. Laksha menūki-ittō; dāni-guriṇchi nāku rōsam vatte. Gaḍḍapārā  
pushing-gate; that-of-on-account me-to anger came. The-axegonte matte. Dāni nanna pehakatāna. Duḍḍi iṅjōre.  
veranda-in was. That I lifted-up. Stick saying

Lakshāni reṇḍu debbā tantāna.

Laksha two blows struck.

Savāl.— Kāram Rāmālu Kāram Gujjālu niu karāngatīn-ā ?

Question.— *Kāram Rāma Kāram Gujjā thou calledest ?*

Javāpu.— Nijam. Guḍḍi-Lakshālu nāni tannitō iṅjōre nanna kēkatāna.

Answer.— *Yes. Guḍḍi-Lakshā me will-strike saying I called.*

Savāl.— Niki Guḍḍi-Lakshānu munne beppuḍainā virodam

Question.— *Thee-to Guḍḍi-Laksha-of formerly ever enmity*

mende-yā ?

*was ?*

Javāpu.— Ille.

Answer.— *No.*

## FREE TRANSLATION OF THE FOREGOING.

Do you know Guḍḍi Laksha ?

Yes. He who is here in court.

Did you strike Guḍḍi Laksha with the axe which has been produced in the court ?

Yes.

How many blows ?

Two. And I hit him in the left thigh.

Why did you strike him ?

On the day of the quarrel I was drunk. I went to Empura. At that time Kāram-Pāpayya's wife was ill, and Laksha was feeling her pulse. I came there and sat down, and Laksha pushed me off. Therefore I got angry and seized the axe which I found in the veranda. I thought it to be a stick and dealt him two blows.

You called in Kāram Rāma and Kāram Gujjā.

Yes, because I thought that Guḍḍi Laksha would beat me.

Have you ever had any quarrel with Guḍḍi Laksha before ?

No.

## PARJĪ.

The Parjās are an aboriginal tribe in the Bastar State. They are found round Jagdalpur and towards the south and south-east. The number of speakers was estimated for this Survey at 17,387. At the last Census of 1901, 8,933 speakers were returned.

Parjī has hitherto been considered as identical with Bhatrī. See Vol. v, Part ii, pp. 434 and ff., where the various authorities dealing with the tribe have been mentioned.

Bhatrī has now become a form of Oṛiyā. Parjī, on the other hand, is still a dialect of Gōṇḍī.

Two specimens and a list of Standard Words and Phrases have been received from Bastar. The first specimen is a version of the Parable of the Prodigal Son. It is so corrupt that I have been unable to print more than the beginning, and almost every form occurring in it must be used with caution. The second specimen, a Parjī translation of the statement of an accused person, is much better. It was, however, only forwarded in Dēvanāgarī, and the reading is not always certain. The list has not been reproduced.

Under such circumstances it is impossible to give a full grammatical sketch of the dialect. I can only make a few remarks, and even those are given with the utmost reserve.

**Pronunciation.**—Final *d* is interchangeable with *t*; *n* is sometimes replaced by *l*; etc. Thus, *chēndēt* and *chēndēd*, went; the suffix of the accusative is *l* or *n*; thus, *mālin*, the son; *Māṭāl*, *Māṭā*, both in the accusative case.

**Nouns.**—The suffixes of the plural are *ēr*, *l*, and *kul*; thus, *sākhītēr*, witnesses; *chiṇḍu-l*, sons; *pēn-kul*, swine.

The case-suffixes are almost the same as in Gōṇḍī. Thus, *tātēn*, to the father; *Māṭālu*, to *Māṭā*; *mānī-nō*, of a man; *ṭaṅgiyā-l*, of an axe; *palūpti*, in the village; *tētti*, on the head, etc.

**Numerals.**—*Ōkurī*, neuter *ōkatī*, one; *irul*, two; *mūir* or *mundū*, three; *nīir*, four; *sēvir*, five; *sējēn*, six; *kuḍēk*, twenty. The numerals above six are borrowed from the Aryan neighbours.

**Pronouns.**—The following are the personal pronouns:—

<i>ān</i> , I.	<i>in</i> , thou.	<i>ōd</i> , he.
<i>ānē</i> , <i>anuṅg</i> , me.	<i>inī</i> , thee.	<i>ōnuṅg</i> , <i>ōnī(n)</i> , him.
<i>an</i> , my.	<i>in</i> , thy.	<i>ōn</i> , his.
<i>am</i> , we.	<i>im</i> , you.	
<i>am</i> , our.	<i>im</i> , your.	

*Ōd*, he, should probably be written *ōḍ*, and, in the same way, *ḍ* and not *d* is probably the correct termination of the third person singular of verbal forms. Compare *Kōi*.

Other pronouns are *ad*, that thing, *ādan*, *ānin*, its; *inātī*, in this; *i* and *hā*, this (used as adjectives); *ēdā*, who? *nā*, what? and so forth.

**Verbs.**—It is impossible to sketch the Parjī conjugation from the materials available.

The suffix of the past tense is *d* or *t*, and in the future we sometimes find a suffix *r*. Thus, *tāpētēn*, I struck; *tāprān*, I shall strike. The list of words, which has not been reproduced, gives these forms for all persons and numbers. The corresponding present tense is given as *tāpēn*, I strike, etc. Another present is formed by adding *m* to the base; thus, *yēr-mēd*, he comes; *pōkē-mēr*, they say.

The forms just quoted from the list of words give the impression that verbs do not differ for person or number. This is not, however, the case.

The following forms of the present tense of the verb substantive occur in the texts, *mēdān* or *mēndān*, I am; *mēdād*, thou art, he is; *mēdā*, it is. In the past tense we find *mētēn*, *mētē*, and *mētān*, I was; *mētēd* and *mētēt*, he was; *mētā*, it was; *mētēr*, they were. Compare imperatives such as *chī-ur*, give; *pēnd-ir*, take. The regular personal terminations can accordingly be given as follows:—

Sing.	1.	. . . . .	<i>n</i>	Plur.	1.	. . . . .	<i>m</i>
	2.	. . . . .	<i>t</i> or <i>d</i>		2.	. . . . .	<i>r</i>
	3. masc.	. . . . .	<i>t</i> or <i>d</i>		3. masc.	. . . . .	<i>r</i>
	3. neut.	. . . . .	<i>ā</i>				

The suffix of the first person plural seems to occur in forms such as *am chāmam*, I am dying, *lit.* we die; *uḡdōm*, I used to drink. Such forms can, however, also be explained as containing the present suffix *m*. Compare *uḡdōm*, you drank.

The personal suffixes are sometimes omitted, and sometimes also confounded. Thus, *mētē*, I was; *mēdāy*, they are; *pōkkēd*, I will say (*sic*). Most of these cases are probably simple mistakes.

In the third person singular we sometimes find *j* instead of *d*, *t*; thus, *ēñjēj*, he became; *chājēj*, he made.

The characteristic suffix of the negative verb seems to be *ā*. Compare *pun-ā(n)*, I know not; *tāpān-ā*, I did not strike; *chiyō-ā*, I did not do; *chēnēn-ā*, I did not go; *chivv-ā*, you gave-not; *chājēd-ā*, he did not; *chēnād-ā*, he did not go; *chiyār-ā-ēri*, gave-not. Note also *chillē*, he is not; *chillā*, it is not; *chājē-mēn*, don't do.

The conjunctive participle ends in *i*; thus, *chēni*, having gone; *pōki mētēn*, I had said; *chāi-chēndēt*, he had died, etc.

For further details the specimens should be consulted. The first specimen is, however, so corrupt that it must be used with the greatest caution.



[No 73.]

## DRAVIDIAN FAMILY.

## GONDĪ.

PARJĪ DIALECT.

(STATE BASTAR.)

## SPECIMEN I.

Okurā <i>One</i>	mānīnō <i>man-of</i>	irul <i>two</i>	chiṅḍul <i>sons</i>	mēttēr. <i>were.</i>	Ā-vitaratē <i>Them-among</i>	pīṭi <i>the-younger</i>		
chiṅḍu <i>son</i>	tātēn <i>father-to</i>	pōkkēd, <i>said,</i>	‘ō <i>O</i>	tātā, <i>father,</i>	an <i>my</i>	bāṭā <i>share</i>	chiur.’ <i>give.</i>	Dhan-māl <i>Property</i>
mēttā, <i>was,</i>	pāichi <i>dividing</i>	chiṅḍir. <i>gave.</i>	Pīṭi <i>Younger</i>	chiṅḍu <i>son</i>	ōktikan <i>together</i>	idi-mēttēt, <i>putting-was,</i>		
Khubē <i>far</i>	dēs <i>country</i>	chēni-mēttēt, <i>going-was,</i>	phaṭkṵārī <i>riotous</i>	butafi <i>living-in</i>	dhan-māl <i>property</i>	mēttā <i>was</i>		
gavāyētēt. <i>spent.</i>	Od <i>He</i>	jammā <i>all</i>	dhan <i>property</i>	pōhlēt, <i>squandered,</i>	ā <i>that</i>	dēs <i>country</i>	bayē <i>big</i>	
chākul <i>famine</i>	paṭṭā. <i>arose.</i>	Chākul <i>Famine</i>	paṭṭā, <i>arose,</i>	garīb <i>poor</i>	ōṅjēj. <i>he-became.</i>	Chākul <i>Famine</i>	paṭṭā <i>arose</i>	
ār <i>and</i>	mēṅjēj <i>went(?)</i>	tēhi <i>there</i>	mēttēt. <i>lived.</i>	Oglēn <i>That(?)</i>	aman <i>man(?)</i>	pēnkul <i>swine</i>	mēkuk <i>to-feed</i>	
vāyā <i>field-in</i>	chōttēt. <i>sent.</i>	Pēn <i>Swine</i>	tindan <i>eaten</i>	chārā <i>husks</i>	yēndu <i>that(?)</i>	tindōtān <i>to-eat</i>	mēn <i>mind</i>	
chājēj. <i>made.</i>	Ār <i>And</i>	yēhi-hūti <i>anybody(?)</i>	chiyārū-ēri. <i>gave-not.</i>	Chirākānu <i>At-last</i>	chēt <i>sense</i>	chōttā, <i>came(?),</i>		
adin <i>then(?)</i>	pōkkēd, <i>said,</i>	‘am <i>our</i>	tātā <i>father's</i>	bhūtī-lōg <i>servants</i>	tini-gulivottu, <i>to-eat-hanc-enough(?),</i>	am <i>we</i>		
chākul <i>with-hunger</i>	chāmam. <i>die.</i>	Abē <i>Now</i>	churki <i>arising</i>	tātēn-kā <i>father-near</i>	chēndēn, <i>will-go,</i>	chēndēn <i>will-go</i>		
tātēn <i>father-to</i>	pōkkēd (sic.), <i>will-say,</i>	“ō <i>O</i>	tātā, <i>father,</i>	bhagvān <i>God's</i>	hukum <i>command</i>	ohiytā, <i>I-did-not,</i>		
tātēn <i>father</i>	mandēd <i>before</i>	pāpaṭyā. <i>sinned.</i>	Pein <i>Again</i>	tātā <i>father</i>	abē <i>now</i>	in <i>thy</i>	chiṅḍ <i>son</i>	
nāiyēt. <i>not-proper.</i>	Abē <i>Now</i>	bhuti-lōg <i>servants</i>	yētē <i>as</i>	mēndū <i>are</i>	ētri <i>no</i>	mēdān.”” <i>shall-be.””</i>	Ṭabē <i>Then</i>	
ānāti <i>there</i>	churchī <i>arising</i>	chēndēd, <i>went,</i>	tātēn <i>father</i>	lagē <i>near</i>	chēndēd. . . . <i>went. . .</i>	Ṭātā <i>The-father</i>		
kamiyālari <i>servants-to</i>	pōkkēd, <i>said,</i>	‘ēdō <i>good</i>	gūṅḍā <i>cloth</i>	un <i>?</i>	nūḍēd <i>take (?)</i>	nūḍ-pittēd ; <i>take-pul-on(?) ;</i>	kōṭti <i>hand-on</i>	

vātkul	kēlukē	panahī	tundum.	Am	tinnī-kulī	bēḍkā	chārjrun(!).
<i>ring</i>	<i>feet-on</i>	<i>shoes</i>	<i>put(?)</i>	<i>We</i>	<i>feasting</i>	<i>merry</i>	<i>will-make.</i>
Tabē	am	[chiṇḍ]	chāī	mēttēd,	jium	pāṭṭēd;	bhulkēd
<i>Because</i>	<i>my</i>	<i>[son]</i>	<i>having-died</i>	<i>was,</i>	<i>to-life</i>	<i>became;</i>	<i>lost</i>
mēttēd,	phēr	mīlēd.'	Tabē	bēḍkā	ērid.		
<i>was,</i>	<i>again</i>	<i>was-found.'</i>	<i>Then</i>	<i>merry</i>	<i>became.</i>		

[ No. 74.]

## DRAVIDIAN FAMILY.

GONDĪ.

PARJĪ DIALECT.

(STATE BASTAR.)

## SPECIMEN II.

## STATEMENT OF AN ACCUSED PERSON.

Savāl.— Im palūpti Māṭā pidir gōṇḍ mēdād ?  
 Question.— Your village-in Māṭā name Gōṇḍ is ?

Jabāb.— Hōy, mēttēd. Ēbē chillē.  
 Answer.— Yes, he-was. Now is-not.

Savāl.— Māṭā ēbē ā chēndēt ?  
 Question.— Māṭā now where went ?

Jabāb.— Āti ohēnādā. Chāi chēndē.  
 Answer.— Anywhere went-not. Having-died went.

Savāl.— Nātā nōmṛiti chāīyēt, yēdā-āṇḍakī tēḍ ?  
 Question.— Any disease died, anybody killed ?

Jabāb.— Ōnuk nātuṅgī nōmṛiti chillā. Āṇḍakī tēḍ.  
 Answer.— Him-to any disease was-not. Somebody killed.

Tabē vōd chāīyēt.  
 Then he died.

Savāl.— Ōnin ēdāṇḍakī tēḍ ?  
 Question.— Him who killed ?

Jabāb.— Ān punān.  
 Answer.— I know-not.

Savāl.— Sākhitēr pōkēmēr, Māṭāli in tōt. Inātī  
 Question.— Witnesses say, Māṭā thou killedest. This-in  
 in nat nānēdād ?  
 thou what answerest ?

Jabāb.— Ān tāpānā. Sākhitēr mērchitēr mēdāy. Ān-chēngē  
 Answer.— I killed-not. Witnesses tutored are. Me-with

Māṭāli-chēngē kāudrānā chillā. Ān nāgavani chāṭṭāngāt ?  
 Māṭā-with quarrel was-not. I why should-kill ?

Savāl.— Hā ṭāngiyā inn ōyatlē pēyatā.  
 Question.— This axe thy house-in was-found.

Jabāb. — Höy, pēyatā. Ān (aṅgiyā iyā. Idugi ānn  
*Answer.—Yes, it-was-found. My axe this-is. Therefore my*

ōyatlē pēyatā.  
*house-in was-found.*

Savāl. — I (aṅgiyātī nōtir pēyatā mēndā.  
*Question.—This are-on blood found is.*

Jabāb. — Höy, pēyatā mēndā. Ān bōkdē kūṭi-mōtlō. Ānin  
*Answer.—Yes, found is. I goat having-killed-was. Its*  
 nōtir pēyatā mēndā.  
*blood found is.*

Savāl. — I gāṇḍā inn ōyatlē pēyatā mēndā.  
*Question.—This cloth thy house-in found is.*

Jabāb. — Pnlis havaldār ūn mudāy i gāṇḍā ān ōyatlē tīnchī-  
*Answer.—Police havildār my presence-in this cloth my house-in having-*  
 mēttēr. Ān pōkī-mēttēn, 'mālik, ilākāṭ chājō-mēn.  
*through-was. I having-said-was, 'master, so do-not.*

Ān-pōdīn pātā vērrā. Charkār ānō phāsi-sirāy.' Havaldār  
*Me-to trouble comes. Government me will-hang.' The-havildār*  
 pōkkēd, 'in-gō Māṭālin tōt. Khūb lōg pōkēmēr.  
*said, 'thou-alone Mātā killedest. Many people say.*

Idugi gāṇḍū inn-ōyatlē tīnchī-mēttēn.'  
*Therefore cloth thy-house-into having-thrown-was.'*

Savāl. — In āru Māṭā mēl uṇḍōm?  
*Question.—Thou and Mātā liquor drank?*

Jabāb. — Höy. Ān rōjun uṇḍōm, mēl uṇḍōm, āru chōpul tina-mēttan.  
*Answer.—Yes. I daily drank, liquor drank, and meat eating-was.*

Savāl. — Mansā Kēḍēlin pasrāti in āru Māṭā pōrā-siris mēl uṇḍōm?  
*Question.—Manā Kēḍēl's shop-in thou and Mātā Pōrā-day-on liquor drank?*

Jabāb. — Pōrā-siris ān māmēn Guṭṭāl ōyatlē mōttūn. Māṭāl chēngē.  
*Answer.—Pōrā-day-on I uncle Guṭṭā's house-in was. Mātā with*

Mansā pasrāti ān chēnēnā. Sabō phandu.  
*Mansā-(of) shop-in I went-not. All fabrication.*

Savāl. — Māṭāl murdā in chudat?  
*Question.—Mātā's corpse thou sawest?*

Jabāb. — Palūp-lōg chuḍī-chēndīr, ūgō ān balō chuḍī-chēndē.  
*Answer.—Village-people to-see-went, so I also to-see-went.*

Savāl. — Māṭālu āribēlē gāvā mēttā?  
*Question.—Mātā-to anywhere round was?*

Jabāb. — Höy, ōkatī gāvā (aṅgiyāl ōn tōlti mēttā, āru iraḍu ōn  
*Answer.—Yes one wound axe-of his head-on was, and another his*  
 ēdrōmti mēttā. Ōn mēnti ōkatī gāṇḍā mēttā. Ōnti nēttir  
*breast-on was. His body-on one cloth was. That-on blood*  
 mēttā. Āru ān nātīnī punā.  
*was. And I anything know-not.*

## FREE TRANSLATION OF THE FOREGOING.

Is there a Gōṇḍ called Māṭā in your village?

Yes, there was, but now there is not.

Where has Māṭā gone?

Nowhere. He has died.

Did he die from some disease, or was he killed?

He had no disease. Somebody has killed him.

Who killed him?

I do not know.

The witnesses say that you killed Māṭā. What have you got to answer?

I did not kill him. The evidence is false. I had no quarrel with Māṭā. Why should I kill him?

Was not this axe found in your house?

Certainly. It is my axe, and therefore it was found in my house.

There is blood on this axe.

Yes. I had just killed a goat, and the blood was the goat's.

This cloth was found in your house.

The police officer threw it into my house in my presence. I said to him, 'master' don't do so. I shall come into trouble, and the Government will hang me.' The officer said, 'all people say that you have killed Māṭā, and therefore I have thrown this cloth into your house.'

Did you and Māṭā take any liquor?

Yes. I used to drink liquor and eat meat every day.

Did you and Māṭā drink liquor at Mansā Kēḍēli's shop on the Pōrā-day?

On the Pōrā-day I was at my uncle Guṭṭā's house and did not go with Māṭā to Mansā's shop. It is all wrong.

Did you see Māṭā's body?

The villagers went to see it, and so I also went to see.

Had he any wounds?

Yes; there was an axe-wound on his head, and another on his breast. There was a cloth on his body, and there was blood on it. I do not know anything more.

## KŌLĀMĪ, NAIKĪ, ETC.

Kui and Gōṇḍī gradually merge into Telugu. Before dealing with that form of speech it will be necessary to give a short account of some minor dialects of Berar and the Central Provinces which occupy a position like that of Gōṇḍī between Kanarese-Tamil and Telugu. The dialects in question are the so-called Kōlāmī, the Bhīlī spoken in the Pusad Taluqa of Basim, and the so-called Naikī of Chanda. They all agree in so many particulars that they can almost be considered as one and the same dialect. They are closely related to Gōṇḍī. The points in which they differ from that language are, however, of sufficient importance to make it necessary to separate them from that form of speech.

### KŌLĀMĪ.

The Kōlāms are an aboriginal tribe in East Berar and the Wardha district of the Central Provinces. The Rev. Stephen Hislop found them 'along the Kandi-Konda Hills on the south of the Wardha River, and along the tableland stretching east and north of Manikgad, and thence south to Dantanpalli running parallel to the western bank of the Pranbita.' They are now much reduced in number, and most of them are found in the Wardha district. Local estimates give 17,000 as the number of speakers in Wun. At the last Census of 1901, however, Kōlāmī was not returned from the district, and the number of Kōlāms was only 264. The estimates are therefore certainly above the mark. The number of speakers has been estimated for the purposes of this Survey as follows:—

Wun	. . . . .	17,000
Anraoti	. . . . .	4,500
Wardha	. . . . .	1,600
	TOTAL	23,100

A few speakers are probably also found in Pusad, in the Basim district. The so-called Bhīlī of that district is, at all events, almost identical with Kōlāmī. See below. In the last Census of 1901 Kōlāmī was only returned from Wardha with a total of 1,505 speakers.

The Kōlāms are usually classed as a Gōṇḍ tribe. According to Captain Haig, however, they 'differ considerably from Gōṇḍs in appearance, and the Gōṇḍs, in Berar, at any rate, do not admit that they are a Gōṇḍ tribe, while the Kōlāms on the other hand shew no anxiety to be considered so, but are rather inclined to repudiate the connection.'

The Kōlāmī dialect differs widely from the language of the neighbouring Gōṇḍs. In some points it agrees with Telugu, in other characteristics with Kanarese and connected forms of speech. There are also some interesting points of analogy with the Toda dialect of the Nilgiris, and the Kōlāms must, from a philological point of view, be considered as the remnants of an old Dravidian tribe who have not been involved in the development of the principal Dravidian languages, or of a tribe who have not originally spoken a Dravidian form of speech.

## AUTHORITIES—

HISLOP, REV. STEPHEN,—*Papers relating to the Aboriginal Tribes of the Central Provinces. Edited, with notes and preface by R. Temple.* [Nagpore,] 1866. Note on the tribe, Part i, pp. 10 and f. Vocabulary, Part ii, pp. 1 and ff.

HAIG, CAPTAIN WOLSELEY,—*A Comparative Vocabulary of the Gūṇḍī and Kōlāmī Languages. Journal of the Asiatic Society of Bengal, Vol. lxxvi, Part i, 1897, pp. 185 and ff.*

The notes on Kōlāmī grammar which follow are based on the version of the Parable of the Prodigal Son printed below. They have been supplemented from two other versions of the Parable and a list of Standard Words and Phrases. These materials are not sufficient to elucidate all grammatical points, the more so because only one of the versions of the Parable was accompanied by a translation. The interlinear translation printed below has been supplied by me.

It is, however, possible to ascertain the principal features of the dialect.

**Nouns.**—The usual suffix of the plural is *l*; thus, *paisā-l*, money; *gēṭṭā-l*, feet; *kēv-ul*, ears; *ture-l*, swine. In *bālā-kōl*, sons, the suffix *kōl* corresponds to Tamil and Kanarese *gaḷ*, Tulu *kuḷu*. In *māsuri-ung*, to the men, we apparently have a plural suffix *ur*, *r*.

There are no instances in the texts of a feminine noun. The feminine and neuter singular take the same form in Naikī, and this is probably also the case in Kōlāmī.

The dative has the same form as the accusative, the suffix being *n* or *ṅ*; thus, *bālān*, the son; *mākkun*, to the neck; *māsuriṅg*, to the servants.

The genitive is formed by adding *n*, *ne*, or *net*, and the locative by adding *t*. Thus, *anne kākōkne bālā*, the son of my uncle; *telmī gurrāmmet khōgir*, the saddle of the white horse; *annet ambān māsuriṅg*, to the servants of my father; *kit*, on the hand; *vegāt*, in the field (*vegād*, field).

**Numerals.**—*Ōkōd*, masc. *ōkōn*, one; *indīng*, masc. *iddar*, two; *mūdiṅg*, three; *nāliṅg*, four; *aīd*, five; *sahā*, six; *sāt*, seven; *āḷh*, eight; *naū*, nine; *dahā*, ten; *irvē*, twenty. Compare Telugu *okaṭi*, one; Toda *edd*, two; *mūd*, three; Kanarese and Telugu *eidu*, five; Telugu *iruṅvai*, twenty.

**Pronouns.**—The following are the Personal pronouns:—

<i>ān</i> , I.	<i>nīva</i> , <i>iva</i> , thou.	<i>amd</i> , he; <i>ad</i> , it.
<i>ann(ṅ)</i> , me.	<i>inna</i> , thy.	<i>amnu</i> , <i>amnuṅ</i> , <i>amnuṅg</i> , him.
<i>anna</i> , my.	<i>im</i> , you.	<i>amnet</i> , his.
<i>ām</i> , we.		<i>aur</i> , they; neut. <i>adā</i> .

The plural forms are apparently seldom used, the singular forms being used instead.

Other forms are *tānet*, his; *imd*, this; *ad*, that (neuter), genitive *adnet*; *yēnd*, *yēr*, who? *tān*, what?

**Verbs.**—Plural forms are sometimes used in the singular, and *vice versa*. It is therefore difficult to give instances of all the various forms.

The Verb substantive forms its present tense as follows:—

*āṇḍāt(ūn)*, I am; *āṇḍātīv*, thou art; *āṇḍān*, he is; *āṇḍā(t)*, it is. There are no instances of real plural forms in the materials available. The corresponding past tense is:—

Sing.	{	1. <i>āṇḍānī</i> .		Plur.	{	1. <i>āṇḍām</i> .
		2. <i>āṇḍīv</i> .				2. <i>āṇḍīr</i> .
		3. <i>āṇḍen</i> .				3. <i>āṇḍēr</i> .

Finite verbs are similarly inflected. The present tense is also used as a future, and the characteristic consonant of the past tense is *d*, *t*. Thus, *kākātūn*, I shall make; *kāktān*, I did; *sedden*, he went. There are very few instances of the third person neuter. Compare *āṇḍā* and *āṇḍāt*, it is; *pāṭṭīn*, it became; *tural tindhā*, the swine ate. Another future form seems to add *d*; thus, *gōḍātūn*, I shall strike; *aur gōḍār*, they will strike.

The imperative takes no suffix, but *r* is added in the plural. Thus, *kō*, give; *tīn*, eat: *tōḍur*, put ye.

The negative verb is formed by adding *tōten*, to the base. Thus, *mōḍīp-tōten*, (I) broke not; *si-tōten*, (thou) gavest not, (he) gave not. *Tōten* is sometimes inflected; thus, *si-tōtīv*, thou gavest not. In other cases the negative verb is formed by adding an *e* to the base, and using the ordinary personal and tense suffixes. Thus, *seren*, he went not; *siyeten*, he gave not.

The base seems to be used as a verbal noun. Thus, *enet-lāng*, saying-of-worthy; *kāk-eṅg*, in order to do. Another verbal noun ends in *ād* and contains the neuter demonstrative pronoun. Thus, *endākād*, dancing.

The conjunctive participle ends in *nā*; thus, *ghum-kāk-nā*, having collected; *set-nā*, having gone; *sūlt-nā*, having arisen.

For further details the student is referred to the specimen which follows.



[No. 75.]

## DRAVIDIAN FAMILY.

KOLĀMI.

(DISTRICT WUN.)

Ökkön mäs āṇḍen. Amnuṅg iddar bālākōl āṇḍer. Āttān  
*One man was. Him-to two sons were. Them-of*  
 tsinnām enten, 'bā, annet vāṭā anu kōr.' Māri amd avaruṅg  
*the-younger said, 'father, my share me give.' Then he them-to*  
 dhan pāyāknā siten. Māri kōnning diyasāni tsinnām bālā  
*property dividing gave. Then some in-days he-younger son*  
 nttāna ghumkāknā laya dhāv seden. Attin amd mājiltālā tān  
*all collecting very far went. There he riotously his*  
 jingī udāpten. Māri amd attānā kharchipten, add muluk mahān,  
*property squandered. Then he all spent, that country fan*  
 paṭṭin. Ad-muḷ amnuṅg aḍchan paṭṭin. Addi vakhōt amd ad  
*fell. Therefore him-to difficulty became. That time he that*  
 muluk ökōn māsn-āttin setnā tākten. Amd amnuṅg turel  
*country(-of) . one man-with going lived. He him swine*  
 kāyeṅg tānet vegāduṅg pānākten. Addi vakhōt turel sōse tinhā  
*to-feed his field-to sent. That time swine husks ate*  
 ādnāḍ amd pōṭā niḍipā anāṅg amnun vāṭiltin. Amnuṅg yēnā  
*those-from he belly fill thus him-to it-appeared. Him-to any-one*  
 siyeten. Māri amd avaletnā enten, 'annet ambān māsuruṅg  
*gave-not. Then he coming-to-senses said, 'my father's servants-to*  
 pheret ipāte aṇḍā, ān kārut tikhātūn. Ān sūltnā am-bānāṅg  
*much bread is, I with-hunger die. I arising my-father-near*  
 serātūn amnuṅg yenātūn, "bā, ān diyamnet innet mutt pāp  
*will-go him-to will-say, "father, I God-of thy in-presence sin*  
 kāktān. In-din-tānāt innet bālā enet lāṅg tōten. Innet ökōn  
*did. This-day-from thy son to-say worthy am-not. Thy one*  
 tsākari-parmān id." Māri amd sūltnā tam bānāṅg sedden. Māri  
*servant-like keep." Then he arising his father-to went. Then*  
 amd dhāv aṇḍān ittēt amnet tāk ōltnā, lōbha vāttin, amd  
*he far is then his father seeing, pity came, he*  
 tūltnā amne mākkun āragā-paṭṭin amnet mukā sumnet. Māri bālā amd  
*running his neck-on fell his kiss took. Then son that*  
 enten, 'bā diyamnet innet mutt ān pāp kāktān. Indintānāt innet  
*said, 'father God-of thy before I sin did. Henceforward thy*

bālā onet-lāng tōten.' Māri bān māsaruṅ iṭten, 'aval āngi  
*son to-say-proper am-not.*' Then the-father servants-to said, 'good robe  
 kōtnā adn tōḍeṅ, amnet kit mundi, gēḷḷāt kēḍl tōḍūr. Māri  
*bringing that put-on, his hand-on ring, foot-on shoes put.* Then  
 ān tintnā anand kākātūn. Kāre imd annet kīke tikt-āṅden, amd  
*I eating merry will-make. Because this my son had-died, he*  
 tiriknā pānām-edden; bhulilta-āṅden, amd ṓpāten.' Māri amd anand  
*again life-came; . lost-was, he was-found.'* Then they merry  
 kākeṅ utten.  
*to-make began.*

Id vakhōt amnet vaḍlāk bālā vegāṭ āṅden. Māri amd vātṇā  
*This time his big son field-in was. Then he coming*  
 ellā-merāt vāṭten. Amd mōrapākād endākād vintēr. Id vakōt māsūrtānāt  
*house-near came. He music dancing heard. This time servants-in-from*  
 ōkōn kukten amd veltōlten, 'id tānaden?' Amd amnu iṭten, 'iunet  
*one called he asked, 'this what?' He him-to said, 'thy*  
 tōren vāṭṭāṅḍān. Amd im bānu khusālināḍ miḷālton. Amd  
*younger-brother come-is. He your father-to safety-in met. He*  
 māri laī tincṅ-unākāt kākten.' Māri amd kātiṅ vātṇā ṓpāl seron.  
*then much feast made.'* Then he anger-in coming inside went-not.  
 Māri bān vakāl vātṇā amnu kārapeṅ lāḡten. Amd bānuṅ tirik  
*Then father outside coming him to-entreat began. He father-to back*  
 enten, 'ōlūr, ān iṅgeḍ varsa innet tsākari kākātūn. Innet mān ān  
*said, 'see, I so-many years thy service do. Thy order I*  
 ephuṅḍi mōḍip-tōten. Māri ān annet sūbatyāg-barōbar anand kākeṅ ōkōd  
*ever broke-not. And I my friends-with merry to-make one*  
 kōve si-tōten. Amd innet dhan pillāveṭṭā tintaruṣiton, amd innet bālā  
*kid gavest-not. He thy property harlots eat-made, that thy child*  
 vāṭṭin-āphuṅḍ niv aduṅ-sāṭi laī tincṅ-unākāt kāk-āṅḍāṭiv.' Āphuṅḍ amd  
*came-then thou it-for big feast making-art.'* Then he  
 amnun enten, 'bālā, iv bāremās ana-veṭā āṅḍāṭiv; an attānā jingī  
*him-to said, 'son, thou always me-with art; my all property*  
 innitī āṅḍāt. Anand kāken id barōbar. Imde innet tōren  
*thine-only is. Merry to-make this proper. This thy younger-brother*  
 tikt-āṅden, amd tiriknā pānām-edden; bhulilta āṅden, amd ṓpāten.'  
*dead-was, he again life-came; lost was, he was-found.'*

The Bhils of the Pusad Taluqa of the Basim district, or at least some of them, speak a dialect which is almost identical with Kōlāmī. The number of speakers of Bhilī in Basim has been estimated at 375. We do not, however, know whether all of them speak the same dialect, and the Basim figures have, therefore, been added to the total for other

Bhili dialects. The specimen of Bhili received from Basim, on the other hand, must be dealt with in this place. In most respects it agrees with the specimen of Kōlāmi printed above.

**Pronunciation.**—*A* and *ū* are often interchanged; thus, *tibiāton*, I die; *moḡāṭān*, I say.

*L* is sometimes substituted for *n*; thus, *kōṭai*, instead of *kāṭen*, he sent. Final *n* before a labial becomes *m*; thus, *bāpam maṭṭen*, he said to his father.

*N* is often changed to *rd*; thus, *aran* and *arand*, he. *Nd* is sometimes further changed to *d*; thus, *aranuṅ*, *arandun*, and *aradun*, to him. These forms throw light on Kōlāmi *amd*, which must be derived from *arand*. Compare also Kūi *caḡya* and Telugu *tāḡu*.

**Nouns.**—The plural suffixes are *l* and *kuḷ*; thus, *gāurā-l*, horses; *bāpō-kuḷ*, fathers.

The case-suffixes are not always added in the specimen. On the whole, they are the same as in Kōlāmi. Note, however, the occasional use of a dative suffix *ku*, *būn*; thus, *bāpku*, to the father; *gaḡyākūn*, to the servant.

The numerals are the same as in Kōlāmi. 'Five' is, however, *pāch*, and 'twenty' *cit*. The form *iddar*, two, is also used to denote a feminine plural. Thus, *iddar pīlā-kuḷ*, two daughters. From this fact we must infer that the genders in Kōlāmi are distinguished in the same way as in Telugu.

The personal pronouns are:—

<i>ān</i> , I.	:	<i>nīr</i> , thou.		<i>aran(d)</i> , he.
<i>anuṅ</i> , me.	:	<i>inīṅ</i> , thee.		<i>aranuṅ</i> , <i>arandū(n)</i> ,
<i>anya</i> , <i>anned</i> , my.	:	<i>innu</i> , <i>inned</i> , thy.		<i>aradun</i> , him.
<i>ām</i> , we.	:	<i>nīr</i> , you.		<i>arande</i> , <i>arand</i> , his.
<i>ammed</i> , our.	:	<i>immed</i> , your.		<i>aur</i> , they.
	:			<i>arared</i> , their.

The forms *anned*, *my*; *inned*, *thy*, etc., contain the neuter demonstrative pronoun *ad*, that. In ordinary Kōlāmi such forms are commonly used in all connections. In Bhili we find forms such as *innen bālā*, thy son, where the possessive pronoun agrees with the qualified noun in the same way as in Gōḡḡi.

Other forms are *adne*, its; *adār*, those things; *ivand*, this; *yēnd*, who? *tāned*, what? etc.

**Verbs.**—The conjugation of verbs presents some points of interest.

The present tense of the verb substantive is formed as follows:—

Sing. 1.	<i>aṅḡāt</i> .	Plur. 1.	<i>aṅḡāṭum</i> .
2.	<i>aṅḡāṭiv</i> .	2.	<i>aṅḡāṭiv</i> .
3. m.	<i>aṅḡān</i> .	3.	<i>aṅḡār</i> .
3. n.	<i>aṅḡād</i> .		

These forms are the same as those noted above for Kōlāmi. In the third person singular neuter we also find *anān*, it is.

The past tense is the same as in Kōlāmi. Note, however, *aṅḡān*, I was; *aṅḡān*, we were. In *tiktānden*, he was dead, a form *anden* for *aṅḡen*, was, seems to be contained. The form is, however, perhaps a noun of agency—one who is dead.

Finite verbs form their present tense from a participle ending in *s*, and the past from a form ending in *t*. The various tenses of the verb *gōl*, to beat, are given as follows:—

Present.		Past.		Future.	
Sing.	Plur.	Sing.	Plur.	Sing.	Plur.
1. <i>gōl̄s̄t̄n̄.</i>	1. <i>gōl̄s̄t̄um̄.</i>	1. <i>goffān.</i>	1. <i>goffam.</i>	1. <i>gōl̄t̄ān.</i>	1. <i>gōl̄atum.</i>
2. <i>gōl̄s̄t̄t̄c.</i>	2. <i>gōl̄s̄t̄t̄r.</i>	2. <i>gofft̄c.</i>	2. <i>gofftr.</i>	2. <i>gōl̄t̄t̄i.</i>	2. <i>gōl̄att̄r.</i>
3. <i>gōl̄s̄t̄n̄.</i>	3. <i>gōl̄s̄t̄r.</i>	3. <i>goffen.</i>	3. <i>goffēr.</i>	3. <i>gōl̄d̄ān.</i>	3. <i>gōl̄d̄ār.</i>

The *s*-suffix of the present must be compared with Telugu *tsu*, *tu*.

The negative verb is formed from the base without adding any tense-suffixes, or by adding *tōdī*, not, to the infinitive. Thus, *murken*, I did not break; *vāren*, he did not come; *puḷḷed*, it was not got; *siyaṅ-tōdī*, thou gavest-not, he gave-not.

The conjunctive participle ends in *ūn* or *an*; thus, *sāhādūn* and *saddan*, having gone; *innekādūn*, having said, etc.

In most of the preceding characteristics and in other important points the Bhili of Basim agrees with Kōlāmi, as will be seen from the version of the Parable of the Prodigal Son which follows.

[ No. 76.]

## DRAVIDIAN FAMILY.

SO-CALLED BHĪLĪ.

(DISTRICT BASIM.)

Ōkōn mās iddar bālā aṇḍēr. Sinnām bālā bāpam  
*One man(-to) two sons were. The-younger son the-father-to*  
 muṭṭen, 'bā, jingānī anyā hissā vāṭip-kō.' Sinnām  
*said, 'father, property(-of) my share divide-give.' The-younger*  
 bālā jingānī miḷāpten, duṣrē ūru dhāu sedden, udhaḷvāri jingānī  
*son property gathered, other village far went, riotously property*  
 attēk nās-gakten. Dukaḷ paṭṭin, paisā kharsipen puṭṭed.  
*all destroyed-made. Famine arose, money to-spend was-not-got.*  
 Dōdhā mās avandē dhandā-takten. Avan turel mipen kēnut  
*Big man(-of) he service-lived. He swine to-feed field-in*  
 kōstel. Māri turel poṭṭā tining uttel, avandē, 'poṭṭā ān tyahātūn  
*sent. Then swine husks to-cat began, he, 'husks I will-cat*  
 ipāt.' Yēra-nā avandu tāna siyaṅ-tōdi. Avandun māri sūd  
*bread.' Anybody him-to anything gave-not. Him-to then sense*  
 vattin, 'anye bāpne yallāt naukarnā pōṭāṅ ipāt puṭṣād. Ān  
*came, 'my father's house-in servants-of belly-for bread is-got. I*  
 kāran tiksātan. Ān bāpam-phōkān sāhādūn bāpam moḍātūn,  
*with-hunger die. I father-near having-gone father-to will-say,*  
 "bā, inna samōr. diyām hukum puttān, pāp aktān. Innen bālā  
*'father, thy before God's command I-broke, sin I-did. Thy son*  
 inne-kādūn anuṅ lajjā vahā. Anuṅ chākardār-laṅgānu āp." Bāp-  
*having-said me-to shame comes. Me servant-like make." Father-*  
 phōkān sedden. Bāp keiken ōlten dhāvāḍ, avaddūn mayā  
*near he-went. The-father the-son saw distance-from, him-to pity*  
 vattin. Saddan keiken mākad paṭṭen, avande mukkā samten. Māri  
*came. Having-gone son's neck-on fell, his kiss took. Then*  
 bālā muṭṭen, 'bā, inna samōr diyām hukum puttān, pāp aktān.  
*son said, 'father, thy before God's command I-broke, sin I-did.*  
 Innen bālā innekādūn anuṅ lajjā vahā.' Tāk jharān gaḍyākūn  
*Thy son having-said me-to shame comes.' The-father quickly servants*  
 kōkten, gaḍyākūn iṭṭen, 'dhadāpan aṅgē ivande mēnōt tapp. Ivande  
*called, servants-to said, 'good cloth this-of body-on put. This-of*  
 keit unḡaram tapp, geṭṭāt kērikuḷ tapp.' Māri avand majjā āki  
*hand-on ring put, foot-on shoes put.' Then he merry to-make*

ukatten, 'anya bālā tiktānden prānām-eṭṭen; bālā gavāṭ-aṇden, ombāṭen.'  
*began, 'my son dead-man to-life-came; my-son lost-was, was-found.'*

Saglē lōkuḷ ānand ākin uttēr.  
*All people merry to-make began.*

Dōdhā bālā kēyṇut aṇden. Yallāṅ vatten, nāch dhōlagī vintān.  
*Big son field-in was. House-to came, dance music heard.*

Sāldārākūn kōkten, avandu veltel-ōlten, 'tān yandīn.' Avan iṭṭen, 'inna  
*Servant called, him asked, 'what is-this.' He said, 'thy*

tōren vatten; avan hēs vatten; tineṅ akten.' Avan  
*younger-brother came; he well came; feast he-made.' Him(-to)*

rāg vattīn; yallat varen. Avande bāp vākāl kurten bālān  
*anger came; house-in came-not. His- father outside came the-son*

samjipsān. Avand bāpku muṭṭen, 'ān inīṅ varsha inīṅ dhandā.  
*entreated. He the-father-to said, 'I so-many years thee-to service-*

gaksātan; inna hukum murken. Anya dōstā barābar majjā gakten  
*I-do; thy order broke-not. My friends with merry to-make*

mēkē siyaṅ-tōdī. Avand innen keike nās-gakten, kasbirā paisā  
*goat gavest-not. That thy son destroyed-made, harlots(-to) money*

seiten, avan vatten, avadūn tiniṅ aktīr.' Mārī avan muṭṭen, 'nī  
*gave, he came, him-for feast madest.' Then he said, 'thou*

anya barābar aṇḍātīr. Anya jingānī inyetī yandīn. Anand gaktat  
*me with art. My property thine is. Merry to-make*

pāijē. Anya bālā tiktānden, pānām-eṭṭen; bāl gavāṭ-aṇden, ombāṭen.'  
*is-proper. My son dead-man, to-life-came; son lost-was, was-found.'*

## NAIKĪ DIALECT.

Naikī is the dialect of the Darwe Gōṇḍis in Chanda. The number of speakers has been returned for the purposes of this Survey as 195. At the last Census of 1901 no separate returns were made, and the number of speakers cannot be great.

The Rev. Stephen Hislop, in his *Papers relating to the Aboriginal Tribes of the Central Provinces*, Nagpur, 1866, Part i, pp. 24 and ff., describes the Naikade tribe as being most influenced by Hinduism of all Gōṇḍ tribes, and gives a vocabulary of the dialect in Part ii, pp. 1 and ff.

Naikī is also known from other districts. In the Central Provinces and Berar it is usually stated to be a synonym of Banjārī, and in the Bombay Presidency it connotes a Bhil dialect.

The Naikī of Chanda is now practically extinct. Two specimens, a version of the Parable of the Prodigal Son and a translation of a popular tale, have been received from the district. They show that the dialect in many important points agrees with Kōlāmī and differs from ordinary Gōṇḍī.

**Nouns.**—Two plural suffixes are used in the specimens, *kōr* and *l*. The former seems to be added to nouns denoting rational beings; thus, *pōrākōr*, children. The suffix *l* occurs in *turrēl*, swine; *sirlā*, buffaloes, etc.

The dative and accusative do not appear to be distinguished; thus, *ānun*, me, to me. The usual suffixes are *n*, *un*, *kun*. Thus, *pōrīn*, to the daughter; *bānun*, to the father; *vāvart-un*, to the field; *chākarkun*, to the servants. Other forms are *pōṭāl*, to the belly; *bānēkil*, towards the father.

The suffix of the genitive is *nē*, and the locative is formed by adding *lōpul*; thus, *akās-nē*, of heaven; *dēsam-lōpul*, in the country.

**Numerals.**—The following occur,—*oko*, one; *iroṭēr*, neuter *yeraṇḍī*, two; *nāli*, four. We have no materials for distinguishing the long and short *e* and *o*, and it is, therefore, possible that we must read *ōkō*, one; *irōṭēr*, two. It will be seen that *oko* corresponds to Telugu *oka*, one, while *yeraṇḍī*, two, should be compared with Tamil *iraṇḍu*.

**Pronouns.**—The regular forms of the personal pronouns are as follows:—

<i>ān</i> , I.	<i>īn</i> , thou.	<i>aun</i> , he.
<i>ānun</i> , me.	<i>īnun</i> , thee.	<i>aunun</i> , him.
<i>annē</i> , my.	<i>innē</i> , thy.	<i>aunē</i> , his.
<i>ām</i> , we.	<i>īm</i> , you.	

Compare Kui *ānu*, I; *āmu*, we; *īnu*, thou, etc. The same forms are usual in Kōlāmī.

‘She,’ ‘it,’ is *ād*, genitive *aunē*. *Add*, they, occurs in one place.

*Ioun*, this, is inflected as *aun*. *Aun* seems to be used as a relative pronoun. Thus, *aun hissā ānun varlēn ād sē*, which share me-to comes that give.

‘Who?’ is *ēn*, and *tā* is ‘what?’ By adding *ī*, *nī*, indefinite pronouns are formed; thus, *yēnī*, anyone; *tānī*, anything.

**Verbs.**—So far as we can judge from the specimens, verbs do not change for person; thus, *anlēn*, I am, thou art, it is. There are, however, some traces of the principle prevailing in Gōṇḍī and most other Dravidian languages. Thus, *kaknām*, we shall do; *aṇḍēr*, they were; *paṭṭul* and *paṭṭun*, it fell.

The characteristic consonant of the present tense seems to be *l*, and that of the past *t*, which is combined with a preceding consonant in various ways. Thus, *siylēn*, it gives; *sitēn*, he gave; *seddēn*, he went; *yendēn*, he said. A *t*-suffix is, however, also used in the present or future tense; thus, *kākēntān*, I am doing; *sērtān*, I will go. Compare Kōlāmī.

The personal termination is usually *n*, but we also find other terminations. Thus, *antē*, it was; *aṇḍur*, he was, she was; *antēr*, it was; *aṇḍēr*, they were, etc. The forms ending in *r* are properly plural forms. *Iān*, he said, is probably wrong.

The negative verb is formed by adding *ē* to the root. Thus, *sēr-ē-n*, he went not; *siy-ē-tēn*, he gave not; *mōḍāp-ē-lān*, I broke not; *siy-ē-tūn*, thou gavest not. Compare Kōlāmī.

The root alone is used as an imperative; thus, *sī*, give; *īḍ*, put. *Āykēkād* is translated as 'let us sec.' Negative imperatives are *tābgārē*, he should not put; *jhaḡḍilmēr*, do not quarrel.

The suffix of the infinitive is *n* or *l*; thus, *mēpēn*, in order to feed; *eṇḍēn-sāḷz*, saying-for; *kakēl* and *kakkēn*, to do. Compare Kōlāmī.

The conjunctive participle ends in *tun*, *un*; thus, *jamāktun*, having collected; *seddun*, having gone; *tinnun*, eating. Other participles are *karūktu*, having called; *tinnun* and *tindunu*, eating; *tiñchīn*, eating; *aḍsīn*, playing; *tōnān*, taking. *Kaktēn* in *kaktēn anlēu*, I have done, and similar forms are apparently nouns of agency. Thus, *pāp kaktēn anlēn*, I am one who did sin.

For further details the student is referred to the specimens which follow.



## DRAVIDIAN FAMILY.

## NAIKI DIALECT.

(DISTRICT CHANDA.)

## SPECIMEN I.

Oko maukyākon irotēr pōrākor anlēn. Annē-lōpal lakkā hānun  
*One man-to two sons were. Then-in the-younger father-to*  
 yenlēn, 'hā, aun dhan-sampat hē ī ānun varlēn ād ā.' Manē  
*said, 'father, which property-worth-(of) share me-to come that give.' The*  
 aunas aun sampat vātā-kāktun sītēn. Maṅg aṅgun pēl eḍḍān  
*he to-him property share-making gave. Then few days having-been*  
 lakkā pōrā ittēn jamāktun khōmbād dē-āntun veddēn, ajuk attēn bi  
*the-younger son all having-gathered for country-to went, and there*  
 kharcha-kaktēn āṅṅl sampat udāptēn. Maṅg aun ittēn khare  
*expenditure-made his property squandered. Then he all spent*  
 ā dēśam-lōpul phari mahāg jattul. Ādi-yaṅga-lōpul aunūn nōḍhan  
*that country-in big famine fell. That-reason-in him-to difficultly*  
 pattun. Ād vaktun aun ād dēśam-lōpul oko maukyākani seddun  
*fell. That time-at he that country-in one man-near having-gone*  
 andēn. Ann aunūn turrel mēpēn āplē vāvartun sōrtān. Atrō turrel  
*remained. He him swine to-feed his field-to sent. Then swine*  
 aun pollē tūchinnāntē aunē-lōpul aunūn āplē poṭṭā indutpēn indēn  
*which huck eating-were that-on him-to his belly will-fill saying*  
 aunūn vātāytun. Ajuk yēnī aunūn tānī siyētēn. Maṅg aun sudilhin  
*him-to it-appeared. And anyone him-to anything gave-not. Then he sense-on*  
 vāttēn yendēn, 'annē hānē ettē chūkardārākun bharpūr āṭl antē,  
*came said, 'my father-of how-many servants-to sufficient bread was,*  
 ajuk ān sākālā tikētān. Ān suyitēn āplē hānēkil sōrtān ajuk aunūn  
*and I hunger-with am-dying. I arising my father-to go and him-to*  
 ān entān, "arē hā, ān akāsūē urpatlyā ajuk inē murtōn pāp kaktēn  
*I say, "O father, I heaven-of against and thy face-to sin doer*  
 anlēn. Indiṭlā inē kikēn endēn-sūṭi ānun yaṅg nāhī. Āplē oko  
*am. Henceforward thy son saying-for me-to fitness not. Your one*  
 obākṛā-lāik ānun id." ' Maṅg aun suyitēn āplē hānēkil seddēn. Atrō  
*servant-like me keep." ' Then he arising his father-to went. Then*  
 aun khōmbād antē ittē-lōpul aunē hān aunūn aiktēn lōbhēddān ajuk aun  
*he far was that-in his father him saw pity-coming and he*  
 ṭuṭēn aunē guḍuṅgā-lōpulu miṭī tāptēn, ajuk aunē chumā ēktēn.  
*ran his neck-on embracing struck, and his kiss took.*

Maṅg pōrā aunun eṇḍēn, 'bā, akāsne urpaṭṭyā inē murtōn  
*Then the-son him-to said, 'father, heaven-of against thy presence-in*  
 ān pāp kaktēn anlēn, ajuk indiṭṭā inē kikēn eṇḍēn-sāṭi aun  
*I sin doer am, and henceforth thy son saying-for me-to*  
 yang nāhī.' Par bān āplē chākṛākun iḍuktēn, 'chāṅglē jhagā kōttun  
*fitness not.' But the-father his servant-to said, 'good cloth bringing*  
 ivunu tāpp. Ajuk iunē kayi-lōpul unḡryām ajuk kāl-lōpul jōḍē tāpp.  
*this-to put. And his hand-on ring and foot-on shoes put.*  
 Maṅg āpan tinnun majā kaknām. Tāndun, kā iun annē pōrā tiktēn  
*Then we eating feast shall-make. Because, that this my son dead*  
 aṇḍēn, aun maltun jītē eddēn; ajuk davḍiltēn aṇḍēn, aun sāpḍiltēn.'  
*was, he again alive became; and lost was, he was-found.'*  
 Atrō add majā kakēl lagtēn.  
*Then they merry to-make began.*

Ād vaktun aunē vadil kikēn vāvar-lōpul aṇḍēn. Maṅg aunū vattēn  
*That at-time his big son field-in was. Then he came*  
 āpaḍ-mērān vattēn, aun vājā ajuk ēnd vēṇḍēn. Atrō chākar-lōpul  
*house-near came, he music and dancing heard. Then servants-in*  
 okkon karūktu aun pusāyitēn, 'id tāndēn?' Aun aunun iḍuktēn ki,  
*one calling he asked, 'this what-is?' He him-to said that,*  
 'innē tōlēn vattēn, ajuk aun inē bānun sukḥāchā mirāitun; iūn-sāṭin  
*'thy brother came, and he thy father-to safely having-met, this-for*  
 aun phar paṅgat kaktēn.' Atrō aun rāgunu vattēn lōpul sērēn.  
*he big feast made.' Then he anger-to came inside went-not.*  
 Iūn-sāṭin aunē bān bāhēr vattēn aunun samjiptēn. Pan aunē bānun  
*Therefore his father outside came him entreated. But his father-to*  
 utar sitēn ki, 'aik, ān iṅgōn vars innē chākṛī kākentān, ajuk  
*answer gave that, 'lo, I so-many years thy service do, and*  
 innē ādnyā ān etrōs mōḍāpēttān, yetrō ān āplē dōstā-barōbar majā  
*thy command I ever broke-not; still I my friends-with merry*  
 kakkēn mhūn in annun etrō piyēṭē siyētun. Ajuk aun innē  
*might-make saying thou me-to ever kid, gavest-not. And he thy*  
 sampat kalātinē barōbar tindunu surtē, aun id innē kikēn vattēn,  
*property harlots with eating squandered, that this thy son came,*  
 atrō in aunē-sāṭi phar paṅgat kaktēn.' Atrō aun aunun aṇḍēn, 'pōrā,  
*then thou him-for great feast madest.'* Then he him-to said, 'son,  
 in hamēsā annē barōbar anlēn. Ajuk annē ittēnā sampat innēd anlēn.  
*thou always me with art. And my all property thine is.*  
 Pan majā ajuk khushī kakkēn id yang antēr, kā-kī id innē tōlēn  
*But feast and merry to-make this fit was, because this thy brother*  
 tiktēn aṇḍēn, aun partun jītē yeddēn; ajuk harpiltēn aṇḍēn, aun sāpḍiltēn.  
*dead was, he again alive became; and lost was, he was-found.'*

[ No. 78.]

## DRAVIDIAN FAMILY.

NAIKĪ DIALECT.

(DISTRICT CHANDA.)

## SPECIMEN II.

## A POPULAR TALE.

Oko mankyākon iroṭēr lakkā pōrākōr aṇḍēn, oko pōrā ajuk oko  
*One man-to two small children were, one boy and one*  
 pōri. Pōrō aunu ohhallā pharī chokkōṭ aṇḍur, pōri sāvatāṅg aṇḍur.  
*girl. Boy he appearance very good was, girl common was.*  
 Oko pōd at iroṭēr pōrākōr ārasā-mērān āḍsin aṇḍēr, pōrā  
*One day those two children glass-near playing were, boy*  
 pōrin yantēr, 'ari, id ārasā-lōpul ām āykekād, chokkōṭ ēn  
*girl-to said, 'well, this glass-in we will-see, handsome who*  
 chōvāylēn.' Pōrin ād kharāb anlēn. Inunē samjiltun kī,  
*appears.' Girl-to that bad is. To-her it-appeared that,*  
 'aun id ānun inbarēntōtēn iūn.' Maṅg idd bānē mērān sēdun  
*'he this me to-lower said.' Then she father near having-gone*  
 tōlēnē garhān iḍuktēn, enlēn, 'bā, ārasā-lōpul chhallā aiktān  
*brother-of complaint said, says, 'father, glass-in figure seeing*  
 samādhān pāvāytunē idd bāykonē kām. Ōnē-lōpul mankyāk jiyām  
*satisfaction is-felt this women-of work. That-on man mind*  
 tābgārē.' Bān iroṭērun pōṭāl sumtēn annun samjiptēn.  
*should-not-put.' The-father both belly-to took them entreated.*  
 Aun eṇḍēn, 'pōrākōr, im jhagḍilnēr. Ineṭlā im iroṭēr rōjja  
*He said, 'children, you quarrel-not. Hence you both daily*  
 ārasā-lōpul āik.'  
*glass-in look.'*

Pōri.— Bā, Sōmā gavaḍyāk pāl sumtun kōtēn antēn. Aun  
*Daughter.—Father, Soma milkman milk taking bringing was. He*  
 yantēn, 'ettē pāl siyān ?'  
*said, 'how-much milk shall-give ?'*

Bān.— Pōri, aunu iḍuk kī, 'inēn ār-sōlam pāl ērāl,  
*Father.—Girl, him-to say that, 'to-day one-seer milk enough,*  
 vēgēn yerāṇḍī sēr tōnān vā.'  
*to-morrow two seer taking come.'*

Pōri.— Bā, gavaḍyāk pāl yadāḍin kōrtēn ?  
*Daughter.—Father, milkman milk whence brought ?*

Bān.— Inun ṭhāvkā nāi kā aunē apāṭ khuṭēl antē, sirlā  
*Father.—Thee-to known not that his house cows are, buffaloes*  
 antē. Aunē pāl pustun aun kōrtēn.  
*are. Their milk drawing he brought.*

Pōri.— Bā, khuṭēl yettē pāl siylēn, ajuk sir  
*Daughter.—Father, cow how-much milk gives, and buffalo*  
 yettē pāl siylēn ?  
*how-much milk gives ?*

Bān.— Oko oko khuṭēl yeraṇḍi yeraṇḍi sērla pāl siylēn,  
*Father.—One one cow two two seer milk gives,*  
 ajuk sir nāli nāli siylēn.  
*and buffalo four four gives.*

FREE TRANSLATION OF THE FOREGOING.

A certain man had two small children, a son and a daughter. The son was very good looking, the daughter was not more beautiful than usual. One day they were both playing near a looking-glass, and the boy said, 'well, let us see in the glass which of us looks best.' The girl disapproved of this thinking that he only said so in order to disgrace her. She then went to her father and complained of her brother. She said, 'to feel satisfaction from looking into the glass is the business of women. Men should not give their mind to it.' The father embraced them both, remonstrated with them, and said, 'do not quarrel, my children. Henceforth you should both daily look in the glass.'

The daughter said, 'Somā, the milkman, has brought milk. He asks how much he shall give us ?'

The father answered, 'my daughter, tell him that one seer will do to-day. To-morrow he must bring two.'

Said the daughter, 'father, whence does the milkman bring the milk ?'

Said the father, 'don't you know, he has cows and she-buffaloes in his house, and he milks them ?'

The daughter asked, 'father, how much milk does a cow give, and how much a buffalo ?'

Said the father, 'each cow gives two seer, and each buffalo four.'

## TELUGU.

Telugu is the principal language of the Eastern part of the Indian Peninsula from Madras to Bengal, and it is spoken by about 20 millions people.

The language is called Telugu or Tenugu. Formerly it was often called Gentoos by the Europeans. Gentoos is a corruption of the Portuguese *gentio*, a heathen, and was originally applied to all Hindūs as opposed to the 'Moros' or Moors, i.e. the Muhammdans. Another name is Andhra, which word is already used in the Aitar̥ya-Brāhmaṇa to denote an Indian people. The Andhras are also mentioned in the Aśōka Inscriptions (3rd century B.C.). Pliny calls them Andarac. We do not know anything about the origin of this last name.

The people themselves call their language Telugu or Tenugu. This word is generally supposed to be a corruption of Sanskrit *Triliṅga*. It is explained as meaning 'the country of the three liṅgas,' and a tradition is quoted according to which Śiva, in the form of a liṅga, descended upon the three mountains Kālēśvara, Śrīśaila, and Bhimēśvara, and that those mountains marked the boundaries of the Telugu country. In favour of this derivation other forms of the word, such as Teluṅga, Teliṅga, and Tenuṅga are urged, and it is pointed out that Triliṅga, in the form Τριλιγγον occurs in Ptolemy as the name of a locality to the east of the Ganges. Other scholars compare Triliṅga with other local names mentioned by Pliny, such as Bolingae, Maccoalingae, and Modogalingam. The latter name is given as that of an island in the Ganges. Mr. A. D. Campbell, in the introduction to his Telugu grammar, suggested that Modogalingam may be explained as a Telugu translation of Triliṅgam, and compared the first part of the word *modoga*, with *mūḍuga*, a poetical form for Telugu *mūḍu*, three. Bishop Caldwell, on the other hand, explained Modogalingam as representing a Telugu *Mūḍugaliṅgam*, the three Kaliṅgas, a local name which occurs in Sanskrit inscriptions and one of the Purānas. Kaliṅga occurs in the Aśōka Inscriptions, and in the form Kling, it has become, in the Malay country, the common word for the people of Continental India.

All these derivations are based on the supposition that Triliṅga, and not Telugu, is the original form of the word. This supposition is, however, just as improbable as the derivation of Tamil from Draviḍa. The old Aryan name for the Telugu country seems to be Andhra, and the replacing of this term by Triliṅga seems to be due to an adaptation by the Aryans of a Telugu word. Such a word could probably only be borrowed through the medium of a Prakrit dialect, and in the Prakrits we must suppose the form to have been Teliṅga. It seems probable that the base of this word is *telē*, and that *liṅga*, or *gu*, is the common Dravidian formative element. At all events, the derivation from Triliṅga is so uncertain that it cannot be safely adhered to. A base *telē* occurs in Telugu *telē*, bright; *telēṅga*, to perceive, etc. But it would not be safe to urge such an etymology. Telugu pundits commonly state Tenugu to be the proper form of the word, and explain this as the 'mellifluous language,' from *tēne*, honey. The word Kaliṅga might be derived from the same base as Telugu *kaluṅga*, to live to exist, and would then simply mean 'man.'

Under such circumstances I think we had better follow the opinion held by C. P. Brown, who rejected all etymologies of the word which had hitherto been brought forward, and regarded the word as not derived from any known root.



The number of speakers of Telugu in those districts in which it is the home language may be estimated as follows:—

	Census of 1891.	Census of 1901.
Central Provinces . . . . .	99,527	79,927
Chauda . . . . .	69,000	71,789
Bastar . . . . .	30,527	8,138
	<hr/>	<hr/>
	99,527	79,927
Berar, Wun . . . . .	28,750	23,006
Bengal Presidency . . . . .	11,632	14,226
Cuttack . . . . .	4,800	6,292
Pnri . . . . .	4,307	4,150
Orissa Tributary States . . . . .	2,525	3,784
	<hr/>	<hr/>
	11,632	14,226
Madras Presidency . . . . .	12,017,002	12,575,079
Ganjam . . . . .	722,287	342,910
„ Agency . . . . .	3,366	5,864
Vizagapatam . . . . .	1,881,678	1,999,791
„ Agency . . . . .	113,052	153,168
Godavari . . . . .	1,914,769	2,099,417
„ Agency . . . . .	96,784	119,503
Kistna . . . . .	1,739,326	2,015,815
Nellore . . . . .	1,864,445	1,385,097
Cuddapah . . . . .	1,139,891	1,160,567
Kurnool . . . . .	717,140	763,085
Bellary . . . . .	267,327	282,791
Anantspur . . . . .	570,921	633,796
Ohingleput . . . . .	242,737	312,946
North Arcot . . . . .	852,880	856,480
Salem . . . . .	360,915	416,120
Banganapalle . . . . .	23,021	26,139
Sandur . . . . .	1,463	1,590
	<hr/>	<hr/>
	12,017,002	12,575,079
Hyderabad . . . . .	5,031,069	5,148,302
Mysore . . . . .	751,000	835,046
	<hr/>	<hr/>
TOTAL . . . . .	17,938,980	18,675,586

Telugu is also, to some extent, spoken outside the districts where it is a vernacular. The details are as follows:—

	Census of 1891.	Census of 1901.
Andamans and Nicobars . . . . .	...	212
Assam . . . . .	...	5,259
Baluchistan . . . . .	...	36
Bengal Presidency . . . . .	...	4,454
Berar . . . . .	14,488	12,425
Amraoti . . . . .	3,593	3,201
Akola . . . . .	3,170	3,312
Ellichpur . . . . .	1,225	1,315
Buldana . . . . .	2,750	1,991
Basim . . . . .	3,750	2,606
	<hr/>	<hr/>
Carried over . . . . .	14,488	22,386

	Brought forward	Census of 1891.	Census of 1901.
		14,488	22,886
Bombay Presidency		62,860	109,988
Burma		...	96,601
Central Provinces		21,295	22,654
Ceylon		3,751	2,974
Madras Presidency		1,694,466	1,760,361
Madras	103,423		103,496
Coimbatore	440,307		469,135
Nilgiris	4,332		4,391
South Arcot	227,056		228,260
Tanjore	80,680		94,872
Trichinopoly	161,342		169,784
Madura	367,613		394,358
Tinnevely	259,048		259,936
Malabar	20,809		19,587
South Canara	2,096		1,340
Pudukattai	10,797		11,066
Cochin	12,087		12,676
Travancore	5,426		7,460
North-West Frontier		...	203
Punjab		...	7
United Provinces		...	640
Baroda		...	322
Central India		...	777
Rajputana		...	61
<b>Total</b>		<b>1,796,860</b>	<b>2,016,974</b>

The figures returned for the smaller sub-dialects are as follows:—

	Census of 1891.	Census of 1901.
Kōmāṅu	3,827	67
Sālēwāri	3,660	...
Gōlari	25	22
Bēraḍi	1,250	...
Vaḍari	27,099	3,860
Kāmāṅḥi	12,200	755
<b>Total</b>	<b>48,061</b>	<b>4,704</b>

By adding all these figures we arrive at the following grand total for Telugu and its dialects:—

	Census of 1891.	Census of 1901.
Telugu spoken at home	17,938,980	18,675,586
"    abroad	1,796,860	2,016,974
"    dialects	48,061	4,704
<b>Total</b>	<b>19,783,901</b>	<b>20,697,264</b>

The greater part of Telugu literature consists of poetry and is written in a dialect which differs widely from the colloquial form of the language.

Literature.

According to tradition the first Telugu author was Kaṅva, who lived at the court of Andhra-rāya. During the reign of that king Sanskrit is said to have been introduced into the Telugu country, and Kaṅva is supposed to have dealt with Telugu grammar after the methods of Sanskrit philologists. His work is now lost, and the earliest extant



work in Telugu belongs roughly to A.D. 1050. About that time King Viṣṇuwardhana, *alias* Rājārājanarendra (A.D. 1022—1063) was a great patron of Telugu literature, and at his court lived Nannaya Bhaṭṭa, the author of the oldest extant Telugu grammar, and, according to tradition, the principal author of the Telugu version of the Mahābhārata.

The bulk of Telugu literature belongs to the 14th and subsequent centuries. In the beginning of the 16th century the court of King Kṛiṣṇa Rāyalu of Vijayanagar was famous for its learning, and various branches of literature were eagerly cultivated. The poet Vēmana is supposed by some authorities to have lived during the 16th century. Bishop Caldwell places him a century later. A collection of aphorisms on religious and moral subjects is attributed to him.

Some particulars about Telugu literature will be found in J. Boyle, *Telugu Ballad Poetry*. *Indian Antiquary*, Vol. iii, 1874, pp. 1 and ff.; and G. R. Subramiah Pantulu, *Discursive Remarks on the Augustan Age of Telugu Literature*. *Indian Antiquary*, Vol. xxvi, 1898, pp. 244 and ff., 275 and ff., 281 and ff.; *Some Mile Stones in Telugu Literature*, *ib.* xxxi, 1902, pp. 40 and ff.

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##### A.—EARLY REFERENCES.

It has already been stated that the Telugu language has been known under several different denominations. The first name which meets us is Āndhra, under which denomination it is mentioned by the Chinese pilgrim Hwen Thsang who visited India in the 7th century A.D. He tells us that the Āndhras had a language of their own, written in an alphabet which did not much differ from those used in Northern India. The well-known Indian author Kumārila Bhaṭṭa mentions the Āndhra-Drāvida-bhāshā.

St. Francis Xavier and the old Portuguese writers mention the Telugu people. According to a note furnished to Bishop Caldwell by C. P. Brown 'the early French missionaries in the Guntur country wrote a vocabulary "de la langue Talenga, dite vulgairement le Badega."' Compare Col. Yule's *Hobson-Jobson sub voce* Badaga.

According to the same authority Gentoo as a name of the Telugu people was first used in A.D. 1648, in Jehan Van Twist's *Generall Beschrijfvinge van Indien*, printed in Amsterdam.

The earliest account of the Telugu language is given by Frederic Bolling, in a work the full title of which is as follows:—

*Friderici Bollingii Oost-Indiske Reise-bog hvor udi Befattis hans Reise til Oost-Indien saa vel og Bendeel Platzers Beskrivelse med en Andtall Hedningers Cereemonier, baade i deris Guds-Tieniste saa og i deris Ecteskabs Begyndelse end og Negotierne med de regierendis itzige Hollandske Herrers Andkomst, Gage, Promotion og Politie udi Oost-Indien diszligeste Hans Reise til Fæderne-Landen igjen.* Kiöbenhafn, 1678. P. 69 deals with 'Cormandel.' We are told that the pagans living near Masulipatnam are called Yantives, and those about 'Tranquebare or Dannisburg' Mallebars. The numerals of the 'Yantives' are:—

1	2	3	4	5	6	7	8	9	10	11	12
occati,	ruudo,	mulo,	nalgo,	aido,	aro,	yero,	yenemedi,	tumedi,	pati,	paticundo,	patnendo,
13	14	15	16	17	18	19	20				
patimulo,	patinalgo,	patiaido,	patiaro,	patiyero,	patiyenemedi,	patitumedi,	yeroi,				
		21	30	40	50	100					
		yeroi occati, etc.,	mulpai,	nalpai,	aipai, etc.,	nuur.					

John Fryer, who published *A New Account of East India and Persia, in 8 Letters; being 9 years' Travels. Begun 1672. And finished 1681.* London, 1698, states on p. 33, that 'their language they call generally Gentu . . . the peculiar Name of their speech is Telinga.'

The Gentoo language is further mentioned in Madras records from 1683 and 1719. See Yule's *Hobson-Jobson* under *Gentoo*.

The 'Talenga' language is alluded to by Hadrianus Relandus, *De linguis insularum quarundam orientalium*, printed in his *Dissertationes miscellaneae.* Trajecti ad Rhenum 1706.

Valentijn, *Oud en Nieuw Oost-Indien*, Amsterdam 1724-1726, tells us that 'Jentiefs' or 'Telingaas' is the vernacular of Golconda.

Some old authors confound the Telugu spoken on the confines of Orissa with Oriyā, So Adelung in his *Mithridates oder allgemeine Sprachenkunde* . . . Vol. i, Berlin 1806, p. 232. He states that the language is also called Badaga, and, in Orissa, *Uriasch*. He states that Anquetil Duperron declared the dialect to be closely related to Sanskrit while Sonnerat was unable to find any trace of that language. In other words, Anquetil Duperron meant Oriyā, and Sonnerat Telugu. Adelung further mentions the fact that grammars and vocabularies of the language are found in the collections of manuscripts in the National Library in Paris. The old French vocabulary 'de la langue Telenga, dite vulgairement le Badega,' mentioned above, is probably one of those manuscripts.

The Danish missionary Benjamin Schulze was the first European who made a thorough study of the language. Adelung mentions a 'Warugian' Grammar written in the year 1728, which was probably written by him. He translated the Bible into Telugu, published a *Catechismus telugicus minor*, Halle, 1746; *Colloquium religiosum, telugice*, Halle, 1747; *Perspicua Explicatio Doctrinae Christianae secundum Ordinem quinque Capitum Catechismi majoris ex Lingua Tamulica in Telugicam versa*, Halle 1747, and so forth. He also gave an account of the alphabet in his *Conspectus litteraturae Telugicae, vulgo Barugicae, secundum figurationem et vocalium et consonantium, quae frequentissimo in usu sunt, studio omissis, quae in sacro codice non occurrunt, nec non eorundem multifariam variationem hic ordine alphabetico propriis characteribus ab invicem distincte appositam; sicut lingua ipsa in India orientali, nempe Madraetae, et in omnibus regionibus ubi vernacula est, auditur.* Halle, 1747.

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47 Telugu words, collected by Greg. Sharpe are printed in the Appendix to Thomas Hyde's *Syntagma Dissertationum.* Oxoniae 1767, and the beginning of the Lord's Prayer, taken from a manuscript by Fra Paolino da S. Bartolomeo, has been printed by Adelung in his *Mithridates*, Vol. iv., p. 76.

The Telugu language is also alluded to in several books of Travels, e.g. by Anquetil Duperron (1771), Sonnerat (1781), Rennell (1793), Perrin (1807) and others.

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version of the Pentateuch, Serampore 1831. These works carry us down to modern times.

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Written character. The Telugu alphabet consists of the following letters:—

## VOWELS.

అ	<i>a</i>	ఆ	<i>ā</i>	ఇ	<i>i</i>	ఈ	<i>ī</i>	ఉ	<i>u</i>	ఊ	<i>ū</i>
ఋ	<i>ṛu</i>	ౠ	<i>ṛū</i>	ౡ	<i>ḷu</i>	ౢ	<i>ḷū</i>	ఎ	<i>e</i>	ఏ	<i>ē</i>
ఐ	<i>ai</i>	ఒ	<i>o</i>	ఓ	<i>ō</i>	ఔ	<i>au</i>				

## CONSONANTS.

క	<i>ka</i>	ఖ	<i>kha</i>	గ	<i>ga</i>	ఘ	<i>gha</i>	చ	<i>ña</i>
ఛ	<i>cha</i>	ఞ	<i>chha</i>	జ	<i>ja</i>	ఝ	<i>jha</i>	ఞ	<i>ña</i>
ట	<i>ṭa</i>	ఠ	<i>ṭha</i>	డ	<i>ḍa</i>	ఢ	<i>ḍha</i>	న	<i>na</i>
త	<i>ta</i>	థ	<i>tha</i>	ద	<i>da</i>	ధ	<i>dha</i>	న	<i>na</i>
ప	<i>pa</i>	ఫ	<i>pha</i>	బ	<i>ba</i>	భ	<i>bha</i>	మ	<i>ma</i>
య	<i>ya</i>	ర	<i>ra</i>	ల	<i>ṛa</i>	ళ	<i>ṛa</i>	వ	<i>va</i>
శ	<i>śa</i>	ష	<i>sha</i>	స	<i>sa</i>	హ	<i>ha</i>	క్ష	<i>ksha</i>

The letters ఋ ṛū, ౡ ḷu, ౢ ḷū, చ ṇa, ఞ ṇa are never used in ordinary Telugu.

The harsh ల ṛa is only used in the grammatical language. In colloquial Telugu it is pronounced and written ర ra.

The forms of the vowels given above are only used at the beginning of a word. When subjoined to a consonant the vowels are marked as follows:—

*a* (not expressed), *ā* ̄, *i* ̇, *ī* ̈, *u* ̆, *ū* ̇, *ṛu* ̆, *ṛū* ̇, *e* ̄, *ē* ̈, *ai* ̄, *o* ̄, *ō* ̈, *au* ̄

Thus, క *ka*, క̄ *kā*, కి *ki*, క̈ *kī*, కు *ku*, క̆ *kū*, కృ *kṛu*, క̆ *kṛū*, కె *ke*, క̈ *kē*, కై *kai*, కౌ *kō*, కౌ *kō*, కౌ *kau*.

When *ā*, *i*, *ī*, *e*, *ē*, *ai*, *o*, *ō*, or *au* is added to the upper part of a consonant the ̄ at the top of the consonant is dropped. Thus, న *na*, but న̄ *nā*.

In using the non-initial vowels there are a few irregularities.

→ *ā* is combined with the small curve at the bottom of the consonants ఘ *gha*, ఝ *jha*, మ *ma*, and య *ya*; thus, ఘ̄ *ghā*, ఝ̄ *jhā*, మ̄ *mā*, య̄ *yā*. It is written across the upper curve in the letters ప *pa*, ఫ *pha*, ష *shā*, and స *sa*; thus, ప̄ *pā*, ఫ̄ *phā*, ష̄ *shā*, స̄ *sā*. *Hā* is హ̄.

° is often combined with the upper part of the preceding consonant; thus, కి *gi*, చి *chi*, డి *di*, రి *ri*, etc. Irregular is యి *yi*.

When the consonants మ *ma* and య *ya* are followed by a long *i* the vowel is denoted by adding the sign *~* to the lower part of మ *mi* and యి *yi*, respectively. Thus, మి~ *mī*, యి~ *yī*.

ఁ *u* and ఁ *ū* are added below the letters ప *pa*, ఫ *pha*, and వ *va*, in order to avoid confusion with ఘ *gha*, and మ *ma*. Thus, పు *pu*, పు~ *pū*, ఫు *phu*, ఫు~ *phū*, వు *vu*, వు~ *vū*.

O and ō after న *na*, మ *ma*, య *ya*, and వ *va* are denoted by combining the signs of *e* and *u* or *ū* respectively. Thus, నె *no*, నె~ *nō*, మె *mo*, మె~ *mō*, యె *yo*, యె~ *yō*, వె *vo*, వె~ *vō*. In the same way we sometimes find ఘౌ instead of ఘౌ~ *ghō*, and హౌ instead of హౌ~ *hō*. When combined with ప *pa*, ఫ *pha*, ష *sha*, and స *sa* the signs ఌ *o* and ఍ *ō* are written across the upper part of the consonants; thus, సొ *so*, సొ~ *sō*.

When two or more consonants come together without any intervening vowel, they are combined into one compound letter, the first of them being written on the line and the rest being subscribed under it. Thus, దప్పి, వర్ణము *varṇamu*. In most cases the subscribed consonants are easily distinguishable. The exceptions are as follows :—

Initial form.	Subscribed form.	Initial form.	Subscribed form.
క <i>ka</i>	క	య <i>ya</i>	య
త <i>ta</i>	త	ర <i>ra</i>	ర
న <i>na</i>	న	ల <i>la</i>	ల
మ <i>ma</i>	మ	వ <i>va</i>	వ

Thus, అక్క *akku*, an elder sister; భక్తి *bhakti*, devotion; అన్న *anna*, an elder brother; తమ్ముడు *tammudu*, a younger brother; వాక్యము *vākyaṃ*, a sentence; తండ్రి *taṅḍri*, a father; బండ్లు *baṅḍlu*, carriages; పుర్వము *pūrvamu*, formerly.

When ర *ra* is the first component of a compound it is often written after the other components. It is then denoted by the sign ఱ, called *valapalagilaka*. Thus, దీర్ఘము, *dīrghamu*, long.

The forms of the single consonants given above denote the consonant followed by a short *a*. If it is desired to denote the consonant alone the absence of the short *a* must be indicated by adding the sign ఱ at the top of the preceding letter. Thus, ఱ *k*, but క *ka*.

The sign హ, called *visarga*, only occurs in Sanskrit words. It denotes an aspiration and has been transliterated as *h*.

The sign *o*, called *sunna*, is pronounced as an *ñ* before gutturals, an *ñ* before palatals, an *n* before dentals, and an *ŋ* before cerebrals. In all other cases it has the sound of an *m*.

The letter *c* or *ç*, called *ardhasunna*, *ardhānusvāramu*, or *ardhabinduvu*, is only used in the grammatical dialect. Theoretically it denotes the nasal pronounciation of the preceding vowel, but practically it is silent.

The characters for the numerals are as follows :—

౧	౨	౩	౪	౫	౬	౭	౮	౯	౦
1	2	3	4	5	6	7	8	9	0

The above alphabet expresses the various sounds of the language with so great preciseness that it is not necessary to say much about Telugu pronounciation.

The short final vowel in words such as *gurramu*, a horse, has only about half the length of an ordinary short vowel, and is often dropped altogether ; thus, *gurram*, a horse. The same is the case with short unaccented vowels in other positions. Often also their quality is indefinite so that the same word may be written in more than one way. Thus, *gamuka* and *ganzka*, therefore ; *kāvali* and *kāvili*, custody, etc.

All long vowels have a slightly drawling pronounciation which is not used in English.

The palatals are pronounced as in Marāṭhī, that is to say, they retain the pronounciation as real palatals before *i*, *ī*, *e*, *ē*, *ai*, and *y*. In other cases *ch* is pronounced as *ts* and *j* as *dz*.

A similar interchange is often found between the dental and palatal *s* sounds, *ś* being very commonly substituted for *s* in the same positions as those in which the palatals retain their palatal pronounciation.

Telugu does not properly fall within the scope of the Linguistic Survey. It is not, therefore, possible to go further into detail with regard to pronounciation and grammar. It is hoped that the short grammatical sketch which follows will enable the reader to understand the forms occurring in the specimens. For further information the student is referred to the works mentioned under Authorities above.

The version of the Parable of the Prodigal Son which will be found on pp. 590 and ff. below as a specimen of ordinary Telugu has been taken from the Telugu version of the Gospel published by the Bangalore Auxiliary Bible Society, 1889.





## I.—NOUNS.

*Gen. Sing.*—1st decl. changes *ḍu* to *nī*, 2nd and 3rd decl. is same as nom. sing. See Postpositions below.

*Acc. Sing.*—1st decl. same as gen. sing., 2nd and 3rd decl. adds *nu* to gen. sing., or (if preceded by *i*, *ī*, or *ai*) *nī*.

*Dat. Sing.*—Adds *ku* to gen. sing., or (if preceded by *i*, *ī*, or *ai*) *kī*.

*Voc. Sing.*—Lengthens final vowel, but changes *u* to *ā*.

*Nom. Plur.*—1st decl. changes *ḍu* to *lu* 2nd, and 3rd decl. adds *lu*.

*Gen. Plur.*—Changes *lu* to *la*.

*Acc. Plur.* " " " *la-nu*.

*Dat. Plur.* " " " *la-ku*.

*Voc. Plur.* " " " *lā-rā*.

1st Decl. Masculines in *ḍu*.

*Rāmu-ḍu*, *Rāma*.

	Sing.	Plur.
Nom.	<i>rāmu-ḍu</i> .	<i>rāmu-lu</i> .
Gen.	<i>rāmu-nī</i> .	<i>rāmu-la</i> .
Acc.	<i>rāmu-nī</i> .	<i>rāmu-la-nu</i> .
Dat.	<i>rāmu-nī-kī</i> .	<i>rāmu-la-ku</i> .
Voc.	<i>rāmu-ḍā</i> .	<i>rāmu-lā-rā</i> .

2nd Decl. Polysyllabic neuters in *amu*, *āmu*, or *emu*. Also *penḍāmū* (fem.), a wife.

*Gurramu*, a horse.

	Sing.	Plur.
Nom.	<i>gurramu</i> .	<i>gurramu-lu</i> .
Gen.	<i>gurramu</i> .	<i>gurramu-la</i> .
Acc.	<i>gurramu-nu</i> .	<i>gurramu-la-nu</i> .

There are often contracted forms of the cases in this decl. Thus; nom. pl. *gurraḷu*.

3rd Decl. *strī*, a woman, nom. pl. *strī-lu*. Many plurals are irregular. Thus, *chōḷu*, a place, nom. pl. *chōḷlu*.

Many nouns are irregular. Thus, *peraḍu*, a yard; gen. sing. *peraḷi*; nom. pl. *peraḷlu*. So most neuter nouns in *ḍu* and *ru*. *Illu*, a house; gen. sing. *iṅḷi*; nom. pl. *iṅḷlu*.

Postpositions are added to the genitive. Example, *lō*, in; *iṅḷi-lō*, in the house. The word *yokka* is often added to the genitive without altering its meaning. Thus, *talli prēma* or *talli-yokka prēma*, a mother's love.

**Gender.**—Masculine are words signifying male human beings (including gods).

Feminine are words signifying female human beings (including goddesses).

All other nouns are neuter.

In the sing., fem. and neut. are the same. In the plur., masc. and fem. Adjectives do not change for gender.

## II.—PRONOUNS.

## 1st Person—

	Sing.	Plur. 1 (excluding person addressed).	Plur. 2 (including person addressed).
Nom.	<i>nēnu</i> .	<i>mēmū</i> .	<i>manamū</i> .
Gen.	<i>nā</i> .	<i>mā</i> .	<i>mana</i> .
Acc.	<i>nannu</i> .	<i>mammū</i> .	<i>mana-nu</i> .
Dat.	<i>nā-ku</i> .	<i>mā-ku</i> .	<i>mana-ku</i> .

## 2nd Person—

	Sing.	Plur.
Nom.	<i>nīvu</i> .	<i>mīru</i> .
Gen.	<i>nī</i> .	<i>mī</i> .
Acc.	<i>ninnu</i> .	<i>mimmū</i> .
Dat.	<i>nī-ku</i> .	<i>mī-ku</i> .

Proximate Demonstr. *This*—

	Sing. Masc.	Fem. and Neut.	Plur. Masc. and Fem.	Neut.
Nom.	<i>vī-ḍu</i> .	<i>īḍi</i> .	<i>vī-ru</i> .	<i>īvī</i> .
Gen.	<i>vī-nī</i> .	<i>ī-nī</i> .	<i>vī-ri</i> .	<i>vī-ḷi</i> .
Acc.	<i>vī-nī</i> .	<i>ī-nī</i> .	<i>vī-ri-nī</i> .	<i>vī-ḷi-nī</i> .
Dat.	<i>vī-nī-kī</i> .	<i>ī-nī-kī</i> .	<i>vī-ri-kī</i> .	<i>vī-ḷi-kī</i> .

Remote Demonstr. *That, He*—

Nom.	<i>vā-ḍu</i> .	<i>adi</i> .	<i>vā-ru</i> .	<i>avi</i> .
Gen.	<i>vā-nī</i> .	<i>ādī-nī</i> .	<i>vā-ri</i> .	<i>vā-ḷi</i> .

and so on.

Interrogative Pronoun, *who?*

	Sing.		Plur.	
	Masc.	Fem. and Neut.	Masc. and Fem.	Neut.
Nom.	<i>yeva-ḍu</i> .	<i>yēḍi</i> .	<i>yeva-ru</i> .	<i>yēvi</i> .
Gen.	<i>yeva-nī</i> .	<i>yē-nī</i> .	<i>yeva-ri</i> .	<i>yē-ḷi</i> .

and so on.

**Adjective Pronouns**, *ī*, this; *ā*, that; *yē*, which? These are not declined.

Polite forms, *āyana*, he; *āme*, she; and others.

**Intensive Forms** change the final *u* or *i* of a pronoun to *ē*. Thus, *nānē*, I myself; *mīrē*, you yourselves; *adē*, that very thing.

**Reflexive Pronoun**, *tānu*; gen. *tana*; acc. *tana-nu* or *tannu*; self.

Pl. *tamaru* or *tāmu*; gen. *tama*; acc. *tammu-nu* or *tammu*.

**Relative Pronouns.**—There are none. Relative Participle of verbs are used instead.

**Pronominal Compounds.**—Formed by adding demonstr. pronouns to adjectives, and gen. cases of nouns. Thus, *chinnā*, little; *chinnā-vāḍu*, a boy; *chinnadi*, a girl, or (neut.) a little one (e.g., a box). So *vanḷa*, cooking; gen. sing. *vanḷa*; *vanḷa-vāḍu*, a cook.

III.—VERBS.—Harmonic Sequence. Penultimate *u* of a polysyllabic root becomes *i* before *i*, *e* or *ē*, and may become *a* before *a*.

There are three Conjugations. Roots of second conj. end in *yu*; of third, in *chū*.

Principal Parts—		1st Conj.	2nd Conj.	3rd Conj.
Root.		<i>koff-u</i> , strike.	<i>chēy-u</i> , do.	<i>rakshint<u>ts</u>-u</i> , save.
Infinitive.		<i>koff-a</i> .	<i>chēy-a</i> .	<i>rakshint<u>ts</u>-a</i> (or <i>rakshimpa</i> ).
1st Verb noun.		<i>koff-u-<u>tsa</u></i> .	<i>chēy-u-<u>tsa</u></i> .	<i>rakshint<u>ts</u>-u-<u>tsa</u></i> .
2nd do.		<i>koff-a-<u>damu</u></i> .	<i>chēy-a-<u>damu</u></i> .	<i>rakshint<u>ts</u>-a-<u>damu</u></i> .
Verbal Participles—				
Present.		<i>koff-u-<u>tu</u></i> .	<i>chēs-<u>tu</u></i> .	<i>rakshis-<u>tu</u></i> .
Past.		<i>koff-i</i> .	<i>chēs-i</i> .	<i>rakshinch-i</i> .
Relative Participles—				
Present.		<i>koff-u-<u>t-unna</u></i> .	<i>chēs-<u>t-unna</u></i> .	<i>rakshis-<u>t-unna</u></i> .
Past.		<i>koff-i-<u>na</u></i> .	<i>chēs-i-<u>na</u></i> .	<i>rakshinch-i-<u>na</u></i> .
Indefinite.		<i>koff-ē</i> .	<i>chēs-ē</i> .	<i>rakshinch-ē</i> .

Conjugation, Personal terminations—				
Sing. 1.		<i>nu</i> .	Plur. 1.	<i>mu</i> .
" 2.		<i>vu</i> .	" 2.	<i>ru</i> .
" 3.	{ Masc. <i>du</i> . Fem. and Nont. Pos. <i>dī</i> . " Neg. <i>du</i> .		" 3.	{ Masc. and Fem. <i>ru</i> . Neut. Pos. <i>vi</i> . " Neg. <i>vu</i> .

Auxiliary Verb, *unnā-nu*, I am. This is only used in the Pres. and Rel. Part., in the Pres. Tense. The other parts are supplied by the root *unḍu*, see Irregular verbs. Negative *lē-nu*, I am not.

Verb Substantive, negative, *kā-nu*, I am not.

Positive Verb—		1st Conj.	2nd Conj.	3rd Conj.
Progressive Present, <i>I am striking, etc.</i>		<i>koffutunnā-nu</i> , - <i>vu</i> , - <i>ḍu</i> , - <i>dī</i> ; - <i>mu</i> , - <i>ru</i> , - <i>ru-vi</i> .	<i>chēsutunnā-nu</i> , etc.	<i>rakshistunnā-nu</i> , etc.
Habitual Present and Future, <i>I strike or shall strike, etc.</i>		<i>koffutā-nu</i> , etc.	<i>chēs-tā-nu</i> , etc.	<i>rakshistā-nu</i> , etc.
Past 1st, <i>I struck.</i>		<i>koffinā-nu</i> , etc.	<i>chēs-inā-nu</i> , etc.	<i>rakshinchinā-nu</i> , etc.
Past 2nd, <i>I struck.</i>				
Sing. 1	<i>koffiti-ni</i> .	<i>chēsiti-ni</i> .	<i>rakshisti-ni</i> .	
" 2	<i>koffiti-vi</i> .	<i>chēsiti-vi</i> .	<i>rakshisti-vi</i> .	
3 M., F., N.	<i>koffe-nu</i> .	<i>chēse-nu</i> .	<i>rakshinche-nu</i> .	
Pl. 1	<i>koffiti-mi</i> .	<i>chēsiti-mi</i> .	<i>rakshisti-mi</i> .	
" 2	<i>koffiti-vi</i> .	<i>chēsiti-vi</i> .	<i>rakshisti-vi</i> .	
3 { M., F.	<i>koffi-ri</i> .	<i>chēsi-ri</i> .	<i>rakshinchi-ri</i> .	
" N.	<i>koffe-nu</i> .	<i>chēse-nu</i> .	<i>rakshinche-nu</i> .	

Indefinite, <i>I would strike.</i>		1st Conj.	2nd Conj.	3rd Conj.
Sing. 1	<i>koffudu-nu</i> .	<i>chētlu-nu</i> .	<i>rakshintu-nu</i> .	
" 2	<i>koffudu-vu</i> .	<i>chētlu-vu</i> .	<i>rakshintu-vu</i> .	
3 M., F., N.	<i>koffu-nu</i> .	<i>chēsu-nu</i> .	<i>rakshintu-nu</i> .	
Pl. 1	<i>koffudu-mu</i> .	<i>chētlu-mu</i> .	<i>rakshintu-mu</i> .	
" 2	<i>koffudu-ru</i> .	<i>chētlu-ru</i> .	<i>rakshintu-ru</i> .	
3 { M., F.	<i>koffudu-ru</i> .	<i>chētlu-ru</i> .	<i>rakshintu-ru</i> .	
" N.	<i>koffu-nu</i> .	<i>chēsu-nu</i> .	<i>rakshintu-nu</i> .	
Imperative, <i>Strike thou. Let us strike. Strike ye.</i>	<i>koffu</i> , <i>koffu-dā-mu</i> , <i>koffaṇḍi</i> .	<i>chāyi</i> , <i>chētā-mu</i> , <i>chēyaṇḍi</i> .	<i>rakshint<u>ts</u></i> , <i>rakshintā-ma</i> , <i>rakshint<u>ts</u>aṇḍi</i> .	

Irregular Verbs—		Root.	Infinitivo.	Past Verb Part.
		<i>asu</i> .	<i>kā</i> .	<i>ayi</i> .
		<i>pōvu</i> .	<i>gō</i> .	<i>pōyi</i> .
		<i>vat<u>ts</u>su</i> .	<i>comē</i> .	<i>vachhi</i> .
		<i>it<u>ts</u>sa</i> .	<i>givo</i> .	<i>ichohi</i> .
		<i>it<u>ts</u>tsu</i> .	<i>die</i> .	<i>tsachchē</i> .
		<i>tsūt<u>ts</u>u</i> .	<i>see</i> .	<i>tsūchi</i> .
		<i>t<u>ts</u>tsu</i> .	<i>bring</i> .	<i>tschchi</i> .

*unḍu*, be, has its present verbal participle *unḍu*. Similarly the Pres. Rel. Part. *unḍunna*; the Prog. Pres. *unḍunna-nu*; the Hab. Pres. *unḍu-nu*; and the 2nd Past *unḍu-ni*.

<p><b>Passive.</b>—Formed by conjugating the root <i>pa<u>ḍu</u></i>, fall, with the infinitive. The initial <i>p</i> of <i>pa<u>ḍu</u></i> becomes <i>b</i>. Thus, <i>rakshin<u>ts</u>-a-ba<u>ḍu</u>sa</i>, to be saved.</p>	<p><b>Reflexive verbs</b> formed by affixing the verb <i>kon<u>ḍu</u>sa</i>, to the root. Thus, <i>chēsukon<u>ḍu</u>sa</i>, to do for one self. As in this instance, verbs of the second conjugation change <i>y</i> of the root to <i>s</i>.</p>	<p><b>Causal Verbs.</b>—First and second Conj. change <i>u</i> of root to <i>int<u>ts</u></i>. Thus, <i>koffint<u>ts</u>sa</i>, to cause to be beaten. Third Conj. changes <i>tsu</i> to <i>pit<u>ts</u>sa</i>. Thus, <i>pit<u>ts</u>sa</i>, to call; <i>pit<u>ts</u>sa</i>, to cause to be called.</p>
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Negative Verb. Only one Conjugation—		Reg. Verb.	Past Verb Part.
	Neg. Aux.	Hab. Pres. and Future.	Verb. Noun.
Sing. 1	<i>lē-nu</i> .	<i>koffa-nu</i> .	<i>koffa-ka</i> , not having struck.
" 2	<i>lē-vu</i> .	<i>koffa-vu</i> .	<i>koffa-ka pōv-a-<u>damu</u></i> .
3 { M.	<i>lē-<u>tsa</u></i> .	<i>koffa-<u>ḍu</u></i> .	<i>koffa-ni</i> .
" F., N.	<i>lē-<u>du</u></i> .	<i>koffa-<u>du</u></i> .	<i>koffa-<u>damu</u> lē-<u>du</u></i> , for all numbers and persons.
Plur. 1	<i>lē-mu</i> .	<i>koffa-ma</i> .	or <i>koffutunnā-nu</i> <i>kā-nu</i> , conjugated throughout in both numbers.
" 2	<i>lē-ru</i> .	<i>koffa-ru</i> .	<i>koffa lē-<u>du</u></i> , for all numbers and persons.
3 { F., M.	<i>lē-ru</i> .	<i>koffa-ru</i> .	<i>koffa-ka pō<u>ḍu</u>-nu</i> , conjugated regularly.
" N.	<i>lē-vu</i> .	<i>koffa-vu</i> .	<i>koffa-ku</i> .
	So also <i>kā-nu</i> .		1 Pl. <i>koffa-ka pō<u>ḍu</u>-mu</i> .
			2 Pl. <i>koffa-kaṇḍi</i> .

[No. 79.]

# DRAVIDIAN FAMILY.

## TELUGU, (STANDARD DIALECT).

వొక మనుష్యునికి యిద్దరు కుమారులు వుండిరి.—వారిలో చిన్నవాడు, ఓ రండ్రి ఆస్తిలో నాకు వచ్చే పాలు యిప్పుని రండ్రిలో చెప్పినప్పుడు ఆయన వారికి రన ఆస్తిని పంచి పెట్టెను.—కొన్ని దినములైన తరువాత ఆ చిన్న కుమారుడు సమస్తమును కూడకొని కూర చేయునకు ప్రయాణమై వెళ్లి రన ఆస్తిని దువ్యాపారమువల్ల పాడుచేసెను.—ఆపరా ప్రయములేసిన తరువాత ఆ దేశమును పెళ్ల కరువు కలిగినందున ఆతడు యిచ్చించి వజసాగెను.—అప్పుడు ఆతడు వెళ్లి ఆ దేశములో వొకనికి లోబడి యుండెను.—ఆతడు పండులను మేల్చుటకు రన పాలములోకి ఆరని పంపెను.—ఆతడు పండులు తనే పాట్టలో రన కడుపు నింపుకొనుటకు ఆకవడెను గాని యెవడున్న ఆరనికి డేవిచ్చి యిచ్చలేదు.—అయితే బద్ది వచ్చి ఆతడు నా రండ్రియొద్ద యెంతోమంది హలివాండ్లకు రొక్కెలు అందిస్తారమైయున్నది అయితే నేను ఆకలివల్ల నశించి పోతున్నాను.—నేను లేచి నా రండ్రియొద్దకి వెళ్లి, ఓ రండ్రి నేను ఆకాశమునకు విరోధముగానున్న నీ యెదుటనున్న పాపము చేసియున్నాను—యకమీదట నీ కుమారుడనని అనిపించుకొనుటకు యోగ్యుడను కాను నన్ను నీ హలివాండ్లలో వొకనివలె చేయుమని ఆయనలో చెప్పుదునని అనుకొని లేచి రన రండ్రియొద్దకి వెళ్లెను.—అయితే ఆతడు యింకా దూరముగా వున్నప్పుడు ఆరని రండ్రి ఆరని కూచుంకనిరంది వరుగై ఆరని మెడమీద పడి ఆరని ముద్దువెట్టకొనెను.—అప్పుడు ఆ కుమారుడు, ఓ రండ్రి నేను ఆకాశమునకు విరోధముగానున్న నీ యెదుటనున్న పాపము చేసియున్నాను యకమీదట నీ కుమారుడనని అనిపించుకొనుటకు యోగ్యుడను కానని ఆయనలో పలికెను.—అయితే రండ్రి, ప్రధాన వస్త్రమును తేచ్చి యిరనికి తోడినంది యిరని చేతికి వుంగరము పెట్టి పాపములకు చెప్పులు తొడిగించండి.—మచ్చి మనము తిరి సంభ్రమపహవాము.—యెందుకంటే యీ నా కుమారుడు చనిపోయి తిరిగి బ్రతికెను తప్పిపోయి చొరకెను రన నాకరులతో చెప్పెను.—అప్పుడు వారు సంభ్రమపహసారి :

అయితే ఆయన పెళ్ల కుమారుడు పాలములో వుంచెను గనుక ఆతడు వస్త్రా యింటికి సమీపించినప్పుడు వాద్యమున్ను నాట్యమున్ను విని నాకరులలో వొకని పిలిచి, యిది యెవరికి అని అడిగెను.—ఆ నాకరు ఆరనితో నీ తమ్ముడు వచ్చెను గనుక ఆతడు సురక్షితముగా చేరినందున నీ రండ్రి విందుచేయించి యున్నాడని చెప్పెను.—అయితే ఆతడు కోపించి లోబడికి వచ్చుటకు సన్నుతించలేదు గనుక ఆరని రండ్రి వెంకటికి వచ్చి ఆరని బతిమాలుకొనెను.—అయితే ఆతడు, యిదుగో యిచ్చి సంకర్షరముంపంచి నేను నిన్ను ఫేలిస్తానను నీ ఆజ్ఞను నేను యెప్పుడున్ను మీరలేదు. అయినప్పటికిన్ని నేను నా స్నేహితులలో సంభ్రమపడేటట్టు నాకు యెన్నడున్ను వొక మేకపిల్లనైనా యిచ్చలేదు.—అయితే నీ ఆస్తిని వేళ్ళలోకూడా తినివేసిన యీ నీ కుమారుడు రాగానే వీలకొరకు విందు చేయించివేసి రండ్రిలో ప్రత్యుత్తరము చెప్పెను.—అందుకు ఆయన, కుమారుడా నీవు దొడ్లప్పుడున్ను నాతోకూడా వున్నావు నాహస్తిన్ని నీవైయున్నది.—మనము సంభ్రమపహి సంతోషించుట యుక్తమే యెందుకంటే నీ తమ్ముడైన యతడు చనిపోయి తిరిగి బ్రతికెను, తప్పిపోయి చొరకెను ఆరనితో చెప్పినాడు :

[No. 79.]

## DRAVIDIAN FAMILY.

TELUGU.

## TRANSLITERATION AND TRANSLATION.

Voka manushyu-ni-ki yiddaru kumāru-lu vuṇḍiri. Vāri-lō chinna vāḍu, '6  
*A man-to two sons were. Them-among the-younger, '6*  
 taṇḍri āsti-lō nā-ku vachohē pālu yimm'-ani taṇḍri-tō cheppin-appuḍu  
*father property-in me-to coming share give'-so the-father-to said-when*  
 āyana vāri-ki tana āsti-ni pañchi peṭṭenu. Konni dinamul-aina  
*he them-to his-own property having-divided put. A-few days-having-becoms*  
 taruvāta ā chinna kumāruḍu samastamu-nnu kūrṭṣukoni dūra dēsamu-na-ku  
*after that younger son all-together having-gathered far country-to*  
 prayānam-ai velli tana āsti-ni durvyāpāramu-valla pāḍu-chēsenu. Ad-antā  
*having-journeyed having-gone his property bad-behaviour-by waste-made. That-all*  
 vrayamu-chēsina taruvāta ā dēsam-andu pedda karuvu kaligin-anduna  
*expending-having-made after that country-in mighty famine having-arisen-because*  
 ataḍu yibbandi paḍa-sāgenū. Appuḍu ataḍu velli ā dēsa-sthu-la-lō  
*he strait to-suffer-began. Then he having-gone that country-dwellers-among*  
 voka-ni-ki lōbaḍi-y-uṇḍenu. Ataḍu paṇḍula-nu mēpuṭa-ku tana polamu-la-lō-ki  
*one-to having-submitted-was. He pigs tending-for his fields-in-to*  
 atani pampenu. Ataḍu paṇḍulu tinē poṭṭu-tō tana kaḍupu nimpu-konuṭa-ku āsa-  
*him sent. He swine eating husk-with his belly filling-to wish-*  
 paḍenu, gāni yevaḍu-nnu atani-ki yēmi-nni yivva-lēdu. Ayitē buddhi vachohi ataḍu,  
*felt, but any-one him-to anything gave-not. But sense having-come he,*  
 'nā taṇḍri-y-odda yentō-mandi kūli-vāṇḍla-ku roṭṭe-lu ati-vistāram-aiy-  
*'my father-near how-many-persons servants-to breads very-plentiful-having-become-*  
 unnavi, ayitē nēnu ākali-valla naṣiñchi pōt-unnānu. Nēnu lēchi nā  
*are, but I hunger-with being-ruined going-am. I having-arisen my*  
 taṇḍri-y-oddi-ki velli, "ō taṇḍri, nēnu ākāsamu-na-ku virōdhamugānu-nnu nī  
*father-near-to having-gone, "O father, I heaven-to against-and thy*  
 yedutaṇu-nnu pāpamu chēsi-y-unnānu. Yika-mīdaṭa nī kumāruḍ-an-ani anipintsu-  
*before-and sin having-done-am. Henceforth thy son-I-so to-be-*  
 konuṭa-ku yōgyuḍanu kānu; nanuu nī kūlirāṇḍla-lō vokani-vale, chēyunn'-ani  
*called worthy-man am-not; me thy servants-among one-of-like, make"-so*  
 āyana-tō cheppudun'-ani anu-koni lēchi tana taṇḍri-y-oddi-ki vellenu.  
*him-to I-shall-say'-so having-considered having-arisen his father-near-to went.*  
 Ayitē ataḍu yīnkā dūramugā vunn-appaḍu atani taṇḍri atani tsūchi kaṇikariñchi  
*But he yet far being-at-fire his father him having-seen being-pitied*

parugetti atani meda-mida paḍi atani muddu beṭṭu-konenu. Appuḍu ā  
*having-run his neck-on having-fallen him kiss gave. Then that*  
 kumāruḍu, 'ō taṇḍri, nēnu ākāsamu-na-ku virōdhamugānu-nnu ni yedutaṇu-ṇu  
*son, 'O father, I heaven-to contrary-and thee before-and*  
 pāpamu chēsi-y-unnānu, yika-mīdaṭa ni kumāruḍ-an-ani anipintsu-konuṭa-ku  
*sin having-done-am, henceforth thy son-I-so to-be-called*  
 yōgyuḍanu kān'-ani āyana-tō palikenu. Ayitē taṇḍri, 'pradhāna vastramunu  
*fit-man I-am-not'-so him-to said. But the-father, 'best cloth*  
 techchi yita-ni-ki toḍigiṇchi yita-ni chēti-ki ruṅgaramu peṭṭi  
*having-brought this-man-to having-put-on this-man's hand-to a-ring having-put*  
 pādāmu-la-ku cheppu-lu toḍigintsanḍi. Marinni manamu tini sambhrama-pa-  
*feet-to shoes put-ye. Moreover we having-eaten shall-become-*  
 ḍudāmu. Yenduk-aṇṭē, yi nā kumāruḍu tsani-pōyi tirigi bratikenu; tappi-  
*merry. Why-on-saying, this my son having-died again lived; having-*  
 pōyi doriken'-ani tana naukaru-la-tō cheppenu. Appuḍu vāru sambhrama-paḍa-  
*been-lost was-found'-so his servants-to said. Then they merry-to-become-*  
 sāgiri.  
*began.*

Ayitē āyana pedda kumāruḍu polāmu-lō ruṇḍenu. Ganuka ataḍu vastū  
*But his elder son field-in was. Therefore he coming*  
 yinṭi-ki samipiṇchin-appuḍu vādyāmu-nnu nāṭyāmu-nnu vini naukaru-  
*house-to approaching-time-at music-and dancing-and having-heard servants-*  
 la-lō voka-ni pilichi, 'yivi yēmiṭi?' ani aḍigenu. Ā  
*among one having-called, 'these-things of-what-kind?' so asked. That*  
 naukaru atani-tō, 'nī tammuḍu vachchenu ganuka ataḍu surakshitamugā  
*servant him-to, 'thy younger-brother came therefore he safely*  
 chērin-anduna nī taṇḍri vindu chēyiṇchi-y-unnāḍ'-ani cheppenu.  
*having-returned-on-account-of thy father feast having-made-is'-so said.*  
 Ayitē ataḍu kōpāgiṇchi lōpa-ṭi-ki vatstsuta-ku sammatintsa-lēdu, ganuka.  
*But he having-become-angry inside to-come did-not-agree, therefore*  
 atani taṇḍri velapaṭiki vachchi atani batimālu-konenu. Ayitē ataḍu, 'yidugō, yinni  
*his father outside-to having-come him entreated. But he, 'lo, so-many*  
 samvatsaramu-la-nuṇchi nēnu ninnu sēvistunnānu; ni ājña-nu nēnu yeppuḍu-nnu  
*years-from I thee serving-an; thy command I ever*  
 mīra-lēdu. Ayinappaṭikinni nēnu nā snēhitu-la-tō sambhrama-paḍē-attū  
*did-not-transgress. Thus-being-though I my friends-with merry-to-become-in-order-*  
 nā-ku yennaḍu-nnu voka mēka-pūllan-ainā yivra-lēdu. Ayitē ni āsti-ui vēśya-  
*me-to ever one goat-young-even didsi-not-give. But thy property harlots-*  
 la-tō-kūḍā tini-vēsi-na yi nī kumāruḍu rā-gānē vini  
*with-together having-eaten-having-thrown this thy son coming-as-soon-as this-man's-*  
 koraku vindu chēyiṇchitiv'-ani taṇḍri-tō pratyutāramu cheppenu. Andu-ku āyana,  
*sake-for feast thou-madest'-so father-to answer he-made. There-to he;*

'kumāruḍā, nīvu yell-appuḍu-nnu nā-tō-kūḍā vunnāvu; nā-v-anni-nni  
 'son, thou always me-with-together art; my-all-things-even  
 nī-v-aiy-unnavi. Manamu sambhrama-paḍi santōshintsu-ṭa yuktamā;  
 thine-having-become-are. We merry-having-become to-be-joyful is-proper;  
 yenduk-antē, nī tammu-ḍ-aina yitaḍu tsani-pōyi tirigī bratikenu;  
 why-if-you-say, thy younger-brother-being this-man having-died again lived;  
 tappi-pōyi doriken'-ani atani-tō cheppen-anenu.  
 having-been-lost was-found'-so him-to he-said-spoke.

## KŌMṬĀU DIALECT.

The bulk of the Telugu-speaking population of Chanda is reported to use the standard form of the language. It has already been mentioned that several minor dialects have been reported to exist, such as Sālēwārī, the dialect of the weavers, Kōmṭāu, the language of the Kōmṭis or shopkeepers, Kāpēwārī, ascribed to a certain class of agriculturists, Gōlarī spoken by the nomadic Gōlars or Gōlkars, a dialect called Manthanī, and so forth.

Of these only Sālēwārī, Kōmṭāu, and Gōlarī have been returned for the purposes of the Linguistic Survey. The revised figures are as follows :—

Kōmṭāu . . . . .	3,827
Sālēwārī . . . . .	3,660
Gōlarī . . . . .	25
	7,512
TOTAL	7,512

At the last Census of 1901, 22 speakers of Gōlarī were returned from Chanda, and it is stated that the dialect spoken by other castes such as Kōmṭis, Sālēwārs, etc., is identical. Kōmṭāu was returned as a Telugu dialect from Assam. The number of speakers was 11. If we add 56 speakers of Kōmṭi returned from the Bombay Presidency we arrive at a total of 67. It is, however, not certain that these individuals speak a form of Telugu. The so-called Gōlarī, Kōmṭāu, etc., of other districts is apparently a Kanarese dialect. Compare pp. 386 and ff. above.

No specimens have been received in the so-called Sālēwārī, and there is no reason to suppose that the Sālēwārs of Chanda speak a Telugu dialect different from that current among their neighbours.

The so-called Kōmṭāu and Gōlarī of Chanda are, according to specimens forwarded from the district, identical and do not differ from the ordinary Standard Telugu.

Forms such as *annaḍu* instead of *annāḍu*, he said ; *ṭrastū* instead of *ṭrastānu*, I die ; *baḍadi* instead of *paḍinādi*, it fell ; are probably used everywhere in the Telugu territory, and they cannot be urged as reasons for separating these forms of speech as real dialects of Telugu.

The numbers of speakers of all these so-called dialects can therefore safely be included in the total given for Standard Telugu above.

It is, accordingly, of no interest to give particulars about the Telugu spoken by the various classes mentioned above. It will be quite sufficient to print the beginning of a version of the Parable of the Prodigal Son professing to be written in Kōmṭāu, in order to show that we have here simply to do with ordinary Telugu.

[ No. 80.]

## DRAVIDIAN FAMILY.

TELUGU.

SO-CALLED KÖÖTÄT DIALECT.

(DISTRICT CHANDA.)

Okā manishi-ki yiddaru pillagāṇḍu vundiri. Vāṇḍlō chinnavāḍu  
*One man-to two sons were. Them-among the-younger*  
 tādri-tō antāḍu. 'tādri, yēḍō mālamata-di nā-ku vatstā-valadi adi yirvu.'  
*the-father-to says. 'father, what property-of me-to to-come-ought that give.'*  
 Venakā vāḍu pillāni-ki dhānamu paṇchi ichiḍu. Venakā konni devasā-la-ku  
*Then he the-loy-to property dividing gave. Then some days-in*  
 chinnā-pillāḍu antā sammu dānā-jēshi dāra dēśū-na-ku pōyinaḍu, yīnkā  
*the-younger-son all property having-collected far country-to went, and*  
 akkāḍā avīśāramu-tō paṇchi tana sampattā pāḍu-gōṭṭināḍu. Tārvūtā vāḍu  
*there inconsiderately behaving his property wasted. Afterwards he*  
 antā vadḍināḍu ā dēśānu-lō lāvu karuvu baḍadi anduku, vāni-ki kaṭhīnamu  
*all spent-after that country-in heavy famine arose because, him-to distress*  
 baḍadi; appuḍu vāḍu dēśānu-lō okkā manishi daggira pōyi vunnāḍu.  
*fell; then he the-country-in one man near having-gone stayed.*  
 Vāḍē tēnu vāni paṇḍu-lu kāśhō-koraku tana chēṇḍlō-ki tōllāḍu. Appuḍu paṇḍu-lu  
*He-also then him pigs tending-far his fields-in-to sent. Then pigs*  
 tīnē-di pōṭṭu-tō vāḍu tana pōṭṭa nimpu-kō-vale ani vāni-ki ani-piṇchindi, yīnkā  
*eaten hark-with he his belly to-fill-ought so him-to it-appeared, and*  
 yevvaru vāni-ki yirva-lēdu. Tārvūtā vāḍu telvi-midi-ki vachōhi annāḍu, 'mā  
*anybody him-to gave-not. Afterwards he senses-on-to having-come said, 'my*  
 tādri yinṭ-lō yendaru nānkara-la-ku pushikāṇḍgā ammi vunnadi, yīnkā nēnu  
*father's house-in how-many servants-to richly food is, and I*  
 ākālī-tō tēstā. Nēnu lēśi nā tādri-dikku-ku poyyēnu vāni-lō anēnu,  
*hunger-with die. I having-arisen my father's-side-to will-go him-to will-say,*  
 "ō tādri, nēnu yīśvaru-ni viruddhātā nī-murdara pāpam jēsinānu; yikkāḍi-nuṭichi  
*"O father, I God against thee-before sin did; now-from*  
 nī koḷaku-mu anēṭanduku nēnu yōgyani kānu. Ni okkā nānkari-vāni-valo-  
*thy son to-say I worthy am-not. Thy one servant-like*  
 nānu vuntānu."  
*me let-be."*



## KĀMĀṬHĪ DIALECT.

Telugu is spoken by the Kāmāṭhis or bricklayers of Bombay and neighbourhood. The figures returned for the use of the Linguistic Survey are as follows:—

Bombay Town and Island . . . . .	12,000
Poona . . . . .	200
	<hr/>
TOTAL . . . . .	12,200

This figure is probably considerably above the mark, for at the last Census of 1901 only 755 speakers were returned from the Bombay Presidency, 494 of whom were enumerated in Poona.

The dialect of the Kāmāṭhis of Bombay has been much influenced by the neighbouring Aryan forms of speech, but is still a pure Dravidian dialect.

**Pronunciation.**—The vowels are mainly the same as in ordinary Telugu. Sometimes, however, certain changes take place. Thus we find *o* for *e*, e.g. *rouḍu*, two; *ā* or *yā* for *ō*, e.g. *lā* or *lyā*, in; *ō* for *avā*, e.g. *chinnōḍu*, a bey; shortening of long vowels, e.g. *unnamu* for *unnāmu*, we are; dropping of short vowels, e.g. *uṅḍri* for *uṅḍirī*, they were, and so forth.

The palatals are pronounced as in ordinary Telugu. *Ch*, however, often becomes *s*; thus, *sastā*, Standard Telugu, *tsastānu*, I die.

The cerebral *ḍ* is interchangeable with *r*; thus, *iddaru*, two, *iddaḍ-ki*, to both; *māḍu* and *māru*, three, etc. After a nasal, *ḍr* often takes the place of *ḍ*; thus, *teṅḍri*, Standard *teṅḍi*, bring.

*N* and *l* are sometimes interchanged; thus, *koṭṭālā*, you should strike; *iyānā*, you should give; *lillu* Standard *nillu*, water.

Initial *v* is usually dropped; thus, *āḍu*, he; *astadi*, it comes; *yelli*, having gone. Note *naukar-gāllu*, Standard *naukara-vāṅḍlu*, servants; *uṅḍa-gallā*, Standard *uṅḍa-valemu*, I should be; *koṭṭālā*, Standard *koṭṭa-valemu*, I should strike. .

*Y* is often inserted before *ā* and *a*; thus, *uṅḍyā*, Standard *uṅḍāḍu*, i.e. *uṅḍināḍu*, he was; *lā* and *lyā*, in, etc.

**Inflexion.**—The inflexion of nouns is mainly regular.

The pronominal suffix *di* has a tendency to become the usual suffix of the genitive. Compare *dēvaru-di aparādhī*, a sinner against God; *sāmi-di pāpam*, sin against the Lord.

It should be noted that the Telugu accusative case has been replaced by the dative obviously under the influence of the Aryan idiom. Thus, *nā-ku untḡu*, let me be; *āḍ-ki taṅḍri sūsā*, the father saw him.

With regard to the conjugation of verbs we may note that the personal terminations of the first and third persons singular are often dropped, as is also the case in most other forms of vulgar Telugu. Thus, *nēnu pōtā*, I go; *āyā*, he became; *achchā*, he came; *uṅḍyā*, he was.

It is of interest to note that this dialect has adopted the relative construction of the neighbouring Aryan tongues, the interrogative pronouns being used as relatives. Thus, *yēmi jindagi astadi adi iyānā*, what property will-come, that you-should-give; *yappuḍu āḍu suddi mida achchā appuḍu manasulā anakunḍyā*, when he came to senses, then he thought in his mind, etc.

On the whole, however, the dialect of the Kāmāṭhis is the ordinary form of Telugu, as will be seen from the perusal of the beginning of the Parable of the Prodigal Son which follows.

[No. 81.]

## DRAVIDIAN FAMILY.

TELUGU.

KAMATHI DIALECT.

(BOMBAY.)

Vakka manaṣi-ki iddaru koḍaku-lu unḍ-unḍri. Chinnōḍu taṇḍri-ki aṇṭaḍu,  
*One man-to two sons were. The-younger the-father-to says,*  
 ‘ayyā, nā antu-ku yēmi jindagi astadi adi nā-ku iyyānā.’ Mari tānu adi  
*‘father, my share-to what property will-come that me-to give.’ Then he that*  
 iddaḍ-ki pañchi ichchiṇḍu. Tōḍyam dināllu kā-lē intaṭ-lā chinna  
*both-to having-divided gave. Few days went-not that-in the-younger*  
 koḍaku tana-di anta hissa ḍyamā chēṣi dūram dēṣam-ku yelli pōiṇḍu.  
*son his all share together having-made far country-to having-gone went.*  
 Aḍa anta mulya maḍḍā-lā yagara-koṭṭiṇḍu. Yappuḍu anta mulya yagara-  
*There all property riotousness-in he-wasted. When all property he-had-*  
 koṭṭiṇḍu appuḍu ā ūra-lyā lau pedda kālam paḍiṇḍyā. Appuḍu tana-ku tiṇḍi-ki  
*wasted then that village-in very great famine arose. Then him-to food-for*  
 mōtādu āyā. Maralā āḍu ā ūra-lyā daṇḍyōḍu dagyara pōi unḍyā.  
*difficulty came. Then he that village-in a-mighty-man near having-gone stayed.*  
 Mari āḍu āḍ-ki tana sēnu-lā pandu-lu mēpa-t-anaku tōliṇḍu. Pandu-lu tinē-ṭi poṭṭu  
*Then he him his field-in swine to-feed sent. Swine eaten husks*  
 tini poṭṭa nimpa-t-anaku tānu kabul āyā gaṇi adi bī yavvaru iyyaru.  
*having-eaten belly to-fill he ready became but that even any-one gave-not.*  
 Yappuḍu āḍu suddi mida achchā appuḍu manasulā ana-kunḍyā, ‘nā ayyā  
*When he senses on came then mind-in he-said-to-himself, ‘my father’s*  
 iṇṭ-lā yanta mandi naukir chēṣi sukaṅgā poṭṭa nimpu-kuntaru,  
*house-in how-many persons service having-done easily belly filling-for-themselves-are,*  
 inkā nēnu iḍa upāsam sastā. Nēnu ippuḍu lēṣi nā taṇḍri dagyara pōtā  
*and I here from-hunger die. I now having-arisen my father near go*  
 inkā nēnu āḍ-ki anēnu, “ayyā, mī-di va dēvaru-di aparādhī unnānu. Dāni-  
*and I him-to shall-say, ‘father, thee-of and God-of sinner I-am. There-*  
 kōṣaṅ-ki mī koḍaku anapintṣu-kuna-t-anduku lāyak, kānu. Nīvu nā-ku  
*fore your son to-call-myself worthy I-am-not. Thou me*  
 naukaroḍu mēra-gā untṣu.” Appuḍu lēṣi taṇḍri dagyar-ki pōyā. Āḍ-ki  
*servant like let-be.” Then having-arisen the-father near-to he-went. Him*  
 dūraṅ-kelli koḍaku rāṅgā taṇḍri sūsā inka gōṣā-vachchi taṇḍri  
*far-from son coming the-father saw and having-pitied the-father*  
 urki almu-kunyā inka āḍi-ki muddiṭṣu-kunyā. Maralā koḍaku  
*having-run embraced and him kissed Then the-son*

taṇḍri-ki chapyā, 'ayyā, nī mungaṭa nēnu sāmi-di pāpam  
*the-father-to said, 'father, thee before I the-Lord-of sin*  
 chēsinā. Gandukōsan-ki ippuḍu mi koḍaku anapinṭsu-kun-t-anaku nāku  
*did. Therefore now your son to-call-myself me-to*  
 śiggu astadi. Maralā taṇḍri naukar-gālla-ku chapyā kī, 'maūchi  
*shame comes. Then the-father the-servants-to said that, 'good*  
 baṭṭalu taṇḍri inka iḍa-ki toḍagi-piyuṇḍri. Īḍi chēti-ki ungram peṭṭuṇḍri,  
*clothes bring and him-to put-on. His hand-to a-ring put,*  
 inka kālla-ku pāvasālu toḍa-kun-t-anaku iṇuṇḍri, inka manamu tini  
*and feet-to shoes to-put-on give, and ice having-eaten*  
 chēśi ānandamu chēstamu, kāraṇamu ī nā koḍaku sachchi  
*having-drank joy will-make, because this my son having-died*  
 poiṇḍyā, āḍu ipoddu lēśi achchīṇḍu; āḍu kāri-pōiṇḍyā, gani ipoddu  
*went, he to-day alive came; he lost-went, but to-day*  
 nā-ku dorkiṇḍu.' Maralā āllu lau ānandamu cheyya-talagiri.  
*me-to was-found.' Then they much joy to-make-began.*



[No. 82.]

## DRAVIDIAN FAMILY.

TELUGU.

DĀSARĪ DIALECT.

(DISTRICT BELGAUM.)

Okkōḍokkōḍ manīṣike iddar maga-pilagāḷu uṇḍli. Vāḷ-nōna chinnā pilagāḍu  
*A-certain man-to two sons were. Them-among youngest son*  
 tana taṇḍrike ane, 'taṇḍrī, nī badakal-nōna nāke vaohchyaṭṭi pāla nāke i.'  
*his father-to said, 'father, your property-in me-to that-may-come share me-to give.'*  
 Taṇḍri vāḷ-nōna tana badaka paṇḍoli-ichche. Chinnā pilagāḍu tana pāla tiskōni  
*Father them-among his property divided. Youngest son his share taking*  
 dūramu nāṭka poyyi, śinā-vaddal āva-lēdu, antaṭḷ-nōna vāḍu śana  
*far country-to having-gone, many-days became-not, meantime he vast*  
 kharts śēśi tana badak-antā pāḍa-śēse. Vāḍu iṭḷa śēśina maṇṭke  
*expenditure having-made his property-all wasted. He so having-done after*  
 ā dēsam-lōna podd karava paḍi vānki pyādarkem vaohche. Vāḍu ā  
*that country-in mighty famine falling him-to poverty came. He that*  
 dēsam-lōna oga manīśi pakka tsākri jērō. Ī manīśi vāni pandili mēpaḍadanki tana  
*country-in one man near service stood. This man him swine to-feed his*  
 chēnaka tōlē. Āḍā ākal-gōni kaḷavaḷikaṇṭi pandi tinēṭa poṭṭu sudā  
*field-to sent. There being-hungry pungs-becoming swine eaten husk also*  
 tine kaḍapu nimpakutuṇḍe. Āte vānki yavaḷ-niṭchi ēmi chikak-uṇḍe.  
*having-eaten stomach was-filling. But him-to anybody-from anything was-not-found.*  
 Iṭḷa tōḍem vaddal pāye; tana onakaṭi jyalamam neppayyi vāḍu tana  
*So a-few days passed; his former condition memory-becoming he his*  
 mansal-nōna ane, 'nā taṇḍri pakka uṇḍēṭa tsākri-mandki kaḍapu niṇḍi  
*mind-in said, 'my father near remaining servants-to stomach filling*  
 ekkoyiṭanta. iripemu chikatadi. Āte idā nā-mātranki ākal-gōni tastō.  
*so-as-to-exceed-so-much food is-found. But here as-for-myself being-hungry (I)die.*  
 Nā lēsi nā taṇḍri-takki poyyi ane, "taṇḍrī, nā dyāvardi karmam taṇḍri  
*I rising my father-near going may-say, "father, I God-of sin father-of*  
 karmam kaṭ-konn. Nānu nī pilgaḍ-aṇṭani anipichakonāḍadānki bāga-lēdu.  
*sin have-got-tied-to-myself. I your son-as to-be-called am-not-fit.*  
 Nana oga chyākri-manīśi tiranī nī pakk peṭṭakō." Vāḍu ā-niṭchi lēsi tana  
*Me one servant like your near keep."* He thence rising his  
 taṇḍri-kāḍiki vashtepaḍu taṇḍri dūram-niṭchi vāni tūsi antakaraṇam puṭṭi  
*father-near while-coming father distance-from him seeing sympathy producing*  
 urta-poyyi paṭakōni muddāḍe. Appaḍa pilagāḍu taṇḍrike ane, 'taṇḍrī, na  
*running-going embracing kissed. Then son father-to said, 'father, I*

dyāvāra mundalā nī mundalā tappa-sēsna. Nana nī pilagan-aṅṅ pilavaku.  
*God-of before your before sin-did. Me you son-as do-not-call.'*

Dinki taṅṅri tana tsākri-mandki ane, 'mañchidi ēsam techchi nā pilaganki  
*This-to father his servants-to said, 'best dress having-brought my son-to*  
*toḍagunḍi, ēlu-nōna uṅgaram ēyiṅḍi, kāl-nōna chyappulu ēyiṅḍi, tinipichidanki*  
*put-on, finger-in ring put, feet-in shoes put, to-feast*

tayāra śēpichohuṅḍi, māmu tini santōsam ātam. Ēm-aṅṅe,  
*preparation cause-to-make, we having-eaten merry let-us-become. What-if-you-say*

i nā pilagaḍu tachchiṅḍe, tiragā jīva vaohoho; tappichakōnaṅḍe, chikkināḍu.  
*this my son was-dead, again life came; he-was-lost, is-found.'*

Dini ini andar-ki bāga āyo.

*This hearing all-to merriment became.*

I yālaku vāni pedd pilagaḍu obyānlā uṅḍe. Vāḍu iṅṅli-pakka  
*This time-to his eldest son field-in was. He house-near*

vachin-epḍu vānki pāḍa-eḍḍi ohāli-baṅḍeḍḍi ina-vaohoho. Vāḍu tsākryōl-nōna  
*come-when him-to singing dancing was-heard. He servants-among*

ogani pilchi, 'ēma nāḍachindi?' aṅṅā aḍige. Dānki vāḍu, 'nī  
*one calling, 'what has-happened?' saying asked. That-to he, 'your*

tammaḍu vachināḍu; vāḍu bāga vachchi paṅṅē kārānam nī taṅṅri  
*brother is.come; he safely coming having-reached on-account-of your father*

tinipichināḍu,' aṅṅā cheppe. Dini ini vāni pedd pilagaḍu kōpam-eyyi  
*feast-has-made,' saying told. This hearing his eldest son being-angry*

nōnki pāka-pāye. Dā-niñchi vana taṅṅri bēlk vaohochi nōnki dā-aṅṅani vānk  
*in did-not-go. Therefore his father out coming in in-order-to-come him-to*

śana chepakōni. Dānki vāḍu tana taṅṅrike ane, 'nā inn-oddal-dākā nī  
*much entreated. That-to he his father-to said, 'I so-many-years-till your*

tsākri śēsi eppaḍu nī māṅa mīra-lēdu. Eyinaganī nā  
*service having-done . ever your word have-not-transgressed. However I*

geṅekālṅ kūḍapakōni tinipichidānki nivvu nāku eppaḍu oga myāku sudā  
*friends together-with feast-in-order-to-make you me-to ever one goat even*

iyak-pōtivi. Āte lañjalkāl sōbatī kūḍi nī jinjig-enta mingen-ant  
*did-not-give. But harlots company joining your property-all having-devoured-such*

i nī pilagaḍu iṅṅakū vachina maṅṅke nivvu vāniñchi tinipichināvu.  
*this your son house-to having-come as-soon-as you him-for feast-have-made.'*

Taṅṅri pilaganki ane, 'nivvu pagal-ellā nā pakk uṅṅāvu. Nāta uṅḍad-anta  
*Father son-to said, 'you always my near are. My-near what-is-all*

nīḍē. Tachhini nī tammaḍu, maḷḷā jivantaḍāye; tappichk-pōyinōḍu,  
*yours-only. Dead your brother, again became-alive; that-was-lost,*

chikinaḍu, aṅṅani māmu santōsam ēyaḍḍi mañchidi uṅḍadi.  
*is-found, regarding we merry to-become proper is.'*

## BĒRADĪ DIALECT.

The Bēraḍs are an aboriginal tribe in Belgaum. They are found scattered all over the district. Pachhapur, about twenty miles north of Belgaum, is said to have been a capital of the Bēraḍs, and they are the principal inhabitants of several villages in the neighbourhood. They are notorious thieves, but nevertheless honest guardians of public property, and are employed as village watchmen, husbandmen and labourers. Compare *Gazetteer of the Bombay Presidency*, Vol. xxi, Bombay, 1884, pp. 163 and ff.

Local estimates give 1,250 as the number of Bēraḍs speaking a separate dialect. At the Census of 1891, Bēraḍī was classed as a dialect of Kanarese. A glance at the specimens shows, however, that it is in reality a form of Telugu. Kanarese forms are occasionally used. Thus we find *pañchi-śide*, he having divided gave; *śikkag-alyā*, he was not found, etc., in the first specimen. In most details, however, and in its general character the dialect is ordinary Telugu.

Short final vowels are commonly dropped; thus, *ostān*, Standard *vastānu*, I shall come; *ottu*, Standard *vattunu*, I may come; *vaśūn*, Standard *vatsūnu*, it may come.

The last mentioned form shows that an *ś* sometimes corresponds to Standard *ch*. In *kēśi*, having done, Standard *chēśi*, *ch* is replaced by *k*.

With regard to the inflexion of nouns and pronouns we may note the accusative ending in *t*; thus, *natt*, me; *nitt*, thee; *vānt*, him; *dāt*, it. 'I' is *nānu* and 'we' *nāmu*. Compare Kanarese *nānu*, Tamil *nān*, I; Kanarese *nāvu*, Tamil *nām*, we.

*Uḍaga*, to he, corresponds to Standard *uḍa*. Its present tense is formed as follows:—

Sing.		Plur.
1. <i>uḍānu</i> .		1. <i>uḍāmu</i> .
2. <i>uḍāvū</i> .		2. <i>uḍāru</i> .
3. m. <i>uḍā(ḍu)</i> .		3. <i>uḍāru</i> .
3. f. and n. <i>uḍāyi</i> .		

Other verbal forms will be easily recognized. Note the subjunctive ending in *tēn*; thus, *pōtēn*, if we go, etc. Compare the Gōḍī of Seoni.

Two specimens have been received from Belgaum. The first is a version of the Parable of the Prodigal Son, the second a conversation between two boys. Both are printed in Roman characters.

## DRAVIDIAN FAMILY.

TELUGU.

## SPECIMEN I.

BĒRĀḌĪ DIALECT.

(DISTRICT BELGAUM.)

Okanikokaniki girestanak udru paṭi biḍl udri. Vardā-nān saṅṅ koḍak.  
*A-certain gentleman-to two male children were. Of-them small son*  
 tan aike aṇḍe, 'ayyā, nī jindigi-nān nāki vasan pāl. iyi,'  
*his father-to said, 'father, your property-in me-to falling share give,'*  
 aṅṭ-aṇḍe. Ayyi 'vardā-nān tan badak panchi-sīde. Saṅṅ koḍak  
*so-said. Father them-among his property divided. Youngest son*  
 tan pāl ohikōni dūr rājanak pōyi bāḷ nāḍl aggalyā.  
*his share taking far country-to going many days was-not.*  
 Hant-nān vāḍu dundukēsi tan baduk-tel hāḷ-kēsaḍi. Vāḍu hiḷḷ kēsaḍi  
*Meanwhile he with-luxury his property-all waste-made. He so did*  
 paini ā dēsa-nān pedd bara paḍi vanike baḍatan vaśā. Vāḍu  
*after that country-in big famine falling him-to poverty came. He*  
 ā dēsa-nān okan balli chākri nichhḍi. Ī girest vānt.  
*that country-of one-of near service stood. This gentleman him*  
 pandal mēbasag tan sēnak ampiśiḍe. And saraganuṭi kaḷavalāsti  
*swine to-feed his field-to sent. There with-hunger being-oppressed*  
 pandi tāg-hantādi poṭṭ sudde tini oḷḷ nippikōtūdate. Agitēn vānike  
*swine that-could-eat husk even eating belly was-filling. But him-to*  
 yār-nuṭi ēmi sikkagalyā. Hiḷḷ kont yālema pōyi tan enak agindi  
*anybody-from anything was-not-found. So some time going his behind what-happened*  
 nenapagi vāḍu tan manasa-nān aṇḍe, 'māy-ayyi balli hentō chākaravarke  
*remembering he his mind-in said, 'my-father near many servants-to*  
 oḷḷ nippi sālaganant annam sikkdāyi. Agitēn ind nānaṭu  
*belly filling so-as-to-exceed food is-found. But here as-for-myself*  
 saragi sastān. Nānu lēsi mā ayya balli pōyi, "ayyā, nā  
*being-hungry I-die. I getting-up my of-father near going, 'father, I*  
 dēvaradu pāpam ayyan pāpam kaṭṭikōḍān. Nānu nī koḍak  
*God-of sin father-of sin have-tied-to-myself. I your son*  
 anibisikōga chālū lēdu. Natt ok āḷ-kodak tale nī balli peṭṭikō."  
*to-be-called worthy is-not. Me one servant as of-you near keep."*  
 Aṅṭu anduṭi lēsi tan ayya balli vasināvad; ayya vānt.  
*Saying thence getting-up his father near when-coming, father him-*  
 dūr-nuṭi sūdi piriti-vaśi pāri-pōyi paṭikōni muddi-sīḍi. Avāḍ.  
*distance-from seeing love-coming running-going embracing kiss-gave. Then-*



koḍak ayyak aṇḍe, 'ayyā, nānu dēvar balli nī balli tapp-kēsudate.  
son father-to said, 'father, I God-of near of-you near fault-hanc-made.

Natt nī koḍak aṇṭa odar-odd.' Dinike ayyi tan chākarike aṇḍe,  
Me your son saying do-not-call.' To-this father his servant-to said,  
'chalu pōśāk teṣi nā koḍakk peḍas, boṭṭa-nān uṅaram yayyi,  
'good dress bringing my son-to put-on, finger-in ring put,  
kālān seppal peḍas, ūtam tayāram kēbs. Nāmu tagi santōs-ṅadam.  
feet-in shoes put, dinner readiness make. We eating merry-let-become.

Yāl-aṇṭēn ī nan koḍak sasudde, markāḷi jīm-ṅaḍāḍ; tepisikōḍāḍu,  
Why-if-said this my sou was-died, again alive-has-become; he-had-been-lost,  
śikkidi.' Dīta ālisi ellāru santōsam agiri.  
is-found.' This hearing all merry became.

Ī yālēma van pedd koḍak sēnān uḍḍi. Vāḍu guḍas balli vaśināvāḍ  
This time his eldest son in-field was. He house near when-came  
vāniki pāṭḷā kunsandā ini-vaśyā. Vāḍu ā olākari-nān okant odari,  
him-to song dancing hearing-came. He that servants-among one calling,  
'id-ēm aggaḍāyi?' dāt aḍigiti. Dānike vāḍu aṇḍe, 'nī tammaḍ  
'this-what became?' that asked. Thereto he said, 'your brother  
osdāḍ. Vāḍā chalu-nān muṭṭindi kāraṇamā miy-ayyi ūtam kēbasdāḍ,  
is-come. He safely having-reached on-account-of your-father feast has-made,'  
aṇṭ seppidi. Dīt aḍigi ā pedd koḍak śiṭṭi-kēśi nonike pōk-ayidi.  
so told. This hearing that eldest son being-angry in did-not-go.

Dan-nuṭṭi vār-ayyi eliki vaśi, 'nonike dā,' aṇṭ vānike bāḷam  
Therefore his-father ont coming. 'in come,' so him-to much  
seppikōḍi. Dānike vāḍā tan aike aṇḍe, 'nā inni varasal tankā  
entreated. That-to he his father-to said, 'I so-many years till

nī chākari kēśi yaṇḍū nī māt mīrk-ṅati. Intū nānu  
your service having-made any-time your word did-not-disobey. However I  
nā geṇēlu kūḍikoni ūtam kēbasag nīvru eṇḍū nāke okk mak sudde  
my friends joining feast to-make you ever me-to one goat even  
isak-ṅati kāḍu. Agitēn sūḷigār sōbati paṭṭi nī baduk tella  
did-not-give is-it-not. But harlots company joining your property all

nuṅinaṇṭā ī nī koḍak guḍask vaśin bārak nīvru vān  
that-has-devoured this your son house-to having-come as-soon-as you his  
kaḍiśind ūtam kēbasḍ.' Ayyi koḍak aṇḍe, 'nīvru pogal-ellā  
for feast caused-to-be-made.' Father son-to said, 'you always

nā himmāl uḍatāvu. Nā balli uṇṇid-ellā nī-dē. Sasinvāḍ nī tammaḍ,  
my company are. Of-me near being-all yours. Dead-man your brother,  
tirigi jīm-ṅaḍāḍ; tepisikōni pōnīvāḍ, śikkdāḍ, aṇṭ nāmu santōs  
again is-alive; having been-missed goer, is-found, so we merry  
agiteme pāḍu uḍāyi.'  
became proper is.'

[No. 84.]

## DRAVIDIAN FAMILY.

TELUGU.

BERAḌĪ DIALECT.

(DISTRICT BELGAUM.)

## SPECIMEN II.

A PLAY AT BAT AND BALL.

CHAḆḆU KŌLĀṬ.  
BALL BAT-PLAY.

Raṅg-ant huḍigēḍ Gōvīdanak śepatāḍ, 'Gōvīndā, rēvu āvakke usal  
*Raṅg-called boy Gōvīnd-to tells, 'Gōvīnd, river beyond sand*  
 bail-nān chaṅḍu kōlāṭ āḍag bālam huḍigēḍ pōḍār. Nānū ā kaḍege pōtānu.  
*plain-in ball bat-play to-play many boys have-gone, I that side-to go.*

Nivvu vastāyu kāḍ?'  
*You come is-it-not?'*

Gōvīnd,— 'Hond, agitēn māy-avvā guḍasān lēdu. Dān apaṇi lyāk  
*Gōvīnd,— 'Yes, but my-mother at-home is-not. Her permission not-being*  
 heḷḷ ottu? Aḍi guḍasak vaśin baḷak nānu aḍigi ostān. Avva  
*how shall-come? She house-to having-come after I asking come. Mama*  
 elike pōnāvāḍ, "guḍas tiḍisi ekkāḍu pō-vāḍ"—aṅṭ nāke apaṇi kēsāḍāyi.'  
*out while-going, "house leaving elsewhere do-not-go"—saying to-me order has-made.'*

Raṅg,— 'Miy-avv yāvāḍ ostāyi ēmō; hint poddak and āṭ oḷe  
*Raṅg,— 'Your-mother when comes what; so-much time-to there play good*  
 bārak vaśūp; nāmu lagu pōtēn ohaludu; nānu avāḍ pōtūḍati;  
*height-to may-have-come; we soon if-go good-is; I then-only going-was;*  
 agitēn, "pōnāvāḍ natt odar"—aṅṭu nivvu monnā śēppindaḍiśind nitt  
*but, "while-going me call"—so you day-before-yesterday since-had-told you*  
 odarag osti; niki osand manasā lyākuḍṭēn nā nanantak pōtānu.'  
*to-call I-came; to-you coming-of mind if-is-not I for-myself will-go.'*

Gōvīnd,— 'Raṅgā, nivvu hiḷḷ kēsand ohaluva? jarā nichh, māy-avva  
*Gōvīnd,— 'Raṅg, you so doing proper? a-bit stop, my-mother*  
 ivuḍ osan.'  
*now will-come.'*

Raṅg,— 'Miy-avv end pōḍāyi?'  
*Raṅg,— 'Your-mother where has-gone?'*

Gōvind,—*'Mū sinavv kūtra meyanān ohalū lēdu; dāt mātlādas pōḷāyi.'*

*Gōvind,—'My aunt's daughter body-in good is-not; her to-inquire is-gone.'*

Raṅg,—*'Uḷḷagitēn ād-ēm lagg oṣṭāyi? andu nāl gaḷagala kusarbaḍi,*

*Raṅg,—'Thus-being-if she-what soon comes? there four ghaḷikās sitting,*

*dan-paini vasan; dan-nuṭi nivrva kusarbaḍu, nānu pōṭānu. I pōdd*  
*thal-on may-come; therefore you sit, I go. This of-time*

*āṭ oḷo chamat agatāyi.'*

*play very interesting is.'*

### FREE TRANSLATION OF THE FOREGOING.

A boy named Raṅg says to Gōvind,—*'Gōvind, many boys have gone to play at bat and ball on the sandy plain on the yonder bank: of the river. I too am going thither. You also do the same. Do you?'*

Gōvind,—*'Yes, but my mother is not at home. How shall I come without her leave? On her returning home, I shall ask her permission and go. While going out my mother has warned me not to leave home and go out elsewhere.'*

Raṅg,—*'Who knows when your mother returns? By that time, the play may be at its height. The sooner we go, the better. I was to go long ago, but as you asked me the other day to call upon you while going, I am here to take you with me. If you have no wish for it, I will go by myself.'*

Gōvind,—*'Raṅg, is it proper on your part to do so? Wait a bit; my mother will come presently.'*

Raṅg,—*'Where is your mother gone?'*

Gōvind,—*'My aunt's daughter is ill; so she is gone to inquire after her health.'*

Raṅg,—*'Well then, she is not likely to return soon. She will sit there for four ghaḷikās and then return. Therefore, you sit and I leave. To-day's play is very interesting.'*

## VADARĪ.

Vadārī is the dialect of a wandering tribe of quarry men in the Bombay Presidency, the Berars and other districts. The number of speakers has been estimated as follows for the purposes of this survey:—

Thana . . . . .	700
Ahmednagar . . . . .	100
Poona . . . . .	450
Sholapur . . . . .	4,500
Satara . . . . .	1,200
State Aundh . . . . .	260
Belgaum . . . . .	6,100
Kolhapur . . . . .	350
Southern Marāṭhā Jaghirs . . . . .	1,000
Bijapur . . . . .	11,000
	<hr/>
TOTAL BOMBAY PRESIDENCY . . . . .	25,660
Amraoti . . . . .	600
Akola . . . . .	289
Buldana . . . . .	550
	<hr/>
TOTAL BERAR . . . . .	1,439
	<hr/>
GRAND TOTAL . . . . .	27,099
	<hr/> <hr/>

At the last Census of 1901 no speakers were returned from Berar. The figures from other districts were as follows:—

Bombay Presidency . . . . .	2,786
Thana . . . . .	36
Ahmednagar . . . . .	698
Khandesh . . . . .	30
Nasik . . . . .	63
Poona . . . . .	774
Satara . . . . .	468
Sholapur . . . . .	260
Belgaum . . . . .	207
Bijapur . . . . .	62
Dharwar . . . . .	42
Kanara . . . . .	42
Kolaba . . . . .	13
Akalkot . . . . .	17
Bhor . . . . .	6
Satara Agency . . . . .	68
Hyderabad . . . . .	940
Travancore . . . . .	184
	<hr/>
TOTAL . . . . .	3,860
	<hr/> <hr/>

The greatest numbers of speakers have been reported from Bijapur, Belgaum and Sholapur. The specimens received from those districts represent a form of speech which is essentially the same everywhere and only differs in unimportant details. The materials printed below will show that the dialect is simply vulgar Telugu, and it will be sufficient to draw attention to some details.

An *ā* is often substituted for *ō* in postpositions such as *lā* or *lō*, in; *tā*, with. Instead of *lā* we also find *lyā*, and *ā* and *yā* are also often interchangeable. Thus, *uṇḍānu* and *uṇḍyānu*, I am.

*E* usually becomes *i* in *nīnu*, I; *mīnu*, we.

*K* and *g* are often interchanged after vowels and nasal sounds. Thus, *oka* and *oga*, one; *īnkā* and *īngā*, and.

*Ch* is usually pronounced as *ś*; thus, *śēśi* and *chēśi*, having done. Compare Dāsari.

Note also forms such as *i* instead of *iyyi*, give; *nū* and *nūvu* instead of *nīvu*, thou; *raṇḍu*, *roṇḍu*, and *reṇḍu*, two; *yēḍu* and *yōḍu*, seven; *yeṇḍi* instead of *veṇḍi*, silver, and so on.

The inflexion of nouns and pronouns is regular. The dative is, however, sometimes used instead of the accusative. Note also the common ablative suffix *inda*. Compare Kanarese. Forms such as *nīnu*, I; *mīnu*, we; *nūvu* and *nū*, thou, have already been mentioned.

The various tenses of verbs are formed as in ordinary Telugu. The personal suffixes are, as is also the case in other connected forms of the language, usually omitted in the first and third persons singular. Thus, *uṇḍi*, I was; *chēse*, Standard *chēsenu*, he, she, it, did. The final *e* of the latter form is usually replaced by *ya* or *yā*, and forms such as *cheppya*, he said; *uṇḍyā*, he was, are the regular representatives of the third person singular of the past tense. In Sholapur, however, the regular form ending in *e* is more frequently used.

In the pluperfect we find forms such *mattuṇḍi* and *mattiṇḍi*, i.e., *matti-uṇḍi*, I had struck.

The negative verb is regular. Note, however, forms such as *pō-vallaḍu*, he did not go; *iyya-vallaru*, they did not give. Compare the Standard auxiliary *valayūṭa*, to be wanted, to be necessary.

Other details will be ascertained from the specimens which follow. The first is a version of the Parable of the Prodigal Son from Bijapur. The second is the beginning of another version received from Belgaum, and the third is a popular tale from Sholapur.

[ No. 85.]

## DRAVIDIAN FAMILY.

TELUGU.]

## SPECIMEN I.

VADARI DIALECT.

(DISTRICT BIJAPUR.)

Oka manaṣi-ki iddaru koḍakalu unnāru. Inkā chinna koḍuku vāri-lō  
*One man-to two sons were. And small son them-in*  
 tana ayyā-ku anyā, 'ayyā, nā pāla-ku vachehina saṁsāra nāku-ī.'  
*his father-to said, 'father, my share-to having-come property me-to-give.'*  
 Inkā vāḍu tana saṁsāra pañch-ichcha. Inkā shanā dinālu  
*And he his property dividing-gave. And many days*  
 ayi-ṇḍa-lēdu chinnavāḍu kuḍyas-kinya inkā dūra dēsāniki pōyā,  
*having-become-were-not the-small-one collected and far country-to went,*  
 inkā āḍa. tana badaku durguṇam sarpu-kinya. Inkā vāḍu antā  
*and there his property in-evil-ways spent. And he all*  
 kharchis-kinya, ā rājama-nā pedda karu paḍya, inkā āḍi-ki kaḍamu  
*spent, that country-in big famine fell, and him-to distress*  
 paḍya. Inkā vāḍu pōyi ā dēsā-nā okka manisī daggara nilsya.  
*fell. And he having-gone that country-in one man near stayed.*  
 Inkā vāḍu tana paṇḍulu mēpasyānki śena-ku aṁsya. Inkā, 'paṇḍulu  
*And he his swine to-feed field-to sent. And, 'swine*  
 tiṇḍadi, nāku śikkite, poṭṭu-tōṭi nā khushilē kaḍupu niṇḍat-uṇḍyā.'  
*are-eating, me-to if-were-got, husk-with my gladly belly filling-was.'*  
 Inkā vāni-ki yevaru iyya-lēdu. Inkā vān painā yichchara-ku  
*And him-to anybody gave-not. And his body sense-to*  
 vachehin-anakā vāḍu anyā, 'mā abban daggara yento-mandi kulivāṇḍlu  
*having-come-after he said, 'our father near how-many-persons servants*  
 tana kaḍupu niñchi-kōni roṭya nilist-uṇḍi, inkā nēnu ākali-gōni sastānu.  
*their belly having-filled bread spared, and I hunger-with die.*  
 Nēnu lēchi nā yabbana daggara pōtānu, inkā vāniki cheputānu,  
*I having-arisen my father's near will-go, and him-to will-say,*  
 "ayyā, nī-mundara Dēvara mundara nēnu pāpam chēṣiṇṭi. Ni koḍaku  
 "O-father, thee-before God before I sin have-done. Thy son  
 anavāniki nī-mundalā nā yōgyam lēdu. Okka kulivavāṇi samānam nannu  
 to-call-myself thy-presence-in my fitness is-not. One servant-of like . . . me  
 peṭṭa-kō." Inkā vāḍu lēṣi ayyā-daggiri vachcha. Ayitē vāḍu iṅgā dūram  
 put." And he having-arisen father-near came. But he still far



[No. 86.]

## DRAVIDIAN FAMILY.

TELUGU.

## SPECIMEN II.

VAPARĪ DIALECT.

(DISTRICT BELGAUM.)

Ogānigogād manīṣigi iddar moga-biḷḷu undri. Vāridāṅṭleuc śinnā koḍaku  
*A-certain man-to two sons were. Them-among youngest son*  
 abbaniki anyā, 'abbū, nī jingandi nāk vaoholyā pālu nāk iyī.' Abbād  
*father-to said, 'father, your property-of me-to coming share me-to give.' Father*  
 vāridāṅṭlene tan jingi pañchīohyā. Śinnā koḍaku tan pāl tis-kōni  
*them-among his property having-divided-gave. Youngest son his share taking*  
 dūrāma dēsamk poyyi śannāḷ kāle; antaḷlūnō vādu dund-ayyi  
*far country-to having-gone many-days had-not-been; meantime he luxury-becoming*  
 tan āstā pādālēpyā. Vādu hiḷḷ sēsina mēdā ā bhūmi-nōnā poddā  
*his estate wasted. He so having-made after that land-in mighty*  
 karav paḍi vānki baḍatān vaohyā. Vādu ā bhūmi-lyā oga manīṣi deggārā  
*famine falling him-to poverty came. He that land-in one man-of near*  
 tsākari nilaśyā. I manīṣi vāni pandal mēpēdanki tan sēnakk amaśyā. Anda  
*service stood. This man him swine to-feed his field-to sent. There*  
 ākal-gōni bhauḷki-vaohchi pandi tinō poṭṭu suddā tini kaḍapō  
*being-hungry pangs-coming swine eating husk even having-eaten stomach*  
 niñchikaṅṅ-undyā. Āte avanki yavvan-nuṅṅi ēmi śikt-undlē. Hiḷḷā konnāḷ  
*was-filling. But him-to anyone-by anything was-not-found. So a-few-days*  
 pō, enkāti māṭādi nipp-ayyi vādu tan mansa-lā anyā, 'mabbāni  
*passed, former state memory-becoming he his mind-in said, 'my-father-of*  
 attā entā tsākri-mandki kaḍap-niṅṅi sāl-ayyindākā kūḍ śikktadi. Āte  
*near so-many servants-to stomach-filling so-as-to-be-enough food is-found. But*  
 inda nīnantka ākal-gōni saohyānu. Ninu lēsi mabbāntika poyyi aṅṅi,  
*here (I)for-myself being-hungry die. I rising my-father-near going said,*  
 "abbā, nīnu dyāvārā pāpāmu abbāni pāpāmu kāṅṅikuṅṅi. Nīnu nī koḍak  
*'father, I God-of sin father-of sin got-tied-to-myself. I your son*  
 an-kōni aniskēne taḷallē. Nana oga tsākri-manīṣi lyāk nī-yattā peṭṭi-kō."  
*calling-myself to-be-called am-not-fit. Me one servant like of-you-near keep."*  
 Vādu andanuṅṅi lēsi tan abbāntika poyatappad, abbād dūrām-nuṅṅi vāni sūsi  
*He thence rising his father-near while-going, father distance-from him seeing*  
 kaḷakaḷā-ayyi pāri-poyyi tekkyāsi mudd iohyā. Amidā koḍak abbanigi anyā,  
*pity-becoming running-going embracing kiss gave. Then son father-to said,*



'abbā, nīnu dyāvārā mundārā nī mundārā tapp ʔēṭṭān. Nan nī  
 'father, I God-of before your before fault have-committed. Me your  
 koḍak an-kōni pila-vadd.' Dīnki abbād tan ʔāṅkri-mand-ki anyā, 'mañchi baṭṭālu  
 son calling don't-call.' To-it father his servants-to said, 'best dress  
 etakōchi nā koḍk-k kappu; boṭṭā-lā nūgarā ceyyi; kāl-lā pāpāṣṣi ceyyi;  
 having-brought my son-to put-on; finger-in ring put; feet-in shoes put;  
 vaṅṅā ʔayār ʔaiyyi; mīmu tīni santōṣ ʔāṭṭu. Yāl-aṅṅi i  
 dinner preparation make; we having-eaten merry shall-become. Because this  
 nā koḍaku saḥchinde, tiriḡi jivam vaḥcheyā; ʔab-koḍṅyā, ʔikkāyā.' Dīni inī  
 my son was-dead, again live came; was-lost, is-found.' This hearing  
 andāru santōṣ-aiṛi.  
 all glad-became.

[No. 87.]

## DRAVIDIAN FAMILY.

TELUGU.

## SPECIMEN III.

VADARĪ DIALECT.

(DISTRICT SHOLAPUR.)

Paḷasagāṽ anka oka ūru unde. Andu vagaḍu baṇḍa-kōraḍu unde.  
*Paḷasagāṽ called one village was. There one bandy-carrier was.*

Vāniki iddaru koḍukulu undri. Vagani pēru Khaṇḍerāo iṅgōgani pēru Yeśa-  
*Him-to two sons were. One-of name Khaṇḍerāo other-of name Yaś-*  
 vanta-rāo. Vāni-daggyarā aṭalanē reṇḍu mañchi gurrālu unde. Oga gurram-  
*vantrāo. Him-near also two good horses were. One horse-of*  
 pēru Khaṇḍerāo, iṅgōga gurram pēru Yeśavantarāo. Ā baṇḍa-kōraḍu  
*name Khaṇḍerāo, other horse-of name Yaśvantrāo. That bandy-carrier*  
 tsachohi pōin-ankā vāni ālu gurrālu taḷagar-lā dāchi peṭṭe, i gurrālu  
*having-died gone-after his wife horses cellar-in hiding kept, these horses*  
 vāri nadari-ka paḍaniyye-lēdu. Biḷḷu peddavār ain-akkā amma-ka yarkā  
*their sight-to to-come-allowed-not. Boys grown-up becoming-when mother-to known*  
 lēndi vāru taḷagara tērasiri. Appuḍu ā gurrālu vāru sūsiri. Vāru āniri, 'mēmu  
*not-being they cellar opened. Then those horses they saw. They said, 'we*  
 gurra-mīda kusuntām.' Amma vadd-ane, yenduk-aṅṅē, 'mandi sūsiraṅṅē mimmu-  
*horse-on will-sit.' The-mother objected, why?-saying, 'men see-if you-*  
 lā motti gurrāla yetakā pōyaru.' Biḷḷ-ēmi inaka pōyiri. Vāru  
*to killing horses taking will-go.' Boys-anything not-hearing went. They*  
 dāni-mīnda kusinḍri. Vāru chellelu ūri-ki pōyiri. I mañchi gurrālu  
*them-on sat. They sister-of village-to went. These good horses*  
 vāri bāmardi sūse, appuḍu vāni kaḍupu-lā kalpana vachōhe. Vāni-  
*their brother-in-law saw, then his belly-in thought came. Him-*  
 ki dōse, 'vāri-ki gurrālu aṅṅaniya-rādu.' Aṅkā vāḍu i  
*to it-appeared, 'them-to horses touch-to-let-is-not-proper.' Then he these*  
 biḷḷani sarāi tāpi dhundu chēse. Aṅṅē vāḍu rāju-tāṭā pōye  
*boys liquor having-caused-to-drink intoxicated made. So he king-near went*  
 iṅgā ane, 'vāriṅni mottēsi gurrālu yetakā pō.' Vāri chellela-  
*and said, 'them having-caused-to-be-killed horses taking go.' Their sister-*  
 ku idi telse. Aṅkā chellelu ā biḷḷani gurram-mīda kusana-peṭṭe,  
*to this was-known. And the-sister those boys horse-on riding-put.*

Paḍer-aṅgā dārama-tā gaḥchi kaṭṭa. Ā gurālani iḷichi-peṭṭiri. Āpata-  
*Might-fall-to rope-with tight tied. Those horses let-loose. Running-*  
 āpata vāru ūri-ki pōyiri. Ā gurālu ā biḷḷani batakapisa.  
*running they village-to went. Those horses those boys saved.*

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### FREE TRANSLATION OF THE FOREGOING.

In the village Palasagūr there was a bandy-carrier who had two sons, called Khaṇḍarāo and Yaśvantrāo. He also had two horses. Their names were likewise Khaṇḍarāo and Yaśvantrāo. When the carrier died his wife kept the horses hidden in the cellar and did not allow the boys to see them. When the boys had grown up they once opened the cellar without letting their mother know it, and saw the horses. They wished to ride on them, but the mother objected, because the people who might see them would kill them and take the horses. The boys did not listen to that, but took the horses and rode off to their sister's village. On seeing those good horses evil thoughts entered their brother-in-law's heart. He thought, 'it is not meet to let them keep those horses.' So he gave them to drink and made them drunk, and then he went to the King and said, 'let them be killed and take the horses away. This design became known to the sister. She put the boys on horseback, and tied them on well with ropes in order that they should not tumble off. So they let the horses loose and they galloped home. The horses thus saved the boys.

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One thousand speakers of Vaḍari have also been reported from the Southern Marāṭhā Jāghirs. Specimens have been received from the Jamkhandi State and from Ramdrag.

The Vaḍari of the Jamkhandi State is identical with the dialect spoken in Bijapur, Belgaum, and Sholarur, as will be seen from the short specimen which follows.

[ No. 88.]

## DRAVIDIAN FAMILY.

TELUGU.

VADARĪ DIALECT.

(JAMKHANDI STATE.)

ᱚᱵᱚᱨᱚ oga dorā uṇḍyā. Vāniki aida-mandi āṇḍl-uṇḍri. Vāni-ki musilēdu  
*So one king was. Him-to five-persons wives-were. Him-to old-man*  
 āyitē-suddā maga-biḷḷu ēmi lēk-uṇḍyā. Oga dinamu vāḍu tanā āla-nō-nididi  
*being-even son-child any not-was. One day he his wives-in-from*  
 oga-ogatini phalisi-kinya, vāri-ki māṭṭu āḍya, 'nū nā dayadinda ī sukumu  
*one-one called, them-to words said, 'thou my mercy-from this happiness*  
 kuḍiśyāva ēme Dyāvāra dayadinda kuḍiśyāva?' Dāni-ki nalugu-mandi āṇḍlu  
*enjoyest or God's mercy-from enjoyest?' That-to four-persons wives*  
 anniri, 'nī dayadinda kuḍiśāmu.' Appuḍu vāni-ki santōsh-āyi  
*said, 'thy mercy-from enjoy.' Then him-to satisfaction-having-come*  
 bālāmu vastāmu ichohyā. Enakasari aidnē āl-ni phalisi-kinyā, dāni-ki  
*many ornaments gave. Afterwards fifth-also wife having-called, her-to*  
 idē aḍigyā. Adi anyā, 'Dyāvāru ichchināya-akhanī ī sukumu  
*this-even asked. She said, 'God given-because this luck*  
 nī-ku vachanāyi, ā kāraṇāma-niṇṭi nī dayadinda kaḍā Dyāvāra  
*thee-to has-come, that reason-for thy mercy-from and God's*  
 dayadinda kuḍiśyānu.' Ī māṭṭa ini dorā sīttu-āyā, dāni mai-  
*mercy-from I-enjoy.' This word having-heard king angry-got, her body-*  
 mīdiṭṭidi vastāmu sīrāmu kubasāmu nābisi-kinya, dāni-ki paḍikyā kaḍiśyā,  
*what-was-on ornaments sārī chōḷī having-taken-off, her-to short-cloth left,*  
 peddā airānaku anīśya. Andu og-guḍasā kaṭṭi peṭṭya. Apḍu ādi  
*big forest-to sent. There one-cottage having-built put. Then she*  
 mūnelli dimmāsi uṇḍyā. Āḍā ādi maga-biḍāni khanyā. Ī suddi  
*three-months pregnant was. There she son-child got. This news*  
 ini dorā santōshamu āyā. Dāni tirigi araila-ku sechohibiśya.  
*having-heard the-king happy became. Her back palace-to brought.*  
 'Īdi mundarā annellā Dyāvāra dayadinda ī sukumu kharēmu. Vāni  
*'This formerly said-as God's mercy-from this happiness indeed. His*  
 mukkāṭṭā mādi pāḍ-emu. ᱚᱵᱚᱨᱚ anya jīmāma-ku halālyā. Tanā  
*face-in ours worth-what.' So said the-heart-to was-touched. His*  
 peddastanamu sokku uḍiśā kaḍā Dyāvāra peddastanamu anyadaniki aṇṭyā,  
*greatness-of pride gave-up and God's greatness to-praise began.*

## FREE TRANSLATION OF THE FOREGOING.

Once upon a time there was a king who had five wives. Though he was already an old man he had no male issue. One day he called his wives and asked them separately through whose mercy they enjoyed happiness. The four oldest ones said, 'through your mercy.' He was pleased and gave them many trinkets. Then he also called his youngest wife and put the same question to her. She said, 'God has given this happiness to you, and therefore I can thank God and you for it.' On hearing this the king got angry and took her ornaments, her *sārī* and her *chōlī* from her, gave her one small cloth and sent her into a big forest. There he built a cottage and put her therein. Then she was pregnant for three months, and gave birth to a son. When the king heard the news he became happy and fetched her back to his palace. Said he, 'what she formerly told me, that I owe my happiness to God, is true. What is the worth of our things before Him?' So he left off the pride in his own greatness and began to praise God's greatness.

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The specimens received from the Ramdrug State are very corrupt. The beginning of the Parable of the Prodigal Son which follows will, however, be sufficient to show that the dialect is in reality identical with that illustrated in the preceding pages.

[No. 89.]

## DRAVIDIAN FAMILY.

TELUGU.

VAḌARĪ DIALECT.

(RAMDRUG STATE.)

Vag-ayā-ku idar pillāru uṇḍari. Vāni-tā chinna pillā ayā-ku  
*One-father-to two sons were. Them-in the-younger son father-to*  
 cheppinḍi, 'ī jindagāni-lē pāl nā-ku iyālu.' Illā anyanakā pāl yēsi  
*said 'this property-in share me-to give.' So saying-after share making*  
 ichyā. Yannāl-mundarā chinna pillā antārē tis-kēni dūram dēsam-ko yaḷli  
*gave. Some-days-after the-small son all taking far country-to starting*  
 pō, and pōi-kyāsi duḍ-antā manasa-kochilā antā pāḍa-śeśā. Ā  
*went, there having-gone money-all riotously all squandered. That*  
 dēsam-ko karaū padyā, vāḍu kharchi-ge lēk-uṇḍyā, akanne niraohyā.  
*country-to famine fell, he spending-for wanting-was, in-want fell.*  
 Ā dēsam-madilyā kuḍa-kēni ā grībasthaḍu peṭṭikuḍu tanna śēna-ku  
*That country-inhabitant joining that householder employed his field-to*  
 pandala kāśādāna-ke peṭṭidāḍu.  
*swine feeding-for employed.*

As will be seen from the table on p. 607, Vaḍarī is also to some extent spoken in other districts in the Bombay Presidency. No specimens have been forwarded for the purposes of this Survey. There is, however, no reason for supposing that the dialect is different from that illustrated in the preceding pages. A similar remark holds good with regard to the speakers of Vaḍarī returned from Hyderabad and Travancore at the last Census.

Vaḍarī is also found in Berar, but the number of speakers is everywhere small and no separate figures were returned in the last Census of 1901. There are, of course, local variations in the dialect. They are, however, of small importance, and it will be sufficient to give the beginning of the Parable of the Prodigal Son in the Vaḍarī of Akola in order to show that the Vaḍarī of Berar is of the same kind as the Vaḍarī of the Bombay Presidency. The pronoun 'I' is *nēnu*, and forms such as *chēsīnānu*, I did; *pōiṇḍu*, he went, are quite common. Note also *mana* for Standard *tana*, own, his; *iyāva*, give.

[ No. 90.]

## DRAVIDIAN FAMILY.

TELVUGU.

VADARĪ DIALECT.

(DISTRICT AKOLA.)

Vakkā mansi-ki iddar koḍakulu unḍri. Yē-mē sinā koḍaku  
*One man-to two boys were. Them-in the-youngest boy*  
 abbāni anyā, 'abbā, ēdannā ṭōlidamaḍidi pālu nāku vachchēdi adi iyāva.'  
*father-to said, 'father, whatever property-of share me-to coming that give.'*  
 Maralā āḍu vāni-ki paisā pañchi ichiṇḍu. Maralā tōḍyam dināla-kindā  
*And he him-to money dividing gave. And few days-after*  
 chinnā koḍaku antā jamā-jēs-kōni dūram dēsam pōiṇḍu. Inkā  
*the-younger son all together-having-made far country went. And*  
 akkadā paisā yēgar-kōṭṭi-kōni naḍas-kōni manadi paisā yēgar-kōṭṭiṇḍu.  
*there money spent-having-made having-behaved his-own money spent-made.*  
 Maralā āḍu antā yēgar-kōṭṭin-ānkā ā dēsam-lā peddā karū paḍenu.  
*And he all squandering-after that country-in big famine fell.*  
 Andu-kōrānke āniki ohintā paḍinadi. Maralā vāḍu ā dēsam-lā vakkā  
*Therefore him-to anxiety fell. Then he that country-in one*  
 kōmaṭōḍu deggarā pōi unnāḍu. Vāḍu maralā vāniki pandulu mēpedanki  
*inhabitant near having-gone was. He then him swine feeding-for*  
 mana sēna-lā pampinōliṇḍu. Maralā pandulu ēdannā tiṇṭā uṇṭ-unḍri dāni-  
*his field-in sent. Then swine whatever eating were that-*  
 mīda vāḍu mana poṭṭā nimpālē iṭṭā vāniki anpiñchiadi. Inkā yēvara-nnā  
*on he his belly to-fill so him-to appeared. And anybody*  
 vāniki yēma-nnā iya-lēdu. Maralā vāḍu śudi-mīdā vachchi cheppiṇḍu, 'nā  
*him-to anything gave-not. Then he sense-on having-come said, 'my*  
 abba-tā yentā kulyōuki kadapu-niṇḍa rōṭyā unṇadi, maralā nēnu  
*father-with how-many servants-to belly-from bread is, and I*  
 ākalu-gōni sastānu. Nēnu lēsi nā abbā-dikku pōyēnu inkā āni-ki  
*hungering die. I having-arisen my father-near may-go and him-to*  
 cheppēnu, "yē abbā, nēnu Īśvaruni viruddha inkā nī muṅgaṭā pāpam  
*may-say, "O father, I God-of against and thee before sin*  
 jēsinaṇu. Ippaḍa-sandi nī koḍaku anadanki nēnu sādāyaḍu lēnu. Mana vakkā  
*did. Now-from thy son to-say I fit am-not. Your-own one*  
 kulyōna-lekkā nāku unachu.""  
*servant-like me keep."*

## BRĀHŪI.

The bulk of the speakers of Brāhūi are found in the Sarawan and Jhalawan Provinces of Baluchistan. Some 40,000 speakers have also been returned from Sind in the Bombay Presidency, and a short account of the language will be given in the ensuing pages.

According to Dr. Trumpp, Brāhūi or Birāhūi is the correct form of the name which the people use to denote themselves. In Sind we find the people use to denote themselves. In Sind we find the name of the Language. Birūhī or Birōhī, or, with the addition of the common suffix *ki*, Brōhki. We do not know anything about the etymology or original meaning of the word Brāhūi. According to Mr. Masson, the language is also called Kūr Gālli.

The home of the Brāhūis is the mountainous regions in Eastern Baluchistan and the neighbouring districts of Sind. They are much split up into small tribes, on account of the difficulty of access to their homes in the mountains. It is only in the provinces of Sarawan and Jhalawan and in the south-east, so far as Kuoh in Makran, that we find them together in greater Tūmāns, *i.e.*, tent-villages. They also apparently avoid the plains where the Balōchī reside.

The Brāhūis maintain that they are the original inhabitants of Baluchistan. The Persians must, however, have invaded the country at a very early date. The cultivating class in the middle and westerly parts of the Khanat of Kalat are at the present day the Tājiks whose mother-tongue is Persian. The Jats have occupied the south-east of the Khanat, the province of Las with the plains extending towards the Indus, and almost the whole province of Kachh Gandava. The last settlers were the Balōchī who came from the south-west. They were not able to dislodge the Brāhūis from the mountains, and they therefore took possession of the north-east and of the tract between Sind and Kachh Gandava. The Brāhūis are, however, still considered as the dominant race.

We do not know anything about the existence of dialects in Brāhūi. Specimens have been received from Kalat and from the adjoining districts of Sind, and they all represent the same form of speech, with very slight differences in pronunciation.

No census has ever been taken of the whole of Baluchistan. I am, however, able, through the kindness of the Agent to the Governor General, to give the following estimates of the number of speakers of

Brāhūi in that area:—

Kalat, Sarawan Country	25,000
„ Jhalawan Country	100,000
Southern Baluchistan, Las Bela and Levy tracts	2,500
„ „ His Highness the Khan's lands	500
Chagai Agency	1,500
TOTAL	129,500

The estimates given for the number of speakers of Brāhūi in the Bombay Presidency, which are based on the figures of the Census of 1891, are as follows:—

Karachi	10,000
Shikarpur	20,000
Upper Sind Frontier	6,000
TOTAL	36,000



The total number of speakers of Brāhūī, as estimated for this Survey, is therefore as follows:—

Baluchistan . . . . .	129,500
Bombay Presidency . . . . .	36,000
TOTAL . . . . .	<u>165,500</u>

If we compare these figures with those recorded for Brāhūī in the Census of 1901, we are met by the difficulty that no language census was then taken of the greater part of Baluchistan, and that hence only 645 speakers of the language are shown in the tables for that area. Excluding Bombay, 46 speakers were found in other parts of India, all of whom hailed from the North-West Frontier Province, except one who had journeyed for his country's good to the Andamans. The 1901 Bombay figures are as follows. They show a considerable increase over those given above:—

Karachi . . . . .	19,023
Hyderabad (Sind) . . . . .	1,498
Shikarpur . . . . .	15,197
Thar and Parkar . . . . .	448
Upper Sind Frontier . . . . .	10,871
Khairpur . . . . .	861
TOTAL . . . . .	<u>47,898</u>

The total figures for all India according to the Census of 1901 are therefore as follows:—

Bombay Presidency . . . . .	47,898
Baluchistan . . . . .	645
Elsewhere in India . . . . .	46
TOTAL . . . . .	<u>48,589</u>

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Brāhūī has no written literature, and no portion of the Bible seems to have been translated into it. Alla Bux<sup>1</sup> and Captain Nioolson made use of the Persian alphabet for Brāhūī. The system of noting the various sounds of the language introduced by them was afterwards slightly modified by Dr. Trumpp, and this improved system has been adopted in the ensuing pages.

The various letters are, in most cases, pronounced as in Hindōstānī, and it will therefore be sufficient to make but few remarks on Brāhūī pronunciation.

The vowels *e* and *o* are both short and long, but it is not always possible from the sources available to distinguish between the two sounds. *E* is sometimes interchangeable with *i*, and *o* with *u*; thus, *ḵhalāteat* and *ḵhalātiat*, with stones; *uḥ* and *oḥ*, I am.

The diphthongs *ai* and *au* are of frequent occurrence, mostly, however, in borrowed words.

Of other vowels Brāhūī possesses *a*, *ā*, *i*, *ī*, *u*, and *ū*.

A final consonant is often followed by a short vowel sound, as is also the case in other Dravidian languages. The short vowel is usually written *e*, but sometimes also *u*. Thus, *nan* and *nane*, wo; *num* and *numu*, you. The use of the short vowel in such cases is especially common in the Upper Sind Frontier district.

Similarly we also find a short vowel, usually *i* or *e*, inserted between concurrent consonants. Thus, *ōfk* and *ōfik*, thoy.

On the other hand, we sometimes find contracted forms, especially in Karachi. Thus, *antak* for *antac-ki*, because; *ḥākimā* for *ḥākimāe*, to the magistrate; *gātrī-s*, i.e., *gātrī-as*, a bundle.

The gutturals, palatals, cerebrals, and dentals are the same as in Hindōstānī. In this connexion we should note that Brāhūī makes an extensive use of aspirated letters, just as is the case in Kurukh. Aspirated letters are, however, also freely used in dialects of other Dravidian languages.

The cerebral *ḍ* is interchangeable with *ṛ*. In Karachi, however, no *ṛ* seems to occur, the dental *r* being used instead. *Ḍ* and *ṛ* also interchange with *d* in demonstrative pronouns. Thus, *ōde*, *ōḍe*, and *ōre*, him.

The dental *n* is also written before gutturals, palatals, and cerebrals. I have in the specimens followed Dr. Trumpp and transliterated *n* throughout. There can, however, be no doubt that *n* is, in such cases, written instead of the different class nasals, and I have transliterated accordingly in the list of words. An *n* is often added after final vowels in Karachi. Thus, *ōftin* and *ōfte*, to them; *kin* and *kī*, for.

Of *s*-sounds Brāhūī possesses a hard dental *s*, a soft *z*, and a hard cerebral *sh*.

The semi-vowels *y*, *r*, *l*, and *v* are the same as in Hindōstānī.

The *h* is very faintly sounded and often dropped. Thus, *ant* and *hant*, what?

Brāhūī further possesses the sounds *kh*, *gh*, and *f*.

<sup>1</sup> The author himself uses this transliteration of his name الديجش

*Āk* also occurs in Kurukh. It seems to correspond to *k* in other Dravidian languages. Thus, *Āhan*, Tamil *kan*, eye; *Āhal*, Tamil *kal*, stone.

*Gh* is very common, both in borrowed and in indigenous words. Thus, *bandagh*, a man; *iragh*, bread. Nouns ending in *oh* commonly change their final *h* to *gh* before vocalic suffixes. Thus, *lummah*, mother; *lummaghe*, to the mother. The final *h* of such words is probably silent, and the *gh* is therefore apparently used in order to avoid the hiatus. Similarly, we also find *urāghān*, from the house, from *urā*, house. It is, however, also possible that the termination *gh* is borrowed from Balūchī, where it is very common.

*F* is often interchangeable with *p*. Thus, *Āhan*, see; *Āhan-pa*, don't see; *bar*, come; *ba-fa*, don't come. *F* does not occur in the principal Dravidian languages, and it is usually difficult to see which sound corresponds to a Brāhūi *f* in other connected forms of speech.

Other letters are only used in loan-words. They are *s*, pronounced *s*; *h*, pronounced *h*; *z* pronounced *z*; *zh*; *ʃ*, pronounced *ʃ*; *z̄*, pronounced *z*; *l*, pronounced *l*; *z̄*, pronounced *z*; *'*, not pronounced; *q*, pronounced *k*.

**Articles.**—There are no articles. The numeral *asī*, one, is, however, often used as an indefinite article. An abbreviated form *as* is usually suffixed to the noun. Thus, *asī bandagh-as* or simply *bandagh-as*, a man; *asī darriśh*, a Darvish; *bandagh-as-e*, to a man. The suffixed *as* is also used in forms such as *rakh̄t-as ki*, at the time when, when.

**Nouns.**—Nouns do not differ for gender. Brāhūi has, accordingly, given up the common Dravidian distinction between rational and irrational nouns. This state of affairs is certainly due to Eranian influence. There are, however, perhaps some traces of the neuter, *i.e.* the irrational, gender in the conjugation of verbs. See below. When it is necessary to distinguish the natural gender the Persian words *nar*, man, and *mādah*, mother, are prefixed.

**Number.**—There are two numbers, the singular and the plural. The plural is occasionally left unmarked. This is also the case in other Dravidian languages, and in Kurukh and Malto it is the rule with neuter nouns. The usual plural suffix is *āk*, or, after long vowels, *k*; thus, *khaf-āk*, ears; *dū-k*, hands; *lummagh-āk*, mothers. *Ā* is also added to nouns ending in *n*, *t*, and *r*; an *r* which is preceded by a long vowel, or a *t* is dropped before this *k*. Thus, *Āhan-k*, eyes; *māk*, sons (*mār*, son); *nak*, feet (*nat*, foot). The plural of *masiṛ*, daughter, is *masiṛ-āk* or *masiṛk*.

The plural suffix in Brāhūi should be compared with Gōṇḍī *k*, *hk*; Kaikāḍī *gā*, oblique *g!*; Tamil *ga!*, and so forth.

The suffix *k* is changed to *t*, or, occasionally in Karachi, to *kt*, in the oblique cases. Thus, *Āhan-t-ā*, of the eyes. The *t* is perhaps derived from *k!*; compare the plural suffix in Kaikāḍī, nominative *gā*, oblique *g!*.

**Case.**—There is no separate oblique base in the singular. Brāhūi in this respect agrees with Kurukh and Malto. A similar state of affairs is also met with in some Tamil dialects such as Kaikāḍī and Burgaṇḍī.

The dative and the accusative have the same form, as is also the case in some dialects of Tamil such as Kaikāḍī and Burgaṇḍī, and in Gōṇḍī, Naikī, and Kōlāmī. The usual suffix is *e*, or, in Karachi, *in*; thus, *lummah-e* or *lummagh-e*, to the mother; *ōft-e* or *ōft-in*, to them. Compare Tamil *ei*; Gōṇḍī *in*; Kurukh *n*, *in* (accusative, but sometimes also used as a dative),

The usual suffixes of the other cases are, instrumental *aḥ*; ablative *ān*; genitive *nā*, plural *ā*; locative *āe* and *īi*. The suffixes of the instrumental, the ablative, and the locative, are usually preceded by an *e* or *i* in the plural and often also in the singular. Thus, *khal-aḥ*, with a stone; *khalāte-ān*, from stones; *khal-īi*, in a stone; *khalāt-ā*, of the stones.

The two suffixes of the locative are distinguished in such a way that *īi* denotes only the simple locative, and *āe* also motion towards some place or person. Instead of *āe* we also find *ā* in Karachi.

The instrumental suffix *aḥ* is perhaps connected with Tamil *inru*, Korava *inḍe*, *uṇḍ*, Kui *ṭai*, Kurukh *tī*, Kōi *aggada*, from. Compare Tamil *ād*, Kui *oḍā*, Gōṇḍī *yēḷi*, Brāhūī *hēḷ*, a goat.

Dr. Trumpp compares the ablative suffix *ān* with Tamil *in* and Telugu *na*. *In* is, however, interchangeable with *il*, and the Telugu *na* is a locative suffix. It therefore seems more reasonable to compare the instrumental suffix *āl* (old *ān*) in Tamil.

The genitive suffix *nā*, *ā*, corresponds to Burgandī *e*, *ne*; Naikī and Kōlāmi *nē*; Gōṇḍī *ā*; Kui *i*, *ni*, etc.

Dr. Trumpp compares the locative suffix *īi* with Tamil *iḍei*, place; Kui has *ta*. The other suffix *āe* can perhaps be compared with *aḷi*, *vḷi*, and similar forms in Tamil dialects, or else it is borrowed from Balōchī.

**Adjectives.**—Adjectives do not change for gender, number or case. They precede the noun they qualify. They are often formed with the suffix *angā* or *aḡhā*; thus, *pīrangā*, old, from *pīr*, an old man; *sharangā* and *shar*, good; *bimāraḡhā*, sick. Balōchī has an adjective suffix *aḡh*, which is perhaps identical.

Definiteness is expressed by adding *ā*, and indefiniteness by adding *ō*. Thus, *kabēn-ā* *kārēm*, the hard business; *asī kōr-ō bandaḡhas*, a blind man.

Comparison is effected in the usual way by putting the noun with which comparison is made in the ablative.

**Numerals.**—The numerals are given in the list of words. It will be seen that the first three numerals are distinctly Dravidian, and that the higher ones are Aryan loan-words. *Musiḥ*, three, can be compared with Tuḷu *mūji*, etc.

The ordinals are formed by adding *mīkō* or *vīkō*. Thus, *iraḥ-mīkō*, second; *musiḥ-mīkō*, *mus-vīkō*, third; *chār-vīkō*, fourth, etc. 'First' is *muhīko*, *munhā*, or *arvalkō*.

**Pronouns.**—The various pronouns will be found in the grammatical sketch on pp. 628 and f.

*I*, *ī*, most closely corresponds to Kurukh *ēn*, and *nan*, we, to Kurukh *nanhai*, our, etc. It should be noted that there is only one form of the plural of the first person, just as is also the case in Kanarese and Gōṇḍī. This state of affairs in Brāhūī is perhaps due to Iranian influence. Compare, however, the remarks in the general introduction to the Dravidian family on p. 293 above.

Dr. Trumpp was of opinion that the initial *k* of *kane*, me; *kanā*, my, etc., might be due to the influence of Balōchī, in which language a *k* is prefixed to the present tense of verbs beginning with a vowel; thus, *k-āyān*, I may come. The initial *k* in *kane* might, however, also be compared with *ng* in Kurukh *eṅgan*, me, etc.

*Nī*, thou, and *num*, you, most closely correspond to Kurukh and Malto *nīn*, thou; *nīm*, you; Tamil *nī*, thou, etc.

The demonstrative pronouns do not, of course, differ for gender. When followed by a verb beginning with a vowel the nominative singular often ends in *d*. Thus, *ō-d are*, he is.

The regular inflexion will be seen from the skeleton grammar on pp. 628 and f. The *d* which ends the base in the oblique cases is often changed to *ḍ* and *r*; thus, *ōde*, *ōḍe*, or *ōre*, him.

A pronominal suffix *ta* or *taḥ* occurs in forms such as *bārah-taḥ*, his father.

Just as is the case in Kurukh there are two forms of the remote demonstrative pronoun, *viz.*, *ō*, that, he; and *ē*, that, far off. *Ō* corresponds to Tamil *avaṇ*, etc., and *ē* should be compared with the base *ē*, that, in Kui. The pronoun *dā*, this, corresponds to Tamil *iraṇ*, etc. Compare Brāhūi *dēr*, Tamil *yār*, Kanarese *dāva* and *yāva*, who? *Dā*, which? also occurs in Tulu.

The Eranian *ham*, even, just, is often prefixed to demonstrative pronouns, and it often does not add anything to the meaning. Thus, *ham-ō*, just he, he; *han-dā*, this.

Relative clauses are effected as in Balōchī. The Balōchī relative particle *ki* has been introduced into the language, and it is used in exactly the same way as in Balōchī and Persian.

**Verbs.**—The verbal noun ends in *ing* and is regularly inflected. Thus, *nī hining-ḥi* us, thou going-in art, thou art going.

The base alone is used as an imperative; thus, *bin*, hear. The corresponding plural ends in *bō*, thus, *bin-bō*, hear ye. Several verbs, however, form their imperative in an irregular way. Thus many verbs ending in *n* change their *n* into *r* in the imperative, e.g., *man-ing*, to be; *mar*, be; *huning*, to see; *hur*, see. From *tiuing*, to give, is formed *ēte*, plural *ēt-bō*, give. In other cases the final consonant is dropped, or a *ḥ* is added. Thus, *pāning*, to say; *pā*, say; *tūling*, to sit; *tūl-ḥ*, sit.

The verbal noun is sometimes used as an imperative; thus, *rasing*, come.

A suffix *ak* is often added in the singular. Thus, *kaning*, to do; *kar-ak*, do.

A final *r* or *gh* is dropped before the plural suffix *bō*; thus, *kar-ak*, do; *ka-bō*, do ye; *shāgh*, lay; *shābō*, lay ye.

The personal terminations of finite tenses are as follows:—

Sing. 1. <i>v, ḥ</i>	Plur. 1. <i>n</i>
2. <i>s</i>	2. <i>rē</i>
3. <i>i, e, ak</i>	3. <i>r, ō</i>

The form *v* of the suffix of the first person singular is used in the conjunctive present, the suffix *ḥ* in other tenses. The suffix *ō* of the third person plural is used in the past tense in addition to the suffix *r*. Thus, *khalḥkur* and *khalḥkō*, they struck. It is never used when the base of the past tense ends in a vowel. The suffix *ō* is perhaps the old neuter suffix, and *r* the corresponding rational suffix. Compare Kanarese *āre*, neuter *ave*.<sup>1</sup>

The plural suffixes of the first and second persons likewise correspond to forms used in other Dravidian languages.

On the other hand, it is difficult to compare the singular suffixes with corresponding forms occurring in other Dravidian forms of speech.

The various tenses are formed as follows:—

A conjunctive present is formed by adding *i* or *e* to the base. Thus, *khaiv* or *khanev*, I may see. This *i* or *e* is dropped after long vowels; thus, *pāv*, I may say. A similar suffix is used in Malto where we find forms such as *baudin*, I draw; *daryin*, I catch. Compare also Kuī *pāgiḥ*, I beat, *giḥ*, I do, etc.

The conjunctive present denotes the action of the verb without restriction as to time. It thus corresponds to the so-called indefinite tense of other Dravidian languages.

The ordinary present is derived from the conjunctive present in a way peculiar to Brāhūi. A *k* is added in the third person singular; the second person plural remains unchanged, and an *a* is added in the remaining forms. Thus, *khaniva* (or *khaneva*, and so forth), I see; *khanisa*, thou seest; *khanik*, hé sees; *khanina*, we see; *khanirē*, you see; *khanira*, they see.

The future is formed from the base by adding *ō*. Compare Kurukh *o*. A vowel is dropped before this *ō*. Thus, *khanōt*, I shall see; *khanōs*, thou wilt see; *kōt*, I shall go, and so forth. This form seems to be derived from a future participle ending in *ō* by adding the present tense of the verb substantive. A future perfect is formed from the same participle by adding the past tense of the verb substantive. Thus, *khanōsut*, I shall have seen. A future participle *khanō* does not, however, appear to be used.

The base of the past tense is formed in various ways. Most commonly an *ā* or *ē* is added to the base. Thus, *taming*, to fall; past base *tamā*; *tharing*, to cut; past base *tharē*. Another suffix of the past is *k*; thus, *khaling*, to strike, past base *khalik*.

The suffix *ā* is sometimes added to the verbal noun; thus, *rasing-ā*, he arrived. Such forms are especially common in borrowed words.

Several verbs form their past tense by adding an *s*. Thus:—

<i>baning</i> , to come	past <i>bas</i>
<i>maning</i> , to be	„ <i>mas</i>
<i>tining</i> , to give	„ <i>tis</i>
<i>tūling</i> , to sit	„ <i>tūs</i>
<i>saling</i> , to stand	„ <i>salīs</i>
<i>hating</i> , <i>hataring</i> , to bring	„ <i>hīs</i>

A final *n* is often replaced by an *r* in the past. Thus:—

<i>kaning</i> , to do	past <i>karē</i>
<i>daning</i> , to remove	„ <i>darē</i>
<i>pāning</i> , to say	„ <i>pārē</i>

Other verbs are slightly irregular. Thus:—

<i>bining</i> , to hear	past <i>bing</i>
<i>kuning</i> , to eat	„ <i>kung</i>
<i>kahing</i> , to die	„ <i>khash</i>

We have not as yet sufficient materials for classifying all these various forms. The *k*-suffix also occurs in Kurukh and Malto. It is perhaps originally identical with the *t* or *ḍ* suffix of other Dravidian languages. Compare Brāhūi *kun*, Tamil *tin*, eat. The *s*-suffix is well known from Tamil dialects, Kurukh and Malto (*ch*), Gōṇḍī, Telugu, etc. It is probably a modification of *t* or *k*. Dr. Trumpp compares the *ē*-suffix with *i* in Tamil, Malayālam, etc. The *ā*-suffix has probably a similar origin.

The ordinary past tense is apparently formed by adding the present tense of the verb substantive to the past base. The past tenses of *khaling*, to strike, and *khaning*, to see, are formed as follows:—

Sing. 1. <i>khalik-ut</i> , <i>khanā-t</i>	Plur. 1. <i>khalikun</i> , <i>khanān</i>
2. <i>khalik-us</i> , <i>khanā-s</i>	2. <i>khalikurē</i> , <i>khanārē</i>
3. <i>khalik(-ak)</i> , <i>khanā(-k)</i>	3. <i>khalikur</i> } <i>khanār</i> <i>khalikō</i> }

An imperfect is formed from the ordinary past in the same way as the present from the conjunctive present. Thus, *khalkuṭa*, I was striking.

A pluperfect is formed from the past base by adding the past tense of the verb substantive. Thus, *khalk-asuṭ*, I had struck; *khanā-suṭ*, I had seen.

The past base was perhaps originally a conjunctive participle as in most other Dravidian languages. It is also used in order to form a perfect. An *un*, or, after vowels, an *n*, is then added to the past base, and the present tense of the verb substantive is suffixed. Thus, *khalk-un-uṭ*, I have struck; *khanā-n-uṭ*, I have seen. The analogy of other Dravidian languages seems to point to the conclusion that the forms ending in *un* or *n* are nouns of agency formed from the past base by adding the common Dravidian *n*-suffix. The literal meaning of *khalkunūṭ* would then be 'I am a man who has struck.'

An adverbial participle is formed by adding *ōk* to the base. Thus, *khālōk*, striking. It is inflected as an adjective, *i.e.*, the suffixes *ā* and *ō* can be added. Dr. Trumpp compares the Balōchī participle ending in *ōkh*; thus, *janōkh*, a striker.

Another participle is formed by adding the suffix *esa* or *isa*. I have also found it combined with the suffix *aṭ*; thus, *ōd mukhṭāj maresa-aṭ hinā*, he needy becoming went, he began to become in want.

Brāhūi possesses a negative conjugation comprising all the tenses. A similar state of affairs is also found in Kōlāmī, Naikī, Kuī, and other dialects. The formation of the various tenses in Brāhūi is, however, apparently different. The usual principle prevailing in other Dravidian languages is to add the personal terminations to a negative base. In Brāhūi, on the other hand, a negative verb is apparently added to the positive base and conjugated throughout. We may perhaps compare the use of negative verbs such as *polnā*, not to be able; in Kurukh. The negative particle *tōten* in Kōlāmī is perhaps also a past tense of a negative verb, and in some Gōnḍī dialects an inflected *hille* is used.

There are two such negative verbs in Brāhūi, one used in the imperative, the conjunctive present, the future, and the tenses formed from them, and the other used in the past tenses.

The former begins with *p*, before which a final *r* and *gh* are dropped. After vowels it often becomes *f*. Thus; *ka-pa*, do not do; *ba-f*, he may not come.

The other negative verb begins with *t*, before which the base is changed in various ways. The regular terminations of the negative verb are thus :—

	Conj. pres.	Future.	Past.	Perfect.	Imperative.
Sing. 1.	<i>par</i>	<i>parōṭ</i>	<i>tavaṭ</i>	<i>tanuṭ</i>	
2.	<i>pis</i>	<i>parōs</i>	<i>tavis</i>	<i>tanus</i>	<i>pa</i>
3.	<i>p</i>	<i>parōe</i>	<i>tau</i>	<i>tane</i>	
Plur. 1.	<i>pan</i>	<i>parōn</i>	<i>tavan</i>	<i>tanun</i>	
2.	<i>pirā</i>	<i>parōrē</i>	<i>tavirē</i>	<i>tanurē</i>	<i>pa-bō</i>
3.	<i>pas</i>	<i>parōr</i>	<i>tavas</i>	<i>tanō</i>	

Note the termination *s* of the third person plural of the conjunctive present and the perfect. The corresponding form of the present tense ends in *pasa*.

Other tenses are regularly formed. Thus, *khanpara*, I do not see; *khanparosuf*, I shall not have seen; *khanparasuf*, I had not seen, etc.

It is difficult to find any analogies to these forms in other Dravidian languages. The *t*-forms can perhaps be compared with Kōlāmī *tōten*, and similar forms appear to be current in Tuju where we find *malpuji*, I do not wake; *mal'diji*, I did not wake, etc.

It should be noted that the past tense of the verb substantive, *alla-ot*, I was not, seems to be connected with the common Dravidian *alla*, not.

Brāhūi also possesses a passive voice. It is formed from a base which is identical with the verbal noun. Thus, *khaning-ir*, I may be seen. The conjugation is regular.

The preceding remarks will have shown that Brāhūi is a distinctly Dravidian language. It seems to have more points of analogy with Kurukh and Malto than with other dialects belonging to the same family. The language has, on the other hand, been influenced by Eranian forms of speech. We have already drawn attention to some few points. The greatest influence can, however, be traced in the vocabulary which to a very great extent differs from that of other Dravidian languages. It is also possible that Brāhūi has been influenced by yet other different forms of speech. We are not, however, in a position to take up that question in this place. The Brāhūis have been so long separated from their cousins to the south that it is more to be wondered that they have preserved so many traces of Dravidian linguistic principles and tendencies than that their language has in many points struck out independent lines of its own.

It is hoped that the preceding remarks will enable the student to grasp the principal features of the language from the short Skeleton Grammar which follows. They are mostly based on Dr. Trumpp's work, to which the student is referred for further details. Dr. Duka's paper, quoted under authorities above, is a translation of Dr. Trumpp's sketch. It is not quite free from mistakes, but can on the whole safely be consulted by those who are not in a position to use the original. Of the three specimens printed below on p. 630 and ff., the two first have been received from Baluchistan, and the third from Karachi. A list of Standard Words and Phrases, forwarded from Baluchistan, will be found below on pp. 649 and ff.



I.—NOUNS.—*Iummaḥ*, mother; *urī*, house; *naṭ*, foot; *ḥḥal*, stone.

	SINGULAR.				PLURAL.			
Nom. . .	<i>Iummaḥ.</i>	<i>urī.</i>	<i>naṭ.</i>	<i>ḥḥal.</i>	<i>Iummaḡḥāk.</i>	<i>urīk.</i>	<i>naḥ.</i>	<i>ḥḥalāk.</i>
Acc. Dat. . .	<i>Iummaḥ-e.</i>	<i>urā-e.</i>	<i>naṭ-e.</i>	<i>ḥḥal-e.</i>	<i>Iummaḡḥāte.</i>	<i>urāte.</i>	<i>natte.</i>	<i>ḥḥalāte.</i>
Inst. . . .	<i>Iummaḥ-aṭ.</i>	<i>urā-aṭ.</i>	<i>naṭ-aṭ.</i>	<i>ḥḥal-aṭ.</i>	<i>Iummaḡḥāte-aṭ.</i>	<i>urāte-aṭ.</i>	<i>natte-aṭ.</i>	<i>ḥḥalāte-aṭ.</i>
Abl. . . .	<i>Iummaḥ-ān.</i>	<i>urā-ān.</i>	<i>naṭ-ān.</i>	<i>ḥḥal-ān.</i>	<i>Iummaḡḥāte-ān.</i>	<i>urāte-ān.</i>	<i>natte-ān.</i>	<i>ḥḥalāte-ān.</i>
Gen. . . .	<i>Iummaḥ-nā.</i>	<i>urā-nā.</i>	<i>naṭ-nā.</i>	<i>ḥḥal-nā.</i>	<i>Iummaḡḥāt-ā.</i>	<i>urātā.</i>	<i>nattā.</i>	<i>ḥḥalātā.</i>
Loc. . . .	<i>Iummaḥ-āe.</i> <i>Iummaḥ-ṭi.</i>	<i>urā-āe.</i> <i>urī-ṭi.</i>	<i>naṭ-āe.</i> <i>naṭ-ṭi.</i>	<i>ḥḥal-āe.</i> <i>ḥḥal-ṭi.</i>	<i>Iummaḡḥāte-āe.</i> <i>Iummaḡḥāte-ṭi.</i>	<i>urāte-āe.</i> <i>urāte-ṭi.</i>	<i>natte-āe.</i> <i>natte-ṭi.</i>	<i>ḥḥalāte-āe.</i> <i>ḥḥalāte-ṭi.</i>

Instead of *Iummaḥ-e*, etc., we also find *Iummaḡḥ-e*, etc. Similarly also *urāḡḥ-āe*, in the house, etc.

## II.—PRONOUNS.—

	I.	We.	Thou.	You.	Self.	Who?	That.	They.
Nom. . . .	<i>i.</i>	<i>nān.</i>	<i>nī.</i>	<i>num.</i>	<i>tēn-(aṭ).</i>	<i>dēr.</i>	<i>ō, ōd.</i>	<i>ōṭk.</i>
Acc.-Dat. . .	<i>kane.</i>	<i>nane.</i>	<i>nē.</i>	<i>nume.</i>	<i>tēne.</i>	<i>dēre.</i>	<i>ōde.</i>	<i>ōṭe.</i>
Abl. . . .	<i>kane-ān.</i>	<i>nane-ān.</i>	<i>nī-ān.</i>	<i>nume-ān.</i>	<i>tēn-ān.</i>	<i>dēr-ān.</i>	<i>ōd-ān.</i>	<i>ōṭ-ān.</i>
Gen. . . .	<i>kanā.</i>	<i>nānā.</i>	<i>nā.</i>	<i>numā.</i>	<i>tēnā.</i>	<i>dinnā.</i>	<i>ōnā.</i>	<i>ōṭā.</i>
Loc. . . .	<i>kane-āe.</i> <i>kane-ṭi.</i>	<i>nane-āe.</i> <i>nane-ṭi.</i>	<i>nī-āe.</i> <i>nī-ṭi.</i>	<i>nume-āe.</i> <i>nume-ṭi.</i>	<i>tēni-āe.</i> <i>tēn-ṭi.</i>	<i>dēr-āe.</i> <i>dēr-ṭi.</i>	<i>ōd-āe.</i> <i>ō(-de)-ṭi.</i>	<i>ōṭ-āe.</i> <i>ōṭe-ṭi.</i>

Instead of *ōde*, etc., we also find *ōḍe* or *ōḍe*, etc. *Ī*, that, plur. *ōṭk*, and *dā*, this, plur. *dāṭk*, are inflected as *ō*. Instead of *dāḍ-ān*, etc., we often find *dāḍe-ān*, etc.

*ō*, that; *ē*, that; *dā*, this, when used as adjectives, and *ant*, what? *arā*, what? are not inflected.

*Kī*, which is used as a relative particle.

## III.—VERBS.—

### A. Verb Substantive.—

	POSITIVE FORM.			NEGATIVE FORM.	
	Pres. mt.		Past.	Present.	Past.
	I.	II.			
Pres. 1 . . .	<i>aṭ.</i>	<i>areṭ.</i>	<i>asṭ.</i>	<i>aṭaṭ.</i>	<i>alla-aṭ.</i>
2 . . . .	<i>ar.</i>	<i>ares.</i>	<i>arus.</i>	<i>aṭes.</i>	<i>alla-ar.</i>
3 . . . .	<i>ṭ.</i>	<i>are, (a-)re.</i>	<i>aṭ(-aḥ), asre.</i>	<i>aṭ(-aḥ).</i>	<i>alla-a.</i>
Pres. 1 . . .	<i>ar.</i>	<i>aren.</i>	<i>arun.</i>	<i>aṭan.</i>	<i>alla-on.</i>
2 . . . .	<i>arṭ.</i>	<i>areṭ.</i>	<i>arurṭ.</i>	<i>aṭerṭ.</i>	<i>alla-orṭ.</i>
3 . . . .	<i>ṭ(ar).</i>	<i>areṭ.</i>	<i>arur.</i>	<i>aṭar.</i>	<i>alla-ar.</i>

## GRAMMAR.

## B. Finite Verb.—

## I. Positive verb.

*Khaning*, to see. Participle.—*Khanik*, *Khanita*.

	Conjunct. Pres.	Present.	Future.	Past.	Imperfect.	Perfect.	Imperative.
Sing. 1 . . .	<i>Khanir.</i>	<i>Khanir-a.</i>	<i>Khanir-ŋ.</i>	<i>Khanir-ŋ.</i>	<i>Khanir-ŋ-a.</i>	<i>Khanir-n-uf.</i>	<i>Khan(-ak).</i>
2 . . .	<i>Khanir.</i>	<i>Khanir-a.</i>	<i>Khanir-r.</i>	<i>Khanir-ŋ.</i>	<i>Khanir-ŋ-a.</i>	<i>Khanir-n-us.</i>	
3 . . .	<i>Khanir.</i>	<i>Khanir-ŋ.</i>	<i>Khanir-r.</i>	<i>Khanir-ŋ(-k).</i>	<i>Khanir-ŋ-k-a.</i>	<i>Khanir-n-r.</i>	
Plur. 1 . . .	<i>Khanin.</i>	<i>Khanin-a.</i>	<i>Khanin-n.</i>	<i>Khanin-n.</i>	<i>Khanin-n-a.</i>	<i>Khanin-n-un.</i>	<i>Khan-bŋ.</i>
2 . . .	<i>Khanirŋ.</i>	<i>Khanirŋ.</i>	<i>Khanirŋ-r.</i>	<i>Khanirŋ-r.</i>	<i>Khanirŋ-r.</i>	<i>Khanirŋ-n-urŋ.</i>	
3 . . .	<i>Khanir.</i>	<i>Khanir-a.</i>	<i>Khanir-r.</i>	<i>Khanir-r.</i>	<i>Khanir-r-a.</i>	<i>Khanir-n-b.</i>	

Present definite, *Khaning-ŋ* *uf.*—Future perfect *Khanir-n-uf.* Pluperfect, *Khanir-n-uf.*

The third person singular of the past tense often ends in a consonant such as *k*, *g*, or *s*. An *u* or *o* is then inserted between the final consonant and other suffixes, and the third person plural of the past ends in *ŋ* or *ur*. Thus, *Khal-k-uf*, I struck; *Khal-k-o* and *Khal-k-ur*, they struck; *Khal-k-ŋ-uf*, I had struck; *Khal-k-ur-n-uf*, I have struck, etc.

## II.—Negative verb.

	Conjunct. pres.	Present.	Future.	Past.	Imperfect.	Perfect.	Imperative.
Sing. 1 . . .	<i>Khanpar.</i>	<i>Khanpar-a.</i>	<i>Khanpar-ŋ.</i>	<i>Khanpar-ŋ.</i>	<i>Khanpar-ŋ-a.</i>	<i>Khanpar-n-uf.</i>	<i>Khan-pa.</i>
2 . . .	<i>Khanpar.</i>	<i>Khanpar-a.</i>	<i>Khanpar-r.</i>	<i>Khanpar-ŋ.</i>	<i>Khanpar-ŋ-a.</i>	<i>Khanpar-n-us.</i>	
3 . . .	<i>Khanpar.</i>	<i>Khanpar-ŋ.</i>	<i>Khanpar-r.</i>	<i>Khanpar-ŋ(-k).</i>	<i>Khanpar-ŋ-k-a.</i>	<i>Khanpar-n-r.</i>	
Plur. 1 . . .	<i>Khanpan.</i>	<i>Khanpan-a.</i>	<i>Khanpan-n.</i>	<i>Khanpan-n.</i>	<i>Khanpan-n-a.</i>	<i>Khanpan-n-un.</i>	<i>Khan-pa-bŋ.</i>
2 . . .	<i>Khanparŋ.</i>	<i>Khanparŋ.</i>	<i>Khanparŋ-r.</i>	<i>Khanparŋ-r.</i>	<i>Khanparŋ-r.</i>	<i>Khanparŋ-n-urŋ.</i>	
3 . . .	<i>Khanpar.</i>	<i>Khanpar-a.</i>	<i>Khanpar-r.</i>	<i>Khanpar-r.</i>	<i>Khanpar-r-a.</i>	<i>Khanpar-n-b.</i>	

Future perfect, *Khanpar-n-uf.* Pluperfect, *Khanpar-n-uf.*

The *p* of the negative suffix, before which an *r* and *gh* are dropped, is often changed to *f* or *v* after vowels. Thus, *basarŋ*, I shall not come.

C. Irregular Verbs.—Several verbs are irregular in the imperative and the past tense, some also in other forms. Compare the following table:—

Verbal noun.	Conjunct. Pres.	Imperative.	Future.	Past.	Negative Imperat.
<i>Khaling</i> , strike . . .	<i>Khaler.</i>	<i>Khal-ŋ.</i>	<i>Khalŋ.</i>	<i>Khal-kuf.</i>	<i>Khal-pa.</i>
<i>haling</i> , take . . .	<i>haler.</i>	<i>halŋ.</i>	<i>halŋ.</i>	<i>hal-kuf.</i>	<i>hal-pa.</i>
<i>binging</i> , hear . . .	<i>biner.</i>	<i>bin.</i>	<i>binŋ.</i>	<i>binguf.</i>	<i>bin-pa.</i>
<i>kuning</i> , eat . . .	<i>kuner.</i>	<i>kun.</i>	<i>kunŋ.</i>	<i>kunguf.</i>	<i>kun-pa.</i>
<i>kaling</i> , die . . .	<i>kaker.</i>	<i>kaŋ.</i>	<i>kaŋŋ.</i>	<i>ka-kuf.</i>	<i>kahi-pa.</i>
<i>huning</i> , see . . .	<i>hurer.</i>	<i>hur.</i>	<i>hurŋ.</i>	<i>hunŋ.</i>	<i>hun-pa.</i>
<i>daning</i> , remove . . .	<i>der.</i>	<i>dar-ak.</i>	<i>darŋ.</i>	<i>darŋ.</i>	<i>da-pa.</i>
<i>paning</i> , say . . .	<i>per.</i>	<i>pa.</i>	<i>paŋ.</i>	<i>parŋ.</i>	<i>pa-pa.</i>
<i>kaning</i> , do . . .	<i>ker.</i>	<i>kar-ak.</i>	<i>karŋ.</i>	<i>karŋ.</i>	<i>ka-pa.</i>
<i>maning</i> , be . . .	<i>marer.</i>	<i>mar.</i>	<i>marŋ.</i>	<i>masuf.</i>	<i>ma-fa.</i>
<i>baning</i> , come . . .	<i>barer.</i>	<i>bar-ak.</i>	<i>barŋ.</i>	<i>basuf.</i>	<i>ba-fa.</i>
<i>tinging</i> , give . . .	.....	<i>te.</i>	<i>teŋ.</i>	<i>tesuf.</i>	<i>te-fa.</i>
<i>taling</i> , sit . . .	<i>ter.</i>	<i>ter-ŋ.</i>	<i>terŋ.</i>	<i>tesuf.</i>	<i>te-pa.</i>
<i>hining</i> , go . . .	<i>ker.</i>	<i>kin.</i>	<i>keŋ.</i>	<i>kinŋ.</i>	<i>kin-pa.</i>

Passive voice.—Formed by adding *ing* to the base and conjugating throughout. Thus, *Khaning-ing*, to be seen; present *Khaningir-a*; future *Khaning-ŋ*; past *Khaning-ŋ*, etc.

Causals.—Formed by adding *er* or *if* to the base and conjugating throughout. Thus, *rasing*, to cause to come; present *raseŋ-a*; future *raseŋ-ŋ*; past *raseŋ-ŋ*, and so forth.

[No. 91.]

## DRAVIDIAN FAMILY.

BRĀHŪI.

## SPECIMEN I.

(KALAT, BALUCHISTAN.)

Bandagh-as-o irā mār assur. Ōftiān ohuhakā mūr tenā bāwa-o  
*Man-one-to two sons were. Them-from the-younger son his father-to*  
 pārē ki, 'bāwah, mālān giṛā-as ki kanā bashkh marek, kano  
*said that, 'father, property-from thing-a which my share is, me-to*  
*ete.'* Ō tenā kaṭiā-o ōfti-tō bashkh-karc. Bhāz dē  
*give.' He his living them-with division-made. Many days*  
 gidarengtavosur ki ehunā mār tenā kull mālo muoh-karc ō  
*passed-not-were that small son his all property together-made and*  
 murrō vaṭanaso-āo mosāfire-āo hinā ō ēro tenā kull mālo  
*far country-a-to journey-on went and there his all property*  
 harāmanga kāremte-aṭ gum-karc. Vaḥt-as ki ō kull mālo tenā  
*forbidden works-with spend-made. Time-a that he all property his*  
 kharch karēsas hamō mulka-ṭi bhallō ḍukkāl-as tammā, ō ōd  
*spent had-made that country-in heavy famine-a fell, and he*  
 mukhtāj marosa-aṭ hinā. Guṛā ō hinā ō ham-ē mulka-nā  
*needy becoming went. Afterwards he went out that country-of*  
 bandagh-ase-tō sangat mas. Hamō shaṣkh ōde tenā hūkamātā  
*man-one-with follower became. That person him his swine-of*  
 khvāsing-kī tenā ḍaghārte-āe mōn tis. Ō khvashi-aṭ pachkhāti-aṭ ki  
*feeding-for his field-to presence gave. He gladly husks-with that*  
 hūkamāk kungurak tenā phiḍe sēra karēka ō kas-as ōde  
*swine eating-were his belly satisfied was-making and person-a him-to*  
 giṛā-as titavaka. Vaḥt-as ki hōsha-āe bas, pārē ki,  
*thing-a was-not-giving. Time-a that sense-on came, said that,*  
 'akhkhadar kanā bāwah-nā naukarāto-ān arer ko ōft iragh bhāz.  
*'how-many my father-of servants-from are that them-to bread much*  
 ē, ō ōfti-ān ziāte ham are, ō i bhīn-ān kahing-ṭi ṛṭ.  
*is, and them-from excess also is, and I hunger-from dying-in am.*  
 I bash mareva ō tenā bāvaghāe kāva ō ōde pāva ki, "ō  
*I standing become and my father-to go and him-to say that. "ō*

bāvah, i khudā-nā ō nā mōne-ṭi malāmat uṭ, ō dāsā i lāiq  
*father, I God-of and thy front-in blamed am, and now I worthy*  
 afaṭ ki kane nā mār pār. Kane tenā naukarāte-ān asiṭ  
*am-not that me thy son they-say. Me your-own servants-from one*  
 kah.”” Gurā ō bash mas ō tenā bāvah-is bas.  
*make.”” Afterwards he upright became and his father-near came.*  
 Magar ō hannā bhāz murr as ki onā bāvah ōde kḥanā, onā  
*But he still very far was that his father him saw, his*  
 hālāe raḥam bas, tah dūdengā onā likhe-ṭi dūki shāghā  
*condition-on compassion came, then ran, his neck-on hands put*  
 ō ōde buk halk. Mār tenā bāva-e pārē ki, ‘bāvah, i  
*and him-to kiss took. The-son his father-to said that, ‘father, I*  
 khudā-nā gunahgār-ase uṭ ō nā mōn-ṭi ham gunahgār uṭ, ō  
*God-of sinner-a am and thy presence-in also sinner am, and*  
 dārān guḍ i lāiq affuṭ ki kane nā mār pār.’  
*this-from after I worthy am-not that me thy son they-call.’*  
 Magar bāvah-tah tenā naukarāte pārē ki, ‘kull-ān jovānangā  
*But the-father-his his servants-to said that, ‘all-from good*  
 pōshākāte hatibō ō ōde bōrif-bō, dūṭi-tah challavas shābō  
*clothes bring-ye and him cause-to-put-on, hand-on-his ring-a put*  
 ō mōcharete nate-ṭi-tah ētibō. Babō ki dāsā āvār kunēn  
*and shoes feet-on-his give. Come that now together we-may-eat*  
 ō khvash marēn. Antae, ki kanā mār khaskas, ō phadāe  
*and merry may-become. Why, that my son dead-was, he again*  
 zindah mas; ō gōingāsas, ō kḥaningā.’ Ō ōfk khvash maresa  
*alive became; he lost-was, he was-found.’ And they merry becoming*  
 hinār.  
*went.*

Handā niyāma-ṭi onā bhallā mār tenā mulkāe asaka. Vaktas ki  
*This time-at his elder son his land-in was. Time that*  
 ō bas ō urāghān kḥurk mas, nāchanā ō sāzanā tavāre  
*he came and house-from near became, dance-of and music-of sound*  
 bing. Naukarāte-ān asiṭo tavār-kare ō ḥarriṭē ki, ‘dā kārēmnā  
*heard. Servants-from one-to call-made and asked that, ‘this action-of*  
 ant mānā ō?’ Naukar ōde pārē ki, ‘nā ilum bassonē  
*what meaning is?’ The-servant him-to said that, ‘thy brother come-is*  
 ō nā bāvah bhallō mehmāne-as karēnē, antae, ki ō ōde durākḥ  
*and thy father great feast-a made-has, why, that he him whole*  
 jōre-aṭ kḥanānē.’ Gurā ō khafa mas ō tahe-ṭi hintav.  
*welfare-with seen-has.’ Then he angry became and inside went-not.*  
 Handā hitāe bāvah pēsh tammā ō ōde minnat kare. Ō  
*This word-at the-father out fell and him-to favour made. -He*

tenā bārae jovāb tis ki, 'hur, ī dākha sāl nā khizmate  
*his father-to answer gave that, 'see, I these-many years thy service*  
 karēnut, ō hech nā ḥukame pirghitanuḥ; magar nī gāhas  
*done-have, and any thy order broken-not-have; but thou time-a*  
 kane dagharas bam ti-taves ki ī tenā dōstāti-tō majlis-as  
*me-to kid-a even gavest-not that I my-own friends-with feast-a*  
 karēṭa. Magar dāsā ki nā mār bassonē ki nā māle  
*might-make. But now that thy son has-come who thy property*  
 kinjerite-tō bāy tissonē, nī ōṛkī mehmāne-as karēnus.' Ō ō  
*harlots-with loss given-has, thou him-for feast-a made-hast.' And he*  
 ōde pāre ki, 'abā, nī har vakht kan-tō thud us, ō  
*him-to said that, 'O-son, thou all time me-with together art, and*  
 girā-as ki are kull nā ē. Dā munāsib as ki nan khvashī  
*thing-a thot is all thine is. This proper was that we merry*  
 kēn ō khvash marēn; antae, ki nā ilum khask-as,  
*should-make and merry should-become; why, that thy brother dead-was,*  
 ō pēnd vār zindah mas; gōingāsas, ō hāzir ē.'  
*he another time alive became; lost-was, he present is.'*

[ No. 92.]

## DRAVIDIAN FAMILY.

## BRANCH.

## SPECIMEN II.

(KALAT, BALUCHISTAN.)

Dākān Gurgīnaghāc hīnān. Murād khānmā shahr-ḡi hīnān.  
*Here-from Gurgina-to we-went. Murād khān-of village-in we-went.*  
 Okān gidāringān Adamzaitēkān hīnān. Ōḡe ki hīnān ḡuḡā ḡāhib  
*There-from we-posted Adamzai-from we-went. There that went then Sahib*  
 ō risāla ō risālanā ḡāhib ō i- harsingān phalāc. Nanēkān  
*and cavalry and cavalry-of Sahib and I turned back. At-night*  
 Murād khān-rā shahr-ḡi māsun. Pēnd-vār ḡagaghāc ḡāhib ō  
*Murād khān-of village-in we-were. Again morning-in Sahib and*  
 risālanā ḡāhib ō risāla zēn karēr ō Murraīnā shahr-ō  
*cavalry-of Sahib and cavalry saddle mule and Murrai-of village-to*  
 hīnār. I ḡāhib-tō hīntavat. ḡāhib kane hardāḡe illā. Māḡar i  
*went. I Sahib-with went-not. Sahib me here left. But I*  
 handḡhātīn hīngunūḡ ki ḡāhib ḡasane kalkunē ō Tāmāc  
*men-from heard that Sahib Hasan arrested-has and Tāmās*  
 ō Murād khāne ham kalkunē. Vokht-as ki ḡāhib phadāc has,  
*and Murād khān also arrested-has. Time that Sahib back came,*  
 i tenā klantīḡ ḡasane ō Murād khāne ō Tāmās khāno khaḡāḡ.  
*I my-own eyes-with Hasan and Murād khān and Tāmās khān saw.*  
 ḡasane risālanā dū-ḡi tis. Elō irā kaidīn nanā dū-ḡi tis.  
*Hasan cavalry-of hand-in gave. Other two prisoners our hand-in gave.*  
 Kaidīk nanēkūn nane pārēr ki, 'ḡāhib naneān hecḡḡi ḡarriḡtav  
*Prisoners at-night vs-to said that, 'the-Sahib vs-from anything asked-not*  
 ō nane hēs.' ḡuḡā ḡōb-tō ḡāhib rāhī mas ō  
*and vs brought.' Then morning-in Sahib wayfarer became and*  
 Chīchīzai-ḡi has. Vokht-as ki shām mas ḡasane-ki irāḡh  
*Chichizai-in came. Time-a that evening became Hasan-for bread*  
 hēsūr. Ham-ō irāḡhāto Jemādūr Gohar khān-nā sovūr bisēsas.  
*they-brought. Those breads Jamdār Gohar khān-of sovūr had-baked.*  
 ḡasane risāla-nū sovārto pārū ki, 'i irāḡh tenā kuneḡa, kancān  
*Hasan cavalry-of covars-to said that, 'I bread own eat, me-from*

murr mabō.' Sovāk Sik asur ō pārēr ki, 'Sāhib-nā hukam af  
*far become.' Sovārs Sikhs were and said that, ' Sahib-of order is-not*  
 ki nan murr maren.' Guṛā Ḥasan khafa mas ō iraghāte  
*that we far should-be.' Then Ḥasan angry became and breads*  
 jōa-ṭī biṭē. Nēm shafāe ki bīngun mas arz karē ki,  
*stream-in threw. Half night-in that hungry became petition made that,*  
 'kane iragh itibō.' Guṛā sikāk iragh tisor, tah ō hamō iraghāte  
*' me-to bread give.' Then Sikhs bread gave, then he those breads*  
 kung. Guṛā ō-nā ḥāl avalān ham ganda mas.  
*ate. Then him-of condition first-from even bad became.*

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### FREE TRANSLATION OF THE FOREGOING.

We went from here to Gurgina, and proceeded to Murād Khān's village. We started thence and went out from Adamzai. When we came there, the Sahib and the cavalry and the Sahib of the cavalry turned back. At night we were in Murād Khān's village. Again, in the morning, the Sahib and the cavalry Sahib and the cavalry saddled their horses and went to Murrai's village. I did not go with the Sahib. He left me here. But I learnt from the men that the Sahib had arrested Ḥasan, Tāmās, and Murād Khān. When the Sahib returned, I with my own eyes saw Ḥasan and Murād Khān and Tāmās Khān. The Sahib left Ḥasan with the cavalry, and handed the two other prisoners over to us. At night the prisoners said to us, 'the Sahib did not ask anything when he brought us.' In the morning the Sahib set out for Chichizai. At night bread was brought for Ḥasan. A sowar of the Jamdār Gohar Khān had baked it. Ḥasan said to the sowars of the cavalry that he wanted to eat the bread alone, and asked them to withdraw. The sowars were Sikhs, and they said, 'the Sahib's order is not to leave you.' Ḥasan then became angry and threw the bread into the river. Towards midnight he became hungry and asked for bread. The Sikhs gave him some, and he ate it. Afterwards he was at once taken ill.

[No. 93.]

## DRAVIDIAN FAMILY.

BRĀHŪI.

## SPECIMEN III.

(KARACHI.)

I Juma, mār Kamāl-nā, kās-nā gudām-nā jamadār Karāchī-nā  
 I Juma, son Kamāl-of, wool-of godown-of jamadār Karāchī-of  
 tūlōksiyot. Qasam kuncv pār, handā-tūnā aulikō dēh bēg-nā  
 inhabitant-am. Oath I-do I-say, this-month first day evening-of  
 pañj baja guḍ harch bēgārī asur, ōftin rōzu tisuḍ. Ōftān  
 five striking after all coolies were, them-to wages I-gave. Them-from  
 guḍ kās-nā gaṭrīs Ḥayāt khān-nā kūs-nā kirghān as, i khānāḥ.  
 after wool-of bundle-a Ḥayāt khān-of shirt-of below was, I saw.  
 I yakdam ō-nā jhārū halkuḍ. I pēn hiēhrā khantavaḍ. I  
 I at-once him-of search took. I other anything found-not. I  
 padāe ōde gudām-nā sēlāo darēt. Sēt pārē, 'dā  
 afterwards him store-of chief-to brought. The-chief said, 'this  
 gunah-gāre pōlis ohaukī-ṭi dar, dārā firyād kar.' I hamdun  
 culprit police station-in bring, him-on complaint make.' I so  
 karēt. I khānāḥ ōde Ḥākīmā darē. Ḥākīm pārē, 'nī tenā  
 did. I saw him Ḥākīm-to took. Ḥākīm said, 'thou thy-own  
 bachāi-nā shāhadā tin-hatar.' Ō tining katav. Ō nēt  
 defence-of witness give-bring.' He to-give did-not-do. He at-last  
 qabūldār mas, 'i tenā chunā-nā barzī-kin kās durzāsūḥ hafēsūḥ.'  
 admitter became, 'I my-own child-of pillow-for wool stole took.'  
 Ḥākīm ōde bīs rūpāi-nā dand-nā sazā tis.  
 Ḥākīm him-to twenty rupees-of fine-of punishment gave.

## FREE TRANSLATION OF THE FOREGOING.

I Juma, son of Kamāl, residing at Karachi, employed as a Jamedar at the wool stores, do state on solemn affirmation that on the first day of the current month after five o'clock in the evening when all the coolies had been paid their wages for the day, I found a bundle of wool concealed under Ḥayāt Khān's shirt. I at once searched the man's person, but found nothing else. I then took him to the Sēt of the godown and he



told me to take the culprit to the Police station and lodge a complaint against him. I did so and saw that the Policemen took him before a Magistrate ; the Magistrate then called on the accused for witnesses, which he was unable to produce, and finally he admitted that he was removing the wool clandestinely to make a pillow for his baby. The Magistrate punished him with a fine of R20.

## SEMI-DRAVIDIAN DIALECTS.

Attention has already been drawn to the fact that several Dravidian tribes in the North have abandoned their original speech for some Aryan dialect. A good instance is the so-called Hal<sup>b</sup>i which will, in this Survey, be dealt with in connexion with Marāṭhi. It is a mixed form of speech which has been strongly influenced by Marāṭhi and Chhattīsgarhi.

In this place we shall give specimens of two similar dialects, as an appendix to the Dravidian family, in order to enable the student to recognize how thorough the influence of Aryan speech has been in such cases. The dialects in question are the so-called Ladhāḍi or Randhāḍi of Amraoti and the Bhariā dialect spoken in Narsinghpur and Chhindwara. According to information collected for the purposes of this Survey the number of speakers is as follows:—

Ladhāḍi	.	.	.	.	.	.	.	.	.	.	.	.	2,122
Bhariā	.	.	.	.	.	.	.	.	.	.	.	.	330
												TOTAL	. 2,452

Both dialects have formerly been classed as Gōṇḍi. At the present day, however, they have become quite Aryanized.

The dialect of the Ladhāḍis or Randhāḍis of Amraoti is a dialect of the same kind as Hal<sup>b</sup>i. Conjunctive participles often add a suffix *kanī* which can be compared with *kun* in Gōṇḍi; thus, *āi-kanī*, having come; *jāi-kanī*, having gone. On the whole, however, the dialect has no more anything to do with Gōṇḍi or with any other Dravidian form of speech, as will be seen from the specimen which follows:—

[No. 94.]

## DRAVIDIAN FAMILY.

## SEMI-DRAVIDIAN DIALECTS.

LADHĀPĪ.

(DISTRICT AMRAOTI.)

Ēkā mānsā-lā du ṭurā bhait. Ēk ṭurā bāpā-lā bōlyā, 'bāwā,  
 One man-to two sons were. One son the-father-to said, 'father,  
 jō jingī-ki bāṭṇī āi ti malā dēnā.' Maṅg ō-lā bāṭṇī  
 which property-of share comes that me-to give.' Then him-to division  
 kar dēis. Maṅg thōdā din-kanī nānā ṭurā sab jamā karī-  
 making gave. Then few days-after the-younger son all together having-  
 kanī dūr dusryā mulkh-mā jāṭ lagyā, ākhīn whāsan āpnā paisā  
 made far other country-in going began, and there his money  
 uṭhāi dāris. Maṅg ṭyān sab kharchī dāli-par unē  
 spending threw. Then him-by all having-spent throwing-after that  
 mulkh-mā baḍā kāl paḍyā. Kāl paḍyā-kanī ō-lā aḍchan bhāi.  
 country-in big famine fell: Famine falling-after him-to difficulty became.  
 Tab ō unē mulkh-mā ēk mānsā-jabari rahyā. Unī tar ō-lā  
 Then he that country-in one man-with stayed. Him-by then him-  
 dukar charāwal āpnē khēt-mā paṭhāis. Maṅg dukar-nī sāl khāi-upar  
 swine to-feed his field-in was-sent. Then swine-of husks eating-on  
 unē āpnē pēṭ bhari, asā ō-lā samjā whāi. Maṅg u-lā  
 him-by his belly was-filled, such him-to thought was. Then him-to  
 kāi nakō dis. Maṅg ō sudhī-par āi-kanī bōlyā, 'mōrā.  
 anything not-at-all gave. Then he sense-on having-come said, 'my  
 bāp-kā kitik rōj-dār-sanī bhakkam bhākar sē, bajar mī bhukī-nī  
 father-of how-many servants-to much bread is, but I hunger-with-  
 mari gayā. Mī uṭhī-kanī āpnē bāp-kōndī jāū, ō-lā kahū,  
 having-died went. I having-arisen my father-to will-go, him-to will-say,  
 "arē bāpā, Dēw-kā āndhī urphāṭ kām karis, ō-kā sāmne pāp karī.  
 "O father, God-of against evil deed I-did, him-of before sin did.  
 Abō pāsūn tōrā pōryā nōkō whāy. Āpnā ēkā rōj-dār-āsa rākhī dhar."'  
 Now from thy son not-at-all am. Your one servant-like keeping keep."  
 Maṅg uṭhī-kanī āpnā bāp-kōndī gayā. Maṅg ō dūr sē itnā-mā  
 Then having-arisen his father-near went. Then he far is that-in  
 ō-kā bāp ō-lā dēkhī-kanī kīr-āis. Ānkhī wō dawḍī-kanī ō-kā  
 his father him having-seen compassion-got. And he having-run his

galā-lā jhōryā, jāi-kanī ō-kā mukā liis. Maṅg ō-kā pōryā bōlyā,  
neck-to fell, having-gone his kiss took. Then his son said,

'Dēwā-kō sīmuē pāp karisñ. Abū pāsñu tōrā pōryā nōkō whāy.'  
'God-of before sin I-did. Now from thy son not-at-all am.'

Bāpan chākri-lā kais, 'sābūt āngrakhā lai-kanī ō-lā  
The-father-by servant-to was-said, 'good cloth having-taken him-to

ghāl, ānkhī ō-kā hāt-mē mundi pāy-mō jōḍā ghāl. Apan khāi-kanī  
put, and his hand-on ring foot-on shoe put. We having-eaten

khūs bhayāsī. Hā āmrā ṭuryā maryā bachyā, tō phiri-kanī jītā  
merry will-become. This our son dead went, then again alive

bhāyō. Wō hārpī gayā-tā, tō sāmpanyā.' Maṅg wā khūs bhayā.  
became. He lost gone-was, then was-found.' Then they merry became.

Yā hakt-mā ō-kā baḍā ṭuryā kbēt-mā hōtā. Maṅg wō gharākōnī  
This time-at his big son field-in was. Then he house-near

āyā-par ō-nē bajā tar sunī-āya. Maṅg ēknī mānsī-lā bulāy-kanī  
coming-on him-by music then heard-was. Then one man-to having-called

ōnē pusis, 'yā kāy sō?' Wō-nā kabīs kī, 'tōrā  
him-by it-was-asked, 'this what is?' Him-by it-was-said that, 'thy

bhāi āis, ānkhīn wō tōrā bāp-lā milyū sē. E-kā karitā  
brother came, and he thy father-to met is. This-of for-the-reason

baḍā jēwan ō-nā kari-sē.' Maṅg wō rāgē bhāri-kanī jāi-nī.  
big feast him-by done-is.' Then he anger-with being-filled went-not.

E-kā sāthī ō-kā bāp bābir āi-kanī wō-lā samjāb lagyō. Pan  
This-of for his father out having-come him to-entreat began. But

wō bāp-lā bōlyū kī, 'dēkh bāwā, mī itnī baras tōri chākri  
he father-to said that, 'see father, I so-many years thy service

karsawū, ānkhī tōrā hukūm nōkō mōḍī; tarū mī āpnā sūbtī-barōbar  
did, and thy order not was-broken; still I my friends-with

khūsāl karū tyā ām-kō hākri nakō dis. Jēnā tōrā  
merry should-make by-thee me-to a-goat not was-given. Whom-by thy

paisā rāṅḍī-barōbar khūi dūris yā tōrā pōryā āyā, ō-kā sāngi  
money harlots-with eating was-thrown this thy son came, his sake-for

baḍī paṅgat karis.' Maṅg ō-na ō-kā kais, 'mōrā barōbar  
big feast madest.' Then him-by him-to it-was-said, 'me with

yā ṭurū hamēsa sē, ānkhī yā sab jingī tōri sē. Maṅg sukh  
this son always is, and this all property thine is. But happiness

ānand karwū yā barābar sē; yā tōrā bhāi maryā hōtā, wō  
joy to-make this proper is; this thy brother dead was, he

paltī-kanī jītā bhayā sē; wō hārpī gayā-tā, wō sāmpanyā-sē.'  
again alive become is; he lost gone-was, he found-is.'

The Bhariās are found in Narsinghpur and Chhindwara. In the latter district, however, the tribe is dying out, and no speakers have been returned at the last Census of 1901. Their number in Narsinghpur was estimated for this Survey at 330. At the last Census of 1901, 563 speakers have been returned.

AUTHORITY—

SCANLAN, C.,—*Notes on the Bharias. Indian Antiquary*, Vol. i, 1872, pp. 159 and f.

The Bhariās have probably once spoken a form of Gōṇḍī. The pronoun *hōrā*, he, is probably identical with Gōṇḍī *ōr*, he. Their dialect is, however, now a corrupt Bundēli.

Of the specimens which follow the first has been forwarded from Narsinghpur and the second from Chhindwara.

[ No. 95.]

## DRAVIDIAN FAMILY.

## SEMI-DRAVIDIAN DIALECTS.

## SPECIMEN I.

BHARĪĀ.

(NARSINGHPUR.)

Hurak dō chhāwā rah<sup>ra</sup>ī. Hōrā-mē-sē halkā ap<sup>nā</sup> dādā-sē  
*A-man-of two sons were. Them-in-from the-younger his-own father-to*  
 kah<sup>rā</sup>, 'arē dādā, ghar-kē dhan-mē mōrā bāṭā hō mā-kā dādā.' Phir  
*said, 'O father, house-of property-in my share may-be me-to give.' Then*  
 dādā-nē ap<sup>nā</sup> dhan bāṭi dihā. Tan<sup>kē</sup> din pāchhū  
*the-father-by his-own property having-divided was-given. A-few days after*  
 halkā chhāwā ap<sup>nā</sup> dhan lē-kē dūr dēs garā uṭhī,  
*the-younger son his-own property taking distant country went having-arisen,*  
 aru gamār-panā-mē sab khōh-dihāy. Jab sab dhan baṛhā-garā hō dēs-mā  
*and debauchery-in all was-wasted. When all fortune spent-gone was country-in*  
 baṛā kīl pari-garā, arū ab bhūkhā mar<sup>nā</sup> lag<sup>rā</sup>. Tab hōrā kāhū  
*great famine falling-went, and now from-hunger to-die began. Then he some*  
 lōgā-kā har<sup>wā</sup>hī kar<sup>nā</sup> lag<sup>rā</sup> aru hōrā-kā suar charānā rakhārai.  
*man-of the-office-of-a-ploughman to-do began and him swine to-feed kept.*  
 Hōrā suar-khānā khānē-sē ap<sup>nā</sup> pēṭ bhar<sup>nā</sup> lag<sup>rā</sup>. Hurak lōgā kachhū  
*He swine-food eating-by his-own stomach to-fill began. Any man anything*  
 nāhī dēnā-lag<sup>rā</sup>. Tab hōrā khab<sup>rī</sup>rī bhīrā. Hurak kah<sup>nā</sup> lag<sup>rā</sup>, 'daīā,  
*not to-give-began. Then he sensible became. He to-say began, 'Oh,*  
 mōrā dādā-kā ghanā har<sup>wā</sup>hā-kā khūb khāi lihan aur bachī-garā aru mōy  
*my father-of many servants-to much eating take and to-spare-went and I*  
 bhūkhā mar<sup>nā</sup>-lag<sup>rā</sup>. Ab maī uṭhī dādā jōrē jāhū aru kāhū,  
*from-hunger to-die-am-about. Now I arising father near will-go and will-say,*  
 "arē dādā, maī-nē tōrē saṅgā Bhag<sup>wā</sup>n-kā pāp karāū; maī  
 "O father, me-by thee before God-of sin has-been-committed; I  
 tōrā chhāwā kah<sup>nē</sup> rārā nāhī rah<sup>rā</sup>. Ap<sup>nā</sup> har<sup>wā</sup>hā-mā  
*thy son to-say worthy not remained. Thy-own servants-among*  
 ēk-lā samājāhē mā-kā rakhā-lā." Tab hōrā thārā-hō  
*one-to equal-considering me keep." Then he having-arisen*  
 garā aru ap<sup>nā</sup> dādā thānā garā uṭhī. Dādā-nē  
*went and his-own father near went arising. The-father-by*  
 dūrā-hūnē āwāchhā dēkhi-lihā. Hurē achchhā-karī, daurī-ke galā-mē  
*distance-from coming he-was-seen. Him pitying, running neck-on-*

jhūmī-gēra aru chūmhī. Tab chhāwā-nē kah'rā, 'arē dādā, maī-nē  
*falling-went and kissed-him. Then the-son-by it-was-said, 'O father, me-by*  
 tōrē saṅgā Bhagwān-kā pāp karrā; maī tōrā chhāwā kah'nē rārā  
*thee before God-of sin was-done; I thy son to-be-called worthy*  
 nāhī rah'rā.' Dādā-nā ap'nā har'wāhā-kā kah'dis, 'asal asal  
*not remained.' The-father-by his-own servants-to it-was-said, 'good good*  
 uṛh'nā li āhō aru hō-rī pah'rā-dā. Ek mūdi hurak hāth pah'rā-dā  
*clothes taking come and on-him put. One ring his hand-on put*  
 ek pan'hi jōrī pāw. Chalā sab'rā khājīnā aru khuṣi manārā. Yā  
*one shoes pair feet-on. Come all shall-eat and merry shall-be. This*  
 chhāwā janam-bhūrā-hawā, hāth-sē hūnē-garā uṭhī-hōtā phirī mili-gērā.'  
*son has-been-born-again, hands-from lost-gone arising-was again was-found.'*  
 Īrā sabi khuṣi bhīrē.  
*Then all merry became.*

Barā chhāwā ohi bakh'tā khētā-mē rah'rā. Lauṭike ghar-āti-bakh'tā  
*The-elder son that time field-in was. Returnng house-coming-time*  
 hurē hūnē hallā nāch kudāi sun'rā. Har'wāhā-mā-sā ek-lā  
*him-by from-a-distance noise dancing singing was-heard. Servants-in-from one*  
 chilādahā hurē pūchhē, 'yā kyā hā?' Hōrā hū-nē kah'rā, 'tōrā halkā  
*calling him asked, 'this what is?' He him-to said, 'thy younger*  
 bhāi āi-garā, aru tōrā dādā hurē asal palṭi-kērā khuṣi-bhīrā khānā  
*brother come-is, and thy father his safe return-of merry-becoming feast*  
 dīhā.' Yā suni-ke khiṣi-garā, aru ghar nāhi jāhū. Tab  
*has-given.' This hearing angry-he-became, and house-to not would-go. Then*  
 hōrā dādā bāhar nik'li hurē pōṭi lag'rā. Chhāwā kah'rā, 'arē  
*his father outside coming him to-entreat began. The-son said, 'O*  
 dādā, dēkhis, bar'sō tōrī naukri karrā; kabhū tōrī kahī nī  
*father, see, years-for thy service I-did; ever thy sayings not*  
 tāl'rā; tū mā-kā kāū ek-lā bhēr-kē chhāwā inām nī dīhā  
*disobeyed; thou me-to ever our sheep-of young-one reward not gavest*  
 hō saṅg-sāthi saṅgā majā kar'rā. Par halkā chhāwā tōrā  
*that companions with feast might-make. But the-younger son thy*  
 dhan-rah'rā gamār-pānā-mē uṛā-dīhā jaisā palṭi-kērā ghar āi-gērā taisa  
*fortune-was riotous-living-in wasted-away as-soon-as returning home came so*  
 khawā-bāchhā." Dādā-nē gōṭ-karārā, "arē chhāwā, tū janam-  
*thou-gavest-a-feast." The-father-by the-reply-was-made, "O son, thou the-whole-*  
 bhar mōrā saṅgā rahis; jō dhan mōrāy sō dhan tōrāy. Yā  
*life me with livedest; which fortune mine-is that fortune thine-is. This*  
 halkā bhāi tōrā marrā garā, phirī jiy'rā; hōrā gami-garā-hōtā,  
*younger brother thine dead went, again became-alive; he was-lost,*  
 phirī mili-gērā. Ab khūb khuṣi bhīrā.'  
*again has-been-found. Now very happy became.'*

[ No. 96.]

## DRAVIDIAN FAMILY.

SEMI-DRAVIDIAN DIALECTS.

## SPECIMEN II.

(DISTRICT CHHINDWARA.)

BHARĪĀ.

Ēk janē-kē dō bētā rah'rō-hōnē. Aur chhōtē bētā-nē dādā-sē  
*One man-of two sons were. And the-younger son-by father-to*  
 kahī ki, 'mōrā hisā āohhar sō dē-dahā.' Aur ō-nē ap'nā .  
*it-was-said that, 'my share may-be that give-away.' And him-by his-own*  
 dhan rah'rō-hōtā sō bāṭṭ dihay. Aur tanak dinā rah'rā-hōtay  
*fortune was that having-divided was-given. And a-few days remained*  
 sō ap'nā dhan-sampat samat-libhāyē aur dūr dēs garā uṭhāy.  
*then his-own fortune-property together-took and distant country-to went arising.*  
 Aur dhan-sampat rah'rā-hōtam sō ranḍī-bāji-mē ḍubāy dihay. Aur jab  
*And the-fortune was that adultery-in squandering gave. And when*  
 sab ḍubāyē-diday ū mul'kah barā akāl paḍ'rāy; aur garib huy-gārāy.  
*all had-been-wasted that country-in great famine fell; and poor he-became.*  
 Aur jāy-ke bhalē ad'mī thanā milē-gārāy aur ō-nē, 'suwar charāyas-dēw'nā  
*And going good man near joined-himself and him-by, 'swine food-to-give*  
 jā,' kah'rāy. Aur wah khuṣī rah'rā-hōtay suwar tō chhip'lā khāh-hōtē  
*go,' it-was-said. And he pleased being-was swine which husks eating-were*  
 hōrī khāy-ke-hui. Sā bhī khānā nahī milārā hōtay. Aur  
*those-very having-eaten. That even food not to-be-got was. And*  
 jab akāl dhar'rāy hō kah'rāy, 'ōr mōrē dādā ṭhanē ghanā  
*when sense having-got became said, 'O my father near many*  
 naukar rah'rā-hōtay khāthai bhī aur kachhu bach'rāy bhī aur  
*servants live eat also and something is-saved also and*  
 hamē bhūkhā mar'jē-chhē. Ab maī uṭhū tō bāpā ṭhanā  
*we hunger-from dying-are. Now I will-arise then the-father near*  
 jāhū kahū, "dādā, Bhag'wān-chē pāp kar'rāō, kachhū tōrē pāp kar'rāō;  
*will-go will-say, "father, God-of sin I-did, some thy sin did;*  
 aur ab maī aisā layak nē-hū ki tōrā bētā āykhōy, aur maī nōkar dhāi  
*and now I so worthy not-am that thy son may-be, and I servant like*  
 rahū." ' Aur uṭh'rāy aur bāp ṭhanā huirāy. Aur jab dūr  
*will-live." ' And he-arose and father near went. And when far-off*



rah<sup>r</sup>āy-hōtāy dādā dekh<sup>r</sup>āy aur kibīrāy aur dōp<sup>r</sup>āy-hōtāy ōr garē-sē  
*he-was the-father saw and took-pity-on-him and ran and neck-on*  
 chip<sup>t</sup>ī-gōray aur chūmā lirāy. Aur dādā-sē bēṭā-nē kah<sup>r</sup>āy-hōtāy,  
*falling-went and kiss took. And the-father-to the-son-by it-was-said,*  
 ‘Bhag<sup>w</sup>ān-chō pāp kar<sup>r</sup>āō aur kachhū tōrā pāp kar<sup>r</sup>āō, aur aisā lāyak  
 ‘*God-of sin I-did and some thy sin I-did, and so worthy*  
 nē-hū ab ki torā bēṭā rah<sup>t</sup>āō mōy.’ Bāp  
*not-I-am now that thy son I-may-remain I.’ The-father*  
 kah<sup>r</sup>ā-hōtāy ap<sup>n</sup>ē nauk<sup>r</sup>ān-sē, ‘achhā pōśāk lāwā aur pah<sup>r</sup>āwā. Hāth-mē  
*said his-own servants-to, ‘good clothes bring and put-on-him. Hand-on*  
 mundi pah<sup>r</sup>āwā aur pāw-mē pan<sup>h</sup>i; apan khātib aur khuśi-mē rah<sup>j</sup>ān;  
*a-ring put and feet-on shoes; uē will-eat and pleasure-in shall-live;*  
 mōy kah<sup>r</sup>ā-hōtāō, mōrā bēṭā marī gērāy-hōtāy, ab asal-hūi  
*I saying-became, my son having-died gone-was, now alive-having-become*  
 gērāy; wuh gamī-gērāy hōtāy, sō mil-gērāy.’ Aur vē khuśi huy-  
*went; he lost-gone was, he has-been-found.’ And they merry having-*  
 gay<sup>r</sup>āy.  
*become-went.*

Barā bēṭā khēt-mē rah<sup>r</sup>āy-hōtāy. Jab ghar-kanē huīrāy-hōtāy tō gānā  
*The-elder son field-in was. When house-near he-came then singing*  
 bajānā sun<sup>l</sup>i-hāy. O-nē ap<sup>n</sup>ē nōkar-kō bul<sup>r</sup>āy, ‘itā āō, rē, ap<sup>n</sup>ē  
*music he-heard. Him-by his-own servants was-called, ‘hither come, O, our-own*  
 ghar-mē kiyā gānā bajānā hōwā-chhar?’ Us-nē kah<sup>r</sup>āy-hōtāy ki, ‘tōrā bhāi  
*house-in why singing music is-going-on?’ Him-by it-was-said that, ‘thy brother*  
 irā-āchhar aur tōrā dādā khūb khawārāy piyārāy, ki jītō jindgi-mē  
*come-is and thy father much caused-to-eat cased-to-drink, that alive possession-in*  
 milē-gārāy āy-ke.’ Aur wuh gussā hōy-gārāy aur bhītar nahī  
*he-has-been-found having-come.’ And he angry became and inside not*  
 ghus<sup>r</sup>āy. Aur bāp bāhar irāy aur phir sam<sup>j</sup>hārāy. Aur ap<sup>n</sup>ē  
*entered. And the-father outside came and again entreated. And his-own*  
 dādā-sē kah<sup>r</sup>ārāy ki, ‘ham tōrī nōkari bahut baras kar<sup>r</sup>ān aur tōrā  
*father-to he-said that, ‘I thy service many years have-done and thy*  
 hukm hamē-nē kab-hū nahī ṭāl<sup>r</sup>ān aur ham-lan ek mēṭhē-kā bachchā  
*orders me-by ever not was-transgressed and me-to one goat-of young-one*  
 takād nahī dīhē ki khāy-pī-ke dōs milī-ko rah<sup>r</sup>ān;  
*even not thou-gavest that eating-and-drinking friends with might-remain;*  
 aur tōrā bēṭā irāy, sō sab sampat raṇḍī-bājī-mē ḍubāy-dīhāy,  
*and thy son came, he all fortune adultery-in having-squandered-gave,*  
 tū khuśi-mē kiyā jāphat-kar<sup>r</sup>āy.’ O-nē kah<sup>r</sup>āy, ‘bēṭā, hamēsā  
*thou pleasure-in to-do invitation-madest.’ Him-by it-was-said, ‘son, always*  
 rahisā mōy saṅgā; aur jō mōrā āy sō tōrā āy. It<sup>n</sup>i man<sup>s</sup>ū  
*thou-livedst me with; and which mine is that thine is. So-much desire*

rah<sup>ri</sup>-hōtī mōrī ki chēn-kar<sup>nā</sup> aur khu<sup>ṣimē</sup> rah<sup>nā</sup>, ki  
 was mine that merry-should-be-made and happiness-in should-live, that  
 tōrā bhāī marī-gērā-hōtāy, phir āvirāy-hōtāy; gamī-gērā-hōtā, sō  
 thy brother having-died-gone-was, again became-alive; lost-gone-was, then  
 milī-gērā-hotā.<sup>1</sup>  
 has-been-found.<sup>1</sup>